Conclusion

The present study is viewed in the perspective of wider process of education and social change in the life of Gond Tribe of Sasaram (Rohtas). The Gond have their own social, economic and cultural world in which variations and change took place because of time and place. The questions arises that why changes take place and what changes they brought in them selves because of the changed place. In this view, there will be effort to study the social economic, cultural, political, etc life the Gond, who settled in Bihar. The Sasaram have Gond population both rural and urban. There are not any comparable account of the Gond of Bihar state, let me to embark on a study of “Education and Social Change among Gond Tribes in Rohtas- A Sociological Study”.

The Gond Tribes are one of the 30th scheduled Tribes in Bihar and Jharkhand. The historical evidence shows that the Gond of Madhya Pradesh state crossed the border of Madhya Pradesh and migrated to Rohtas district and settled down there. In new settlement, many changes have taken place in their social, Economic and Cultural life.

In this conclusion chapter it is proposed to give a brief resume of the foregoing analysis and to make a summary up. It is also pertinent to review the whole analysis critically and offer some suggestions do as to help the administration and developmental planners to adopt a wholesome and integrated approach to the various problems of the tribals of Sasaram (Rohtas).

In short, the impact of education has made the Gond tribes more receptive of new ideas and more curious to known the happening in the outside world. In other words education has broadened the mental horizon of the tribals. Now they are in a position to decide what is beneficial and harmful to them. Tribals have become
politically conscious with the spread of education. Government Schools have been
playing a significant role in making the tribal civilized and educated.

The participation of the tribal students in various school’s extra curricular (or
co-curricular) activities, influence of different school subjects, their contacts with non
tribal teacher and students, their participation in various excursions, competitions and
tournament which take place at Sasaram provided the tribal students ample
opportunities to have contacts with non-tribals, etc. are the main factor, which
enlightens the tribal students and through them to the tribal of Sasaram. Education
has been making the tribals of Sasaram as modern civilized people.

Thus, the educational status of Gond tribe of Sasaram is very low. There
marked disparity in the level of literacy by sex. Among the Gond females the literacy
rate is lower than the national average.

I observed that there is lack of awareness towards the education due to
poverty, some of them have good access to education but most of them very poor
attainments and thus percentage of literacy rate among Gond is very low. Thus, some
other basic problems of Gond education are infrastructure of school, medium of
instruction less motivation for education to the children. Many efforts have been made
by the government. The role of N.G.O. in tribal areas of Rohtas (Sasaram) has almost
zero impact. Therefore, Gond faces many problems of education. Due to some little
education some of them are going to change very fast in all material and non material
culture. Due to the influence of Hindu culture and contact with non-tribal habitant, the
Gond has adapted many evil custom of Hindu culture and faces many social problems
of them seen in disappearing of Youth Dormitories (Ghutul).

In an attempt to study the cause and effect relationship, the force which played
a dominant role in bringing about a particular change was investigated and it was
correlated with education and social change in the present analysis on the assumption that, while change are usually the result of an inter-play of several force and education is one of them which plays a dominant role while the other act as complementary forces of change. The changes, assessed through systematic comparison of cause and effect, in the socio-cultural spheres of Gond Tribe.

It is true education makes them so much introvert but this opportunities only taken by a few Gond tribe of Sasram. But during my field research I found that due to the education they have come under immense influence of Hinduism. Their most of social and cultural life deals with Hindu culture. Hinduism has made a significant impact on marriage ceremonies. Now educated Gond tribes consult a Brahmin for deciding the auspicious dates for engagement and wedding. However, some traditional practices like drinking liquor and animal sacrifice are still in the practice even among educated tribes and this shows how tribal society is still caught up in the dichotomy of tradition and modernity.

Hitherto it has become customary to assume safely that the interaction led by the Educational activities, urbanization, modernization, Hinduism etc, after the breakdown of isolation has become more pronounced and pervasive in recent years and it has resulted in a great deal of change, in the traditional life of Gond of Sasaram. Now it has become difficult to distinguish between the Gond and the non-Gond at social gatherings. The Gond have suitably accommodated a number of things in their household articles, human attires, food habits and personal hygiene common to the Hindu caste people living in the plains and towns. Their Endeavour to become a higher caste has made significant changes in their traditions, customs, values, and religious beliefs and rites, in the light of the Hindu way of life. The process of emotional integration between the Gond and the Hindu caste people has led to a
newly awakened sense of friendliness which has resulted in a balanced intermingling of the different traditional councils of Sasaram. Moreover the complex of rapid developmental activities for directed change has added to the great changes in social and religious life of the Gond in Sasaram. Overall, the changes exhibited by the Gond of the Sasaram clearly revealed that the changes in cultural aspects, particularly in material aspects, have been more pronounced as compared to the structural changes in the social organization in religious belief and rites, and political set-up of the Gond of Sasaram.

The spread of education is a useful index for the totalistic process of change. Illiteracy among Gond belonging to the older generation is high as compared to the young generation. In the case of female literacy surprising changes are also observed. Thus, it shows progressive results as far as spread of literacy and education is concerned and this can be regarded as sign of development. So, the positive result is that the rated of literacy is increasing which leads to better opportunities of jobs and development as compared to those in their forest habitants. This shows the process of sanskritisation and in some respects modernization is clearly visible among Gond specially among those settled in urban centers.

Among all the changes that have occurred amid the Gond, changes in their economic organization are predominant. This is mainly due to the inclination towards agriculture and acquiring of agriculture land. Now the Gond considers themselves a full-fledged farming group like any of their neighbouring agriculture caste. Adoption of agriculture as their means of subsistence has naturally changed their status from cattle rearer to agricultural labourer and farmers. A few Gond have purchased additional lands from other communities and have increased their cultivation skill. Hence, both change and continuity is noticed in this respect.
Further in the economic sphere due to over saturation of the area and deforestation in Gond families go on changing their settlements hoping for better grazing or substitute means of livelihood *i.e.* moving towards diversification of occupations which includes jobs in the government or non-government agencies and business, besides traditional occupation like cattle and rearing etc. The community as a whole is motivated in seeking better economic opportunities than in earlier times. The standard of living among the Gond of town and city areas is better than those who live in villages. This is because they have adopted improved and paying occupations. The standard is reflected in the type of food, cloth and shelter. Things like bicycles, radios, wrist watches, furniture, tape recorders, cooking vessels etc. show the changing material culture. A few families have bought sewing machines, cooking gas and television sets. Thus, urban culture has been introduced in the life of Gond which has affected the traditional way of life of the Gond.

The Gond who are still holding on their original places of settlements are also in the midst of drastic changes. The increased cash income has helped the Gond in supplementing their diet. Rather it is being used to meet their new wants such as to buy expensive clothing, house construction, drinking alcohol and purchasing various household materials. Economic changes and economic improvements of the Gond due to sedentarization and farming have further led to changes in their social organization. In the sphere of family and family organization the Gond have acquired a new type of dimension. The traditional joint families system is losing its importance and nuclear families are being more predominant. This is mainly because of difference in their economic status. In spite of the changing social relations and bonds of kinship the Gond have continued to remain strong due to caste endogamy and preferential type of marriages.
Increased means of transport and communication have brought the Gond in closed contact with the outside world. As a result, they regularly visit the shrines of family deity especially on the occasion of fairs and festivals. Like this they have become sanskritised, caste conscious and absorbed many religious practices of the local Hindus.

In the political sphere Gond have achieved the end product of integrating themselves with the regional politics. The functioning of village as political and social entity has brought members from different caste together. The change life of the Gond is also reflected in their efforts to form associations and organizations of their own.

A general conclusion we can draw from the observation of a few of the changes that have been taking place in various spheres of the life of the Gond such as economic activities, religious practices, kingship structure and internal organization of settlements, personality characteristic is that the attitudes and practices that have a direct bearing on their present economic activities are continuing to be present.

The following conclusions emerged from this effort to review education as a cooperative force in bringing about social change among the tribals in India which is also applicable to the Gond tribes of Sasaram, district Rohtas:-

1. The tribals are positively interested in education, though their interest is tempered by their economic condition.
2. The practical and utilitarian aspects of education appeal to them more.
3. They largely prefer courses that are shorter in duration and fetch jobs quicker.
4. In spite of education being free for them at all stages, the growth of education has remained very slow as compared to that of others. This may be due to poor socio-economic and cultural environment of the educational institutions in which they participate.
The distribution of education among them has remained very uneven in different states, in the same state in different regions, in the same region in different tribes and in the same tribe in different strata. The upper strata have been able to take education much more than the lower.

Education is one among several forces operating in bringing about social change among them.

Education has different impacts on different tribal family within the Gond tribes.

Education has assisted the breaking up of their economic and political isolation and enabled them to participate in the wider economic and political processes of the Indian society.

Though education has brought about changes in the economic and political life of the tribals and to some extent in their material culture, there is hardly much change in their core culture and social values. However, changes even in some of their social values are evidenced among a small minority of the educated tribals.

However, due to the education, pre-marital sexual relationships have become taboo and bridal virginity has acquired unprecedented value among the educated tribals.

Due to education, many educated tribes who are in jobs prefer nuclear family.

Though education has not been able to break up the homophylous tendency of a large majority of the tribal youths, it does play an important role in reducing it at least among a small minority of them and in enlarging their friendship circle even to non-tribals.
It can be said that in spite of limitation imposed by slow and limited growth of education among the tribals, education has become one of the influential instruments of social change among them. It has led to mobilization of their aspirations for development and change. It alone has been responsible for the growth of an educated leadership and organized reformist movements among them for social and cultural reforms. It has created a sub culture of the educated among the tribals which shows elements of transition from one set of values to another. In some areas, they seem to Sanskritize and in some other they seem to modernize.

There have been some basic changes in the life and society of the Gond tribes. Functionally education has played its role but there have been some negative impact of education too.

Positively, education has improved their material and non material life, now they are working outside their occupational social structure, they are getting social recognition in mainstream Hindu society, they can interact with outside world, they have come out of many social stigmas and they have been Sanskritized in many aspects of life.

Negatively, education is breaking the collective life of the Gond tribes, many educated tribes have been alienated from their tradition, culture and customs, the essence of social solidarity is loosing day by day, many educated tribes have forgotten their traditional language and they don’t like celebrating their traditional culture. The egalitarian touch of the tribal society is in danger, now due to the education there has been class inequality among the literate and illiterate tribes.

Their family structure has come under immense influenced due to their educational advancement, now many tribes prefer to stay on the nuclear family. Initial
bondage of the individual and family has eroded. The idea of organism has gone away from the tribal family.

Education accelerates the process of social change, but in case of Gond this process has been slow due to illiteracy, lack of caste certificate, reservation policy and financial crisis. Education leads to mobility which in turn leads to progress. Since majority of Gond are mainly uneducated they have little option for mobility and progress, hence they are trying to survive within their culture with given resources. It can be concluded that though education is a means of social change but with regard to Gond this is very slow process.