

## **Chapter – VIII**

### **CONCLUSION**

#### **8.1 CONCLUSION:**

The Constitution of India has directed the state to provide a free and compulsory education up to the age of fourteen. Through successive plans and policies, India tried to pursue this goal. There has been a significant improvement in children education, their participation in schooling and even share of investment in education. Less than four per cent of the country's GDP has been allocated for the education sector. There has been an effort to raise more financial resources by imposing 2 per cent education cess. Even though education has been a state subject, the central government from time to time, has played major role in devising various education policies. Despite all efforts, the goal of providing quality education has not been fulfilled.

While certain pockets of our country have become international education hubs, some regions and sections of the population are deprived of even the basic education. Some states region of India has made a remarkable progress in education while others remain too far from reaching the goal. Thus, a rigorous exercise is needed to balance this.

With this understanding, an attempt was in the present study to identify and analyze the problems of literacy and educational attainment in the rural areas of Vadodara district of Gujarat. The analysis has been undertaken at the state, district, *taluka*, village and household levels. Through this research, an attempt has been made to reduce the research gaps in comprehending the problems of literacy and educational attainment in the rural areas.

At the National level, there have been massive drives especially after the implementation of the Sarva Shiksha Abhiyan (SSA) and District Primary Education Programme (DPEP) to spread literacy and education among the masses, and a lot has been achieved by the 2011 census. The bottom liners like Bihar, too, have crossed the 60 per cent mark in literacy. Bihar registered the highest point percentage growth of 14.80 per cent from census 2001. Kerala has retained its top position. On the other hand, states like, Chhattisgarh, Punjab and Andhra Pradesh show dismal picture in

terms of decadal literacy growth during the decade. Gujarat has had a steady growth in terms total literacy rate in with a growth of 8.89 points was recorded during the last census decade.

There has been a gradual improvement in the female literacy in the Hindi heartland of India. That speaks of change in the mind-set of people. All the states of India have crossed the 50 per cent mark in female literacy. Nevertheless, the disparity is still prevalent across spaces. The improvement in literacy among major states signifies that all the plans and policies are proving to be effective in increasing literacy rate.

Over all, it can be seen that rural urban disparity in literacy has narrowed down during the last census decade. The states of Kerala and Goa had very low level of disparity at the 2001 Census, which has further reduced in ten years. Both the states have long since been under the influence of the Christian missionary activities, in which education and health of the population are of primary concern. Spread of literacy has been uniform across space in these two states, resulting in negligible literacy disparity in their rural and urban areas. Uttar Pradesh has a surprising entry into the low disparity category in 2011 from high disparity category in 2001. Perhaps the planned initiatives towards educational development in the country have been instrumental in this improvement.

Improved situation in the states of Odisha, Assam, Bihar and Chhattisgarh may be ascribed to the phenomenon of permanent or temporary migrations to other states in search of employment in large numbers, especially from the rural areas of these states. Such migrations and recent Government initiatives might have facilitated the increase of rural literacy rates of these states.

At the 2011 Census, only five states, namely, Madhya Pradesh, Meghalaya, Andhra Pradesh, Jharkhand and Arunachal Pradesh recorded high disparity index. It is heartening to note that the remaining states of the country have significantly reduced the literacy gap between their rural and urban populations in the very first decade of the new century.

Kerala had high literacy rates since long, which might have played a positive role in the reduction of discriminations against women and increase in the female literacy

and education. The male-female literacy disparity was lowest in Kerala. It is a matter of research concern to understand the position of Punjab in the category of low disparity despite being characteristically one of the gender discriminating states of the country, for which its sex ratio remains low. Rajasthan is the only state in 2011 to be in the very high disparity index category.

Several new plans and policies for the betterment of literacy and education were introduced and implemented in the country during the first decade of 21<sup>st</sup> century. There is a tremendous development in the state of Punjab which jumped from the eleventh to the first position, surpassing Tamil Nadu and Kerala in the Educational Development Index (EDI). Nevertheless, the states of Bihar, Jharkhand, Arunachal Pradesh and Madhya Pradesh remain the bottom liners in the EDI. Bihar has made tremendous progress in educational development. Enrollment is on the rise in these states, unfortunately however, the drop-outs have not reduced. Thus, more actions are needed in these states.

For the state of Gujarat, at district level, the literacy rates are better in the urban areas as compared to the rural areas for both the genders. Better educational facilities are available in the urban areas. Even gender gap has been narrowed down in the urban areas. The gap between the two genders in literacy attainment in the rural areas is still persistent which tells us that the female literacy has not improved in Gujarat as fast as in the other states of India.

Among the districts, Ahmadabad, which has a central location in Gujarat, has a literacy growth of 5.8 point per cent. Surat with the growth of 7.93 point per cent has reached to the top position in literacy among all the districts of Gujarat. At the 2011 Census, urban literacy in almost all the districts of the State crossed 80 per cent mark. This may be due to the impact of urbanization and industrialization on literacy and education. Rural to urban migrations also tend to increase the level of literacy in the urban spaces, but the level of education may remain lower. The eastern districts of the State have predominance of ST population and are the least urbanized, which seems to have impacted their educational attainment. The traditionally preliterate tribes in these districts are primarily rural and dependent on primary activities, where the skill of literacy and education has not much of significance. Thus, the social composition of population has also played a role on the educational attainment.

Female education in Gujarat received priority under the SSA programme. Female literacy has admirably grown in the State, even in the otherwise lagging semi-arid northern districts, or the saline tracts of Saurashtra, particularly Bhavnagar, or the eastern tribal districts. In fact, the most dominantly tribal district of Dangs has registered 18.7 point percentage growth in female literacy during the 2001-11 decade, which is the highest female literacy growth in the State.

Despite this progress in the attainment of literacy, improvement in the level of education among the females has not been impressive. Gender disparity in education particularly in rural Gujarat is high and need to be addressed. Excepting in the district of Surat, gender disparity in education at the 2011 Census was significantly high in almost all the districts of the State.

In urban areas, the disparity is very less. The disparity is more prominently seen at the primary level of education. The low rural-urban disparity was in the district of Mehsana. The economy of Mehsana depends to a great extent upon milk production and dairy industry, which provides reasonable financial returns. Thus, with better earnings, the rural population also invests in education and does not remain much behind its urban counterpart. In general, all round development across rural and urban spaces has led to the decline in the disparity level.

Rural-urban disparity is high in the districts of Dohad and Vadodara. Dohad district has a predominance of ST population. The tribal population is mostly concentrated in the rural areas, whose literacy and educational attainment are still lower than others. Thus, there exists a high disparity between rural and urban areas, although improvements are not uncommon over the previous decade. Despite the fact that the district of Vadodara is highly urbanized and industrialized, the rural-urban disparity in literacy is second highest after Dohad. Vadodara also has a substantial share of the tribal population, on its eastern part for which perhaps the rural literacy rate is low as compared to the urban.

Educational Development Index (EDI) in 2011 was the highest in Gandhinagar, Navsari, Anand and Mehsana followed by Kheda, Surat, Bharuch and Ahmadabad districts. Moderate EDI was seen in Rajkot, Vadodara and Dangs, whereas the EDI was low in the districts of Sabarkantha, Junagadh, Valsad, Porbandar, Amreli and

Bhavnagar. The lowest EDI was seen in the districts of Kachchh, Banaskantha, Dohad, Patan, Panchmahals, Surendranagar, Narmada, and Jamnagar.

A detailed study of the Vadodara district with a mixture of general and tribal populations divulged that despite having very strong tradition of education, the district does not display a very good picture especially in the *talukas* dominated by the ST population.

The highest literacy was registered by Vadodara *taluka* (89.9%), with an increase of 4.8 point percentage during the decade of 2001 and 2011. With much of its spaces industrialized and urbanized, the rural areas of the district too have achieved progress in the matter of literacy. After Vadodara, the highest growth in total literacy rate was seen in the dominantly non-tribal *talukas* of Vaghodia, Savli and Karjan *talukas*.

Over the census decades, enrollment has increased gradually in all the *talukas* including the predominantly tribal *talukas* of Vadodara district. Growth in the female literacy rates also substantiates this fact. Nevertheless, the gap between the tribal and non-tribal areas in literacy rates and disparity index even after seventy years of Independence remains a matter of concern and need special attention of the policy makers. Till the end of the last century, most of the predominantly tribal *talukas* were devoid of any urban centre and were completely rural *talukas*. At the last census count, in four of the five predominantly tribal *talukas* some urban growth is noticed. But the rural-urban literacy disparity in these *talukas* remains much higher in comparison to the same disparity in the non-tribal *talukas*. Male-female disparity in literacy has remained higher in almost all the *talukas* excepting in Vadodara *taluka*.

As the population of the predominantly tribal *talukas* is mostly rural, there is not much of difference between their total and rural literacy rates. The ST population in the urban centers of the predominantly tribal *talukas* is mostly illiterate. Rather the migrant literate non-tribal population of these centers account for the urban literacy of these *talukas*. Although male literacy is higher in most of the *talukas*, female literacy is very low, particularly in the predominantly tribal *talukas*. Females in these *talukas* are yet to achieve fifty per cent literacy. Thus, on the disparity index, there is a wide variation between tribal and non-tribal regions in terms of rural-urban and male-female disparity. As a consequence, there remains a striking difference between the

tribal and non-tribal areas in terms of the educational development index, which remains low for these predominantly tribal *talukas*.

Vadodara *taluka* registered the highest Educational Development Index in 2001. Vadodara *taluka* has been the education hub since the Gaekwad period. Primary education was compulsory for both boys and girls. It was for those initiatives that today Vadodara has highest EDI. With the coming in of new industrial parks, manufacturing units and service sectors in Vaghodia *taluka* in the recent decade, literacy as well as EDI of the *taluka* has further improved. *Talukas* with higher level of industrialization and proportion of secondary and tertiary workers are found in general to display higher EDI.

On the silver lining note, people in the tribal areas are now understanding the significance of formal education in today's life and even trying to mould themselves to reap the benefits of education without withdrawing away from their culture and customs. It would not be wrong to expect by the next census of 2021, that the literacy and education scenario in the tribal regions would be much closer to or at par with their non-tribal counterpart regions.

However, in order to achieve this, proper educational planning must be envisaged and effectively implemented in these areas keeping in mind the cultural and economic needs of the tribes.

The literacy rates of the eight villages show the striking difference between tribal and the non-tribal villages, with the non-tribal villages remaining much ahead of the tribal villages for the total, male and the female literacy rates. Two of the tribal villages have crossed 50 per cent mark in literacy while the other two were still below it. Concerted efforts of the State Government through various planned programmes to improve the levels of literacy and education and strong drives involving both government and non-government agencies during the decade of 2001 and 2011, there has been significant improvement in the literacy and educational levels and reduction in the gender disparity. Over all, there has been an improvement in the level of literacy and education in all the sample villages during the last census decade, excepting in the village of Hetampura. Being closer to Vadodara city, most of the

literate and educated have moved into it, leaving behind those who are not literate and educated.

The disparity index in literacy was higher in the tribal villages. The lowest male–female disparity index is observed in the villages of Dhandhoda and Hetampura. Dhandhoda is a large tribal village with considerable proportion of migrant scheduled caste population and a small proportion of non-scheduled population. Since there were more of the migrant population who were engaged in service sector, their cravings for literacy is more, hence the literacy of this village is comparatively better than the other tribal villages and the disparity between male-female literacy too is the minimum. Hetampura is a non-tribal village lying in the urban vicinity and having a higher proportion of people engaged in secondary and tertiary activities has higher levels of male and female literacy and low literacy disparity between the two segments.

Although literacy situation in all the villages has improved, the villages have still a long way to go. Non-tribal villages are relatively better. Even for the EDI, which has been worked for the surveyed year, there is a big difference between tribal and non-tribal villages. There is clear cut distinction between the tribal and non-tribal villages. All the four non-tribal villages are ahead of the four tribal villages. Bautha village in the Savli taluka located in the midst of the Gujarat Industrial Development Corporation (GIDC) industrial estate, with the six lane highway passing beside it, a relatively higher share of secondary and tertiary workers, and better educational infrastructure, has the best EDI among all the sample villages. In this context also all the four tribal villages lag behind the non-tribal villages. The schools in the tribal villages lack in educational infrastructure and drop-outs remain higher. There is also the issue of the non-tribal teachers in the tribal villages, which does not permit free teacher-student or teacher-parent interaction. Also for this reason, the tribal students feel alienated from the non-tribal students as well as the non-tribal teacher which lead to the absenteeism and drop-outs. Thus, the EDI in these villages remain very low.

The multiple regression analysis was attempted with the literacy rate and various indicators. It can be deduced that the share of people engage in secondary sector, share of the people engage tertiary sector and education development index, share of SC population have positive impact on the literacy rate while gender disparity index,

the share of Muslim population, and share of ST population has negative impact on the literacy rate. With some variable, it remains statistically not significant but as per the study it was found to be relevant. Correlation of literacy rate with share of children who become help in work, perception of parents for children in participating in harvesting and dropouts at primary level is negative, while correlation of literacy rate with job opportunity is positive.

Primary investigation was undertaken in the eight sample villages. Whole of the investigation were divided into demographic, social economic, educational characteristics in addition to the perception towards education in the sample villages.

For the demographic characteristics, the age and sex composition in both the tribal and the non-tribal villages were assessed. Both the tribal and non-tribal villages had similar condition. Maximum persons were in the age group of 6-59. Maximum (70-90%) people in all the villages were concerned about their social institution - marriage. It was seen in both in tribal and non-tribal villages that the age at marriage has increased because of the impact of education and better lifestyle. The family holds significance in both the tribal and non-tribal villages with 50-60 per cent of people living in the joint family system, which proved to be a better environment for the school goers as the other members in the family look after the economic needs of the family leaving the children free to study. Demographically, both the tribal and non-tribal households by and large have the similar condition.

Hinduism is the dominant religion followed in the sample villages of the tribal area where as in the non-tribal villages Muslims accounted for nearly 20 per cent of the population. The tribal villages have 90 to 100 per cent tribal population where as non-tribal villages have between 10 to 15 per cent of the SC and ST population. Thus, social composition-wise the tribal and non-tribal villages differ from one another.

Between 15 to 35 per cent of the households are landless in the tribal villages, indicating greater access of the households to land among the tribes. It should however be noted here that the land available for cultivation in the tribal areas is less productive. On the other hand, a minimum of 37 per cent and a maximum of 68 per cent of the households are landless in the non-tribal villages. The landless households in the non-tribal villages, other than the lower caste households who are not



traditionally land owners, are either the migrants or are those who lost their land due to government acquisition of land for industrial, mining and road construction purposes. Rural to urban migration is a common phenomenon in the non-tribal villages. Majority of the landowning households in either type of villages are small and marginal farmers with 1 to 2 acres of agricultural land. The proportion of large farmers among them is the minimum.

The most dominant occupation in tribal villages is cultivation and agricultural labourer. While members of the limited number of large land owning households depend only on cultivation, their counter parts in the smaller land owning households go for both. Other than agriculture related occupations, the tribes greatly depend on casual wage earning in the urban unorganized sector, particularly as construction workers. A very small section of the population in the tribal villages undertakes tertiary activities, like running a shop etcetera. The proportion of agricultural labourers in the non-tribal villages is much less as compared to that of the tribal villages. On an average, nearly 14 and 40 per cent of the population in the non-tribal villages are engaged in manufacturing and tertiary sectors respectively. With an enhanced level of literacy and education, the shares of worker in the secondary and tertiary sectors are increasing in the non-tribal villages.

Income category decides the economic status and purchasing power of the people. It can be said that in general, the non-tribal households are better off than the tribal households. The entire target population is found to be residing in the house owned by it. Some of the households in both tribal and non-tribal villages are yet to get electricity connection. The concept of toilets is still not clear to the people of the sample villages, particularly in the tribal villages. The households having a toilet use it as a store room and go for open defecation. The situation in this context is better in the non-tribal villages.

More people from the tribal villages have taken financial help from the bank than in the non-tribal villages. Proportionately more households have benefitted from the MNarega programme in the non-tribal villages, while proportionally more households are BPL in the tribal villages. Incidence of poverty is more conspicuous in the tribal villages. Nevertheless, possession of material assets, particularly televisions, mobiles, bicycles and motorbikes is a common phenomenon in both tribal and non-tribal

villages. Some of the large landowners and also a few of the landless households, who earn their living from sources other than agriculture, are in possession of motor cars, refrigerators, tractors etcetera. On the basis of economic parameters, it would not be wrong to suggest that the non-tribal villages are economically much better than the tribal villages.

It is observed that with increase in the land holding size, drop-outs decrease. Better economic conditions of the people enable their children to continue education. Overall, there is not much difference between the tribal and the non-tribal villages in this context.

The government sponsored provisions for the tribal students are relatively more as compared to the non-tribal students. Thus, more tribal children are found to have availed scholarship. Large land owners of the non-tribal villages prefer to send their children to the private English medium schools of the nearby city rather than to the government schools. The basic reason of doing so, apart from the financial capacity of the households to send their children to private schools, is to avail better facilities and quality education.

The drop-out phenomena has gone down over the years although it is still common. Drop-out was the major problem of educational attainment in the sample villages. Poverty was found to be the most important reason for drop-outs in the tribal villages. On the other hand, drop-outs in the non-tribal villages are mostly to get employment at an early age. Most of the drop-outs try to seek jobs in the informal sector of the nearby city.

Awareness of the target population regarding different government programmes is limited to Mid-Day Meal scheme, Sarva Shiksha Abhiyan and Khel Mahakumbh. Ignorance about most of the educational programmes is found to be very common among the target population of both types of households.

The target population considers the usefulness of education mostly in terms of equipping oneself for the job market. The most important usage of education was to get job in both types of villages. There has been progress in the status of women and understanding of matters pertaining to health and hygiene too.

The biggest motivation of sending the child to school is the level of illiteracy among the parents. With the realization of the benefits of education, even the illiterate parents do not want their children remain deprived of education and its benefits. Absenteeism was the major problem which affects the regularity of the child. Children abstain from the school mostly to help parents in their work. Child labour was rampant in the study area which boosted absenteeism and drop-outs. As children participate in work in large number, be it in agriculture or household chores including taking care of siblings, it becomes difficult for the parents to spare them to attend school.

Contacting the teacher to discuss about the child's education is mostly uncommon. The respondents of the tribal households particularly, consider it of no use. In reality, besides being mostly illiterate and uneducated, they are busy eking their bread out all through the day and do not find time to meet and consult the teacher. The reason for not contacting the concerned teacher in the non-tribal villages in this context is by and large similar to that of the tribal villages.

Wherever children are the first generation learners, they face the problem of personal guidance in their studies as the elders in the house are illiterate. Though most of the respondents did not confess that they face problem, 31 per cent in the tribal households confessed that the children are not able to follow what the teachers teach and say. Non-tribal children mainly face the problem of concentration. Also not completing homework was persistent more among the children of tribal households.

Finance seems to be the major constraint in educating children of both tribal and on-tribal villages. Otherwise, parents in the both tribal and non-tribal were quite supportive of the child's education and most parents wish and allow the child to study as per his/her wish.

The tribal villages are relatively better privileged with regard to funds, scholarships and infrastructure than the non-tribal villages. Ultimately however, the outcome is much better in the non-tribal villages. Drop-out and/or discontinuation in education at an early stage are responsible for the low attainment rate and poor educational condition in the tribal villages.

Maximum proportion of parents in both tribal and non-tribal villages is of the view that children should not get involved in any activity other than studies. The realization is, education helps in acquiring modern knowledge and skills, jobs and inter-community interaction becomes easier. Nevertheless, there are a few who believe in involving children in social ceremonies as well as in agricultural operations. Some even apprehend the risk of cultural change and break in traditions with the spread of education, and suggest not educating children beyond primary level. Tribes in general and in the sample villages, celebrate a large number of festivals which is attended by each and every member of the community wholeheartedly. Children of all ages including those in the school going age also do so, and in the process abstain from school for large number of days in an academic year. The situation in the non-tribal villages is however, different from the tribal villages in this context. Abstaining from school in the non-tribal villages is mostly due to involvement of children in agriculture and allied activities.

Education is not seen as a threat in the sample villages, rather it is treated as a medium for social and economic upliftment. However, migration is seen as a result of education because of which some consider it as a threat. They believe that after attaining education, they would migrate to the urban area leaving their homeland and culture behind. However, among the non-tribal population, despite migration of the educated from rural to urban areas, education has created an affirmative attitude and is not considered a threat to culture and tradition.

Poverty and ignorance are the most important reasons for low educational attainment in the sample villages. Problems of less number of teachers and lack of infrastructure are also very important factors in both the tribal and non-tribal villages for low educational attainment. Besides, medium of instruction in non-tribal language and feeling of identity crisis of the tribal children discourages them to get educated.

Schools of tribal villages have better infrastructure like blackboard, chairs, fan, light, library, computer, sports goods and books in comparison to the non-tribal villages. Enrollment is proportionately higher in the tribal villages. Even the teacher student ratio is higher in the tribal villages. Safe drinking water is not available in any of the schools in question. None of the villages have separate toilets for girls. Most of the schools do not have proper playground with properly defined boundary. All the

schools provide mid-day meal. Most of the schools organize activities according to the State Government norms. Teachers get a special training to be posted in the rural, especially tribal areas. They use state language as a medium of instruction. At times they use the local dialect too to converse with the students. Some of other problems in the schools of the sample villages are short supply of teachers, low student-teacher ratio, employment of the poorly trained teachers, poor learning achievement in class, insufficient learning and instructional materials and distance factor especially for the girls.

The technique RRA gave the insight story of the people which filled the gaps of the household schedule. People from all social and economic strata were made part of the discussion process. The RRA process revealed clear linkages between attainment of education and socio-economic conditions of the people. The tribal culture, custom and their way of interpretation of life also emerged as a matter of concern.

It was deduced that the low levels of educational attainment in the surveyed region is mainly because children discontinued studies at different stages. Migrations of the parents for seasonal work in the tribal villages prevented the school going children attending school regularly. Non-formal education is imparted in *Adivasi* Academy, Tezgarh, Chhota Udaipur, but parents are unaware of the facility. Children in both tribal and non-tribal villages joined the labour force to support their family to generate more income, therefore were unable to attend school regularly. Another problem of both tribal as well the non-tribal villages is that students of different classes are taught by one teacher in one class simultaneously.

The RRA process brought out an interesting revelation peculiar to the tribal villages. The participants opined that one of the important reasons of low enrollment or drop-outs is non-tribal teacher and/or the medium of instruction, which make the pupils feel alienated in their classroom. The drop-out ratio remains high in the tribal villages since the tribal child finds the contents of the formal education difficult as it is imparted in the Gujarati language and not their dialect. They were unable to relate any of the content of the learning with their culture. Besides, non-availability of jobs after completion of education works as a discouraging factor for others, and many drop-out for this reason. The primary schools in the tribal villages were ineffective due to

scarcity of competent teachers who could actually understand the needs of the tribal children. At times, the distance of the school is more.

Contemporarily, learning outcome has acquired greater significance compared to enrollment. Spread of literacy and education among the masses has gained momentum even among the preliterate societies. Enrollment at primary school level has been quite satisfactory across space and society during the recent decades as a consequence of different initiatives, programmes and plans. However, the quality of education that is being imparted is poor and drop outs after or during primary stage have become very common. The affluent prefer to send their children to private schools to avoid the poor quality education in the government aided schools. There is not much of difference between the non-tribal and tribal villages with respect to the education scenario, excepting for the level of literacy and education, and reasons for dropping out of school or absenteeism. Infrastructural facility-wise the schools are deficient, although the schools in the tribal villages are better off. Whatever facility is available remains under or unutilized without the required number of teachers and trained staff. People are not aware of the different ongoing government programmes related to education, excepting for a few, like Mid-Day Meal and Khel Mahakumbh. Most students in the tribal villages being the first generation learners do not get proper guidance from the elders in the family. General awareness regarding the utility of literacy and education is poor and mostly limited to job opportunities. A smaller segment among the tribal population still considers formal education wastage of time and resources. Seasonal migration of parents along with children in the school going age to seek casual labour work in the nearby urban center, particularly from the tribal villages, affects enrollment and increases drop outs and absenteeism.

## **8.2 SUGGESTIONS:**

Spread of literacy and education among each and every citizen of the country may not be possible without thoroughly comprehending the complex socio-geographical formations that India has. It has areas and societies where the proportion of literate and educated segment is traditionally high, and areas and societies where traditionally the concept of reading and writing were unknown. Diversities of all kinds are the characteristic feature of Indian society. Such complex situations cannot be approached with blanket cover like policy measures. Following constitutional prescriptions and

provisions, several area and people specific planning measures pertaining to literacy and education have been formulated and implemented since the country achieved Independence. Despite such concerted efforts, socially and spatially uniform spread and growth literacy and education has not yet occurred. Quality of education has also emerged as an important matter of concern.

Based on the findings of the present research, the following suggestions may be forwarded in the context of education in the study area in particular and similar other areas in the country.

1. Educational institutions should have the best possible infrastructure, including neat and clean environment, well equipped classrooms, spacious playground, functional laboratories, trained teachers and technical staff. The government programmes related to infrastructural facilities should be implemented in totality.
2. The schooling should be amusing as well as enjoyable, and the syllabus should be interesting and informative enough to retain the students and reduce drop-outs.
3. Education should be linked with employment, skill development and practical learning.
4. To counter the problems of disinterest, drop out and absenteeism among the tribal children, framing of syllabus incorporating aspects familiar to them, preferential treatment of their mother tongue in teaching, and engaging teachers belonging to or familiar with the concerned tribe and their cultural traits, would be effective.
5. Poverty being one of the major deterrents for parents to send their children to educational institutions has to be eradicated on a priority basis.
6. To curb absenteeism of children who move out with parents going to work in the unorganized sector hostel facility should be created employing members of the village. This would not only build a sense of belongingness among them, but also provide employment to those who manage it.

7. Respective schools and teachers should be properly rewarded by giving incentives for enrollment, regularity and achievements of the students every year. This would help encouraging teachers to contribute to the best of their abilities to pursue parents for enrolling their children, students to attend school regularly and provide quality teaching.

The education system has always been very complex but this complexity could be simplified with change in the mindset, sincere endeavour and positive urge to adopt the modified mechanisms.