CHAPTER TEN

I. PRESENTATION AND INTERPRETATION OF DATA

In this chapter the investigator intends to represent the data and interpret it in different aspects which have been collected from 100 nos. of families with a view to find out the extent of problems of plains tribal women education in the district of Kokrajhar. The aim is to trace the probable causes of tribal women's education of this project. It also tries to present a consolidated list of the statements in the questionnaire according to the frequency of statement in the questionnaire.

For collecting data and find out root causes of their educational problems a separate proforma for interview schedules were prepared and canvassed to 155 respondents of interior tribal areas of Kokrajhar district.

Extreme care was taken to obtain the real and accurate facts and for the purpose the investigator visited several tribal villages.

In this chapter the author presents and interprets the causes of tribal women education and remedial suggestions relating to this study. The questionairie alongwith the number of responses against each is presented here also.

Most of the causes of tribal women's education are interlinked
and contribute to each other through for the purpose of this study they are viewed separately.

<table>
<thead>
<tr>
<th>Home</th>
<th>Responses</th>
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<tbody>
<tr>
<td>01. The parents do not attach much importance to girls education.</td>
<td>100</td>
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<tr>
<td>02. School is away from home and girls' school is not available.</td>
<td>50</td>
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<tr>
<td>03. Communication is not easy</td>
<td>40</td>
</tr>
<tr>
<td>04. The home and neighbourhood is not congenial for study</td>
<td>120</td>
</tr>
<tr>
<td>05. Home and family problems distracts girl child's attention from study.</td>
<td>80</td>
</tr>
<tr>
<td>06. Parents engaged their girl child in domestic work</td>
<td>110</td>
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Items No.1, 4, 5 and 6 are very important factors. Regarding item No. 4 it may be said that the family is poor and illiterate and the society around them is underdeveloped. They cannot provide congenial atmosphere for study.
FINDINGS ( HOME )

Under this head contains 6 items. Out of this 6 items, items No.2 and 3 are of less importance. But it does not mean that those are not the factors affecting to the extent of tribal women education. Item no. 1 is a matter of great concern at the present stage. Because this is a day of complete education. Even now the guardians hesitate to send their girl child to a distance school or mix school. The reason may be of many folded. The head of the family expects some productive works from the females. The unemployed problems stands on the way of general education for which the parents are not in favour of unproductive education at the cost of their hard earned money. It may be due to their poverty or due to illiteracy or it may be due to both. Effect of the society on the family is also one of the factors relating to item No.1.

Item No.4, 5 & 6 are also important. Regarding item No.4 it may be said that because the family is poor and illiterate and the society around them is underdeveloped. They cannot provide a study atmosphere to the students and parents engage their girl child in domestic works. As a result it creates disinterest in the girl child. The girl child can be made interested if there will be a creation of faith in the future world of the individual. This can be done if the parents are educated with some audio-visual aids from time to time.

Item No.5 and 6 may be of the effect of item No.4. The con-
dition of home may be improve if the colossal poverty of the masses and the unemployed problems can be reduced to the maximum.

<table>
<thead>
<tr>
<th>PARENTS</th>
<th>RESPONSES</th>
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<tbody>
<tr>
<td>07. Most of the parents of tribal societies are illiterates</td>
<td>120</td>
</tr>
<tr>
<td>08. The parents of girl childs have not planned the future of their girl children.</td>
<td>100</td>
</tr>
<tr>
<td>09. Parents take less care of the study of their girl child</td>
<td>100</td>
</tr>
</tbody>
</table>

FINDINGS (PARENTS)

Under the head "PARENTS" there are three items in the questionnaire. The study admits that most of the respondents agreed on the point that parents are illiterate and take no care of the study of their girl children. These two factors are responsible to the extent of Tribal Women education. This is related to item No.7 & 9 of the questionnaire.

On item No.8, 100 of respondents are agreed that the parents are also responsible for increasing problems in girls education by not planning the future of their girl children.
Item no. 8 and 9 of the questionnaire are the direct outcome of item no. 7. This will be evident that because the parents are illiterate and do not care for girl child what their children do or study. Even they are not able to take proper care of their study and guide them. It may also be result of poverty of the parents. As most of the Tribal parents are poor, They find no time and necessary enthusiasm to look after the education of their children. Besides this they engage and keep their girl child in household activities when they go for outside. As they are poor they also cannot rely upon the economic stability for which they cannot plan for future of their children.

ECONOMIC RESPONSES

10. The parents are unable to purchase books and other necessaries of their children. 120

11. Parents can not provide a full meal a day to their children. 50

12. Parents employ their girl children to earn for the family and keep their girl child in anywhere as "Ruathi" and "Bokhali". 100

13. The girl children and women are required to help in domestic work, agriculture etc. 95
FINDINGS (ECONOMICS)

This head contains 4 items. 100 out of 155 of the respondents confirmed that problems of women's education are caused due to poverty of the parents. From this item 12 and 10. It can be said that the girl children are dropped out from the school because of their poverty of the parents. The poverty of parents attacked in the achievement of girls' education. Because due to lack of money, parents are unable to supply all the reading materials to their children and this one of the causes that hamper in the development of women's education. On the other hand in many cases the girl children are employed in the domestic work, agricultural farm, as labourer (Ruathi and Bokhali in Boro and Kamlini in Rabha) in other Boro or non-Boro families to help the parents to earn their livelihood. As a result girl children generally lose their interest in education and leave the school. Many of the parents in the low income families simply cannot find money to keep their girl children in the high school. If they are to keep their child in school then their male child will get preference. Many girls from poor families do not want to stay in the high school, when it means their poverty will prevent them from maintaining standard or financial level with their fellow girl students.
SOCIAL RESPONSES

14) There is a social evils in tribal societies and they are still the victims of many social evils. 100

15. There is also a system of child marriage. 110

16. The tribal society is a patriarchal one and womens' position is subordinate to that of man. 100

17. Parents have their negative attitudes regarding girls' education. 120

18. Tribal societies are conservative one. 100

FINDINGS (SOCIAL)

This head contains 5 items in the questionnaire. It is observed that most of the respondents express their ideas gave weightage to items 15 and 17 respectively.

On item no. 14, 15 and 17 of the questionnaire are the direct outcome of item No.18. It is evident that the tribal societies are conservative one and for which they still believe on 'child marriage'. On the other hand their society is patriarchal one and male dominated. So the girl childs get no preference in education status or etc. They are to do what their male dominator will say. In this regard parents neglect mostly to their girl child comparatively than that of boys. They pay less importance to their girls' education and it creates hindrance in the development of girls education girl childs are
to get marriage at an early age and leave education. The parents have their negative attitudes in case of their girls education. They think that they do not get in return any financial help from the education of the girls. In the remote places of tribal villages it is also contended that if the women would be educated they becomes free and characterless, that is why the parents give no importance and discourage women in education.

CULTURAL

19. The majority of Tribal people is illiterate and still are grouping in the dark. 120

20. There is a lack of awareness amongst tribal people regarding the girls' education. 110

21. Parents develop wrong attitudes regarding womens' education. 100

22) Parents always develop discouraging attitude towards their girls education. 100

FINDINGS (CULTURAL)

Under the head of cultural items, it contains 4 items. Out of these 4 items, item No.19 and 20 are important. Because the majority of tribal people is illiterate and still they are grouping in the dark.
They are equally unaware regarding the education of their girl child. Due to lack of education, parents are not conscious. Culturally and educationally and they do not understand the importance of education. Hence, parents consider it as wastage of time and money to give education to their girl child. In item no. 21 and 22 of the questionnaire it is said that girls are to look after and maintain household activities. Training is given in domestic activities from their early childhood. Parents encourage girls in household activities than education. Because after their marriages they have to look after domestic works. As a result, they develop wrong attitudes regarding women's education. This attitude is proving to be detrimental for the expansion of tribal women education.

ADMINISTRATIVE RESPONSES

23. Government fails to implement the various scheme of education properly.

24. The state Government is not prompt enough in the payment of the scholarship, stipend etc. 100

25. Reading and writing materials are not supplied free of cost. 100

26. Govt. has no special plan and programmes to encourage women in their education. 110
FINDINGS (ADMINISTRATION)

It has been found that administrative deficiencies are also responsible for the problems of tribal women education under this head there are 5 items. Importance has been attached to item no. 23, 25 and 26 of the questionnaire. 110 out of 155 respondents have agreed that reading and writing materials are not supplied free of cost. Item 23 and 24 said that Government has laid down so many educational scheme to eradicate illiteracy, from the forehead of our country. But in this regard it fails to implement there scheme properly. There is a long gap between the plan and planners. On the other hand the planners fail to prepare an adequate and accurate plan for which it does not meet with success.

In many cases the stipend does not serve the purpose. The amount of stipend is very meagre that it is not possible on the part of the students to manage with it. There is a lack of girls' Hostels and girls school in the tribal areas. Government has not taken proper initiative to establish girls' school and Hostels in interior tribal areas. As their parents are very poor they cannot get any financial help from them. And so, ultimately these factors combinedly compelled the girl child to leave the school. On the other hand, the school administration is very much concerned with the human being. So it requires the knowledge based on experience through reconstruction. It requires the knowledge of psychology and scientific approach.
In this regard, to overcome all the problems of tribal women's education, the Government should pay more interest and attention to develop the tribal women education in the district of Kokrajhar.

II. SUGGESTIONS

In this section the author intends to interpret the remedial measures and suggestions which are collected from the respondents in different headings like economic, Social, Cultural etc.

It has been observed from the field investigation, that the tribal women have been deprived of social justices through ages in their respective societies in spite of discharging great responsibility that contribute to the well-good of the society. So the administrator and planners are to take precautionary measures while introducing any programmes for their education and welfare. In this regard it can be put forwarded these following suggestions for remedies as well as development education of the tribal women in a bid to bring them to the mainstream of their life.

i) The Tribal people have their own cultures, tradition, language etc. and all these good social practices in existence among tribal communities should not be disturbed in the name of modern civilization. More importance is to be attached in educational syllabus and curriculum to preserve their valuable characters. To give them right status, education means to remove the wrong social taboos following through propogation, motivation and convincing approach.
The official and non official institutions should work in a spirit of one among them, by involving them (Tribal) in planning process and their expression, feelings and views must be taken in to consideration.

ii) The rich cultural heritages they preserved is to be encouraged, cultural institutions by the official and non-official agencies are to be formed taking the tribal men and women to high light their deep cultural values.

iii) The economical status of the Tribal women is to be properly rewarded with good values according to their hard work. Economical exploitation by the outsiders must be stopped through enactment of powerful laws by the government.

iv) The traditional arts, paintings, decorations, musical instruments and ornaments used by the tribal women are to be carefully preserved through intensive collection as so many traditional belongings are going to be vanished with the emergence of modern fashion. The traditional herbal medicines that the tribal people practise should be studied for public interest as they are very useful and are of high qualities giving good results.

v) The superstitions, blind faith and wrong social taboos are to be eradicated through introduction of demonstrative modern action of science and technology. Special attention is to be paid to give the tribal women free status in removing these social evils that cause concern for them.
vi) For upliftment of economic condition of tribal societies, the un-skilled labour that the tribal women contribute needs to be properly trained in organised manner so as to enable them to earn good income. Their simplicity is the mainly responsible for poverty and target of exploitation. As poverty is the main factor for their illiteracy the Government must undertake integrated programmes covering the all groups of tribal peoples as the tribal family itself is depending with one another to live a daily life.

vii) Special syllabus should be designed with a clear reflection of their cultural background, traditional, geographical environments and good social habits as modern education has failed to attract them inspite of hard efforts by the different sectors. To encourage womens for education, the Hostels of residential schools should be setup in their localities.

viii) To develop tribal women skills, knowledge, and attitudes, a systematic strategy is required to be followed, so that their competency can be improved to do the job more efficient way. So, the tribal women must be given increased access to various types of training to impart knowledge and develop skill in some occupations like agriculture, dairy, fisheries, small animal husbandry, khadi and village industries, handlooms, handicrafts, sericulture on priority basis.

ix) The tribal women should be provided hostel facilities in the high and higher secondary schools and colleges located in tribal
x) A few ashram types of school which are prevailed in Gujarat pattern in the tribal areas of Assam specially in Kokrajhar district should be established on experimental basis. And if this experiment found to be worth-trying, the number of such schools may be increased in a phased manner.

xi) Time table for summer vacation or etc. are required to be synchronised with the busy agricultural season so that the girls, even if they are sent to school, can help their elders in their day to day works as well as in cultivation during summer vacation. Because tribal peoples are mainly depended upon agriculture. So school time are also to be adjusted accordingly.

xii) Adult education centres for tribal women should be opened separately and these should be managed only by local educated tribal female teachers. These centres should functioned only during the agricultural season. This will ensure confidence among the tribal women and also ensure regular attendance.

xiii) Supply of text-books, uniforms and mid day meals in the primary schools although has made some head way in the schools located in tribal areas all schools as well as all colleges, tribal students of Kokrajhar district are yet to be covered. More coverage will surely help to further advancement of the level of literacy among
the tribal women because of the fact that such amenities serve as incentives.

xiv) However, much depends on the motivation of the guardian and parents of the girls, unless they are motivated through proper and appropriate campaigns, no amount of extraneous effort will improved the situations. So, the state education department and the tribal welfare department should make joint venture in this regard. The voluntary organisations and the various tribal youth associations should also be involved so that it becomes their own affairs.

xv) The tribal societies in Assam are not very much conservative comparatively than others tribal communities. However, establishment of schools exclusively for girls and appointment of qualified local trained female teachers will surely improve the situation. The parents and guardians of the girls will surely like to send them to school when they come to know that there are women teachers in the schools, where the girls could express their thought and ideas freely.

xvi) To provide training on vocational line in various trades to rural and tribal women, multipurpose vocational training institution should be setup. The training programmes should be developed while keeping in mind their education and literacy levels and local demands.

xvii) Tribals women role in animal husbandry development
should be given more importance and they should be trained to developed skill amongst them in the areas of cattle management, veterinary care and fodder production. There is a need to bring more and more tribal women under the women dairy co-operatives.

xviii) In order to achieve over all development of tribal women, there is need to ensure the drudgery activities such as fodder fuel and water collection, cooking, child care etc. be alleviated by any means.

xix) It is very necessary on the part of the government to change the attitudes of the people. Because, it is quite obvious that unless this attitudes of parents and guardians are changed, sufficient expension of women education is not possible. The guardians should be made to understand that the aim of education is not only to obtain government or other services but it is the education which can help the girl to make the complete development of their personality. Even if they have to look after domestic works their marriages, education will make them better wives and better mothers and will help them to build up able and dutiful future citizens of the country. Therefore, Government should launch such a programmes through which the parents may be easily convinced and make them interested as well as conscious for their girls' education. So it is seen that attitudinal change of society is more important instead of society is more important instead of just making them literate.

xx) Further, the government should give more effective atten
tion to educate and aware them both male and female sex of the tribals for their socio-economic development and educational development for their self-survival. In this case, if the Government start with the equal effective education system to the tribal girl child or boy, probably most of these problems could be solved by this system provided.

On the other hand, the Government should implement the various scheme of education effectively and systematically as well as should follow as well as should follow up action for this in a continuous process till they have achieved the equal opportunity with the male sex and come up to the level of mens' education.

xxi) The Government may take other initiative to give the special emphasis on the education for the tribal women, and to their girl childs with innovative ideologies by introducing door education audio-visual system with their own languages and local customs, by songs and their own traditional dance and fold media with coinciding the economical development by cultural media than the speedy tribal women’s education development can be expected or achieved.

xxii) It can also suggest to the Government that if the Governments welfare activities can be flexible way enrich to themselves through voluntary sectors, social activities sectors, to the grassroot level and aware them by audio-visual system then it will be very easier to change their feelings and attitudes. In this regard, domestic trade should be recognised for the development of the tribal women.
and it will effectively develop the human resource of the tribal women. The tribal women house-hold trade should be taken and recognised as the bankable schemes which will encourage them to lead their skill and resource can be developed and utilised for better results and achievements. On the other hand, priority should be given to the tribal women, business of their choice, animal keeping, poultry, peagarry, bee-keeping, different type of handicraft products and local craftings on the way of co-operative in each village and G.P. wise, so they will get scope for their self-employment and self-survival and it will strengthen their economical condition of the family.

xxiii) The parents and guardians are to be educated through different schemes of education. They are also to be oriented about the need of the education for their girl child through individual and group meetings.

xxiv) Parents and guardians are to be requested to provide study atmosphere at home. They may be made to realise that education for girls is our investment and its output is boundless. Poverty is not main obstacle on the way of education rather lack of education results in poverty. Their attitudes towards social change should be changed.

Lastly, it can be said that this problem of women education can resolve only when it stops having golden dreams of placing them on the high peak of culture and humanism and makeup the mind to make them literate with in the shortest possible time.
In conclusion, it can say that the ultimate aim is to bring the tribal women of interior and backward areas at par with men in the field of educations. Each men and women of tribal areas should become educated. It is well saying that a country, where women education is disregarded can never make progress. Educated women should be given equal opportunities of employment with men in Government as well as in non Government institutions. Consequently, all the Tribal women of tribal areas will be encouraged to received higher education. Our Indian Constitution has granted equality to all men and women. So our aim should be to build a society where there should not be any discrimination based on caste, religion or sex. The discrimination which was shown to women before independence on the basis of sex is still found in the country, though in a lesser degree. All signs of discrimination should be removed for ever and impetus should be given to the expansion of tribal women education in their societies so that they may come at per with in a near future. The expansion of tribal women education will lead to the disappearence of many superstition that are still prevalent in their tribal societies.

III) SUMMARY AND CONCLUSIONS

In the main body of the thesis the problem has been studied critically from different angles and in a detailed manner. But here the author intends to give a summariy of the study right from the begining.
An attempt has been made in this to dwell on the "Problems of plains tribal womens' education of Kokrajhar district". The present Kokrajhar district comprises the area which is thickly populated by the Bodo-Kacharis, Rabhas besides the non-Bodo people of different religions. The main occupation of the Bodo and the Rabha is agriculture. Very few of them engage themselves in trades. As agriculture being the chief occupation of the people, the civilisation of Assam has tended to centre round villages. The Rabha and the Bodo people are not city dwellers, rather they are against urbanisation by nature. They build their houses with easy available materials like bamboo reeds and timbers. The primitive social systems are still well preserved by the both viz the Bodo and the Rabha. The Bodo and the Rabha societies are a patriarchal one and male dominated. Therefore, the male members of the family generally get importance than that of women in different manners.

It has been described in this thesis that the Bodo and the Rabha women are facing so many problems in receiving their education. They are deprived section in education economic and social fields. The parents and the guardians give less importance to their education. So, the literacy percentage of tribal women is very poor. In this regard, the women section is neglected most although they have their some rights and freedom to receive their education. The Bodo and the Rabha societies are preservation one. They have their own traditional ideology and culture.

Since the pre-historic eras, this country of sunrise, Assam has
witnessed ups and downs of a number of civilization and cultures.

The tribes of Kokrajhar district (Assam) viz. the Bodo and the Rabha are the symbols of an organised societies, peculiar traditions and unity and integrity. The contributions and role of the tribal women in the materialisation of the social integrity deserves special mention. Apart from it, as the chief partners of their male counterparts the tribal women have a great part to play in the transformation of their old society into a modern and scientific one, through the transitions of time, social norms and values. In the fields of agriculture, industry, handicrafts and animal husbandry in relation to the role of the tribal women in these fields, there is a great scope for an all-round development in the tribal dominated regions or areas. But due to the lack of adequate, proper education and scientific views, the ideals of a better social life for the tribal as well as the whole nation has not so far been realised, or rather the peace of progress has been stagnant and slow.

In comparison to other races and communities the pace of development of every tribal community is still very slow. Although the tribal women are not in position to take active part hand in hand with the male-folks in removing the burning problems that deter progress of the tribes devoting themselves to various developmental programmes, that inaugurated by the popular government, yet they have certainly contributed to the eradication of poverty, to some extent cultural and social evils in various forms in their own ways.
In the development of Art and culture also, the women contributed much more than male. In the male-dominated tribal society, only the women have been maintaining their national characteristics and traditions through their home-made dresses. The Bodo women wear "Dokhna", "Fasra" etc. and the Rabha women wear "Buksili", "Nephen", "Saka" etc. these traditional dresses of the tribal women are the symbol of their respective tribes.

The different kinds of songs and dances performed by the tribals women as well as men, marry making in various traditional festivals are the indispensable aspects of the so-called social systems of the tribes of the Kokrajhar district. The tune and concert of the "Siphung", "Saranja" songs and dances create an atmosphere of peace and happiness in the tribal areas. Although they are making struggle from few years back for their political rights and privileges, yet the tune and concert of siphung can able to change the situation and men can able to forget their sorrows. The way and attractive dances of the Rabhas and Bodo girls in their traditional dresses is also unexpressable.

In the same the tribal women have an indispensable near relation and important place in their cultures. The tribal women not only the preservers and symbols of their own traditional cultures but the true links between different cultures and the channels to the national integrity in the greater assamese culture of Assam as well as the Indian civilization representing "unity in diversity".
In every walk of their daily life, the women folks have extended their helping hands to their ever struggling male partners of their parents with indomitable courage and promises.

It is clear from the above discussion that the tribal women have their contribution in different manners like economical, social and cultural development and society. But it is a matter of great regret that they are still remain as back-ward in their education. In the way of education, they are suffering a lot from the economic and social side. There are so many hurdles in the education of women. Economically they are very poor for which parents are not able to supply and support necessary things for their girl childs. They pay less importance to girls education and girls are generally kept as busy with house hold activties. In this way, due to their family burden as well as poor economic and social conditions, it becomes a difficult are to receive education for girls.

In this connection, a few educated Boro people are engaged in the Governement services. In comparision to other general caste people, the Boros specially women are not advanced in education as yet. Hence, they cannot compete with other advanced classes of people in the competitive examinations for the services of all India basis.

Therefore, through this attempt it is expected to develope the tribal women education in Kokrajhar district. Keeping this view in aim, some justifiable suggestion are also put forwarded and the
Governments are requested to lay down some policies specially for women education.

IV) RECOMENDATION

The problem has been widely studied and analysed in the preceding chapters. On the basis of the significant findings the remedial measures have also been stated as has been suggested by the respondent. Some of the solution are general in nature and the general solution are also applicable to all women. Besides women have some specific problems for which specific solution have been forwarded.

1) The present education scheme of the Government fails to meet with its target. So new scheme should be planned and implemented to educate both parents and their girl childs.

2) To encourage women for their education, Government should take some effective programmes to reduce their problems.

3) Tribal women teacher should be appointed as teacher in interior tribal areas.

4) Majority of parents in tribal society is illiterate and poor and hence they do not attach any importance to education. So, necessary steps may be taken to educate them and make them realise the importance of education.
5) The school can be made attractive so that it can easily attract the girls for their education. In this case, part-time education will be appropriate.

V) SPECIFIC

1) Parents should be educated first. Because illiterate parents can not understand the importance of education.

2) The poverty problems of the parents should be minimised through socio-economic development.

3) The Government may take prompt action for regular scholarship and stipend to the girl child.

4) Inspite of the Governments spending a lot for them neither the tribal women could profit anything nor the Government could achieve its target of educating the women of tribal areas. So, it is better and advisable too, to pay serious attention in the implementation of any educational scheme.

VI) SUGGESTION FOR FURTHER STUDIES:

The studies so far conducted on this problem so limited in their scope that they fail to give a clear picture of it. So, the author likes to suggest some further studies on this problem.
1) As it is an important problem a nationwide project on this problem may be conducted.

2) The problem should be taken up at state level.

3) Studies on regional basis, such as developed and undeveloped rural and urban may be taken up.