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Impact of Christianity on the Social Customs and Economy of Tribal People

(This study was conducted in the year 1967 to assess the impact of christianity on the social custom and economy of the tribals of Sundargarh and Ganjam districts. The report was prepared by Srimati Kiran Bala Devi and Shri Amiya Kumar Mohanty, Junior Research Officers)

INTRODUCTION

The Constitution of India solemnly declares in Article 25, "Subject to public order, morality and health and to the other provisions of this part, all persons are equally entitled to freedom of conscience and the right freely to profess, practise and propagate religion". India has thus resolved to become a secular democratic State, conferring religious freedom and freedom of conscience to all citizens. Under the British regime the foreign missionaries carried on religious propaganda and converted large sections of Indian population to Christianity. Hindus always opposed the activities of foreign missionaries. When the Indian Constitution was on the anvil between 1946 and 1949, the Constituent Assembly deliberated at length on the question of the freedom of conscience and freedom to propagate religion. Several Hindu members of the Constituent Assembly were willing to concede the freedom of professing and practising religion to the citizens of India but were sceptic when it came to propagation of a religious faith. However, after much deliberation it was recognised as a fundamental right and was embodied in the Constitution as such. This enabled the missionaries, both Indian and foreign, to continue their activities in independent India.

In Orissa Missionaries from U.S.A., Canada and Great Britain first started their work in the beginning of the 20th Century. While the rulers of some feudatory States resisted the missionaries, some others helped them to establish mission centres within their domains. Princely States like Gangpur, Parlakhemindi offered suitable places in their kingdom to start mission centres. The organisation of a mission centre is carefully planned and conducted methodically. The local churches are established among the converted people and is managed by a body of elected elders from the village. Only complicated matters are referred to the mission centres. They appoint and dismiss the priest who may or may not be a member of the village. In the village inhabited by christian converts, churches are built entirely out of public subscription.

Different Sections of Christian Missionaries working in Orissa

The Luthern, Roman Catholics and Protestants have penetrated deep in to the remote corners of the State in the beginning of this century. The credit of establishing centres in inaccessible and remote areas, goes to them. In Ganjam district they chose Serongo in the heart of the Lanjia Saora area situated at a height of 2,500 Ft. above the sea level. The Canadian Mission started its work in 1962 in

this area and established a hospital. Gradually they spread their centres in the whole of this district. Roman Catholics also established churches and hospitals in the agency areas of Ganjam district. Lutherans also took great pains to convert the tribal people by doing social service among them. In Sundargarh district they have their centre at Hamirpur, from where they cover the entire district.

Mass Conversion of down-troddens

Christian missionaries took the fullest advantages of the caste disabilities from which the low caste people suffered. Thus they started converting the Doms and the Panos in the Ganjam agencies. The preachers freely mixed with them, spent nights in their company, participated in their social functions without any hatred or prejudice and gradually convinced them to embrace Christianity so as to become one with other privileged castes. The Panos were thrilled to have such experience with foreigners and embraced Christianity on a mass scale. In the meantime the Missionaries learnt tribal language, and acquired a thorough knowledge of their culture. They studied very carefully the psychology of the tribals, socio-economic condition and above all their cultural traits, beliefs and customs. They distributed food-stuffs during their lean months, treated them sympathetically in their sufferings, participated in their traditional functions and preached the sayings of Jesus in their tribal languages. Saoras who were considered as barbarous by the Hindus felt it a privilege to be with the foreign missionaries as

equals. The large conversion of the Doms was another impetus to the Saoras being converted in similar Saoras manner. It has been collected during field work that missionaries first attracted the tribals by administering medicines and nursing the sick. Before conversion the religious beliefs of the tribal people led to heavy expenditure, incurred on account of innumerable sacrifices of buffalo, chicken, pig and goat. This was responsible for their chronic poverty. Missionaries studied very carefully the religious practices of the tribals and wanted to convince them that medicine charmed by God can cure any disease and there was no necessity of performing costly sacrifice. When the cures were effected the sufferers believed the God in whose name it was done.

There were also missionary activities in the districts of Sundargarh, Kalahandi, Phulbani and Koraput. During field investigation in Sundargarh district it was found that most of the Munda tribes had been converted since 50 years back. Tribes like Oraons, Saoras and Mundas have also been converted in large numbers.

CHAPTER II

Social Change

The tribals have abandoned some of their traditional belief and customs after conversion, but some of the traditional cultural elements are still retained by them.

Both converts and non-converts continue to obey the rigidity of caste rules regarding inter-dining

and inter-marriages. According to Christian religion all human beings are children of God. There is no prohibition for inter-marriage or inter-dining. Converts do say that there is no harm to take food from the castes or other tribes whom they consider lower in social status but they nevertheless follow their own traditional practices. A converted tribal can take food from non-converted, belonging to the same tribe but not from the lower caste people such as Dom or Pano. Marriage by negotiation takes place only among the converted group. Intergroup marriages are few and are still considered to be unusual. There is no bar for a convert to marry a non-convert but marriages between Roman Catholics and Lutherans are prohibited. Non-Christians are converted before or immediately after their marriage with a Christian.

Usually non-converts look down upon the converts and do not take food from their hands. They consider themselves superior than the converts. The Bhagat, Oraons and the Oraons reconverted by Arya Samaja have hatred for converts. But others have no strict rule regarding commensality. It is found in some cases that some of the family members have accepted christianity while others have resented to conversion, but the family relationship among them has not been affected by it.

Marriage

Negotiation is still the dominant form of marriage. All tribes maintain clan exogamy even after being

converted. The Kisans are divided into sixteen exogamous groups with in which marriage is prohibited. Saoras, however have no clan system. They have lineage groups called Birinda to regulate marriage. As all the members of a Birinda are considered to be brothers and sisters tracing their descent to a common ancestor, marriage within a Birinda is considered incestuous by the non-converted Saoras. This practice continues among the converted.

The Oraons, Kisans and Mundas are monogamous in majority of cases but nothing prohibits them to accept a second wife. In case of Saoras, women are economic assets of the family. A person can marry as many wives as he can maintain. Number of wives increases with the increase of wealth and social status of the husband. As a contrast against this plural marriage is strictly forbidden among the converts and a man is not permitted to marry for the second time if the first wife is alive. Prohibition to accept a second wife in case of a converted Saora reduces the conflict in the family but it deprives him of cultivating more land. This is a significant difference in a tribe practising shifting cultivation.

Age at marriage is the same for both the groups. In the past both child marriage and adult marriage were in vogue among the Oraons and Kisans but at present all of them prefer adult marriage. In negotiation marriage sometimes the consent of the boy and the girl is ignored but this is a prime necessity among the converts. Frequent

visits to the bride's house with liquor and attaching significance to certain recognised womens are not in practice among the converts.

Converted Oraons pay Rs. 7 as bride price whereas the non-converted pay Rs. 9. Non-Christian Saoras have to pay a lump sum amount as bride price in cash or kind amounting to Rs. 100 or more while the converted do not pay anything. As against this, among Mundas, bride price, in form of cattle, is paid both by the converts and non-converts.

Cross cousin marriage, levirate and sororatate are practised among both the converts and the non-converts and marriage prohibitious with parallel cousins, younger brother's wife or wife's elder sisters are observed by both the sections among all the tribes.

Marriage procedure of the converted tribals is different from the traditional methods. Christian marriage is registered in the church. The form is filled up and attested by the signature or thumb impression of the bride and bridegroom. Rings are also exchanged between them. In certain cases converted tribals also perform the traditional rites before going through the Christian ceremony.

Divorce is socially approved among the tribals, but among the converts it is very difficult to give effect to it. The process is not only expensive, it is also troublesome. One has to file a case for permanent separation and has to pass through a lot of formalities. Therefore, if

any conflict arises between husband and wife they prefer to sort out the matters between them rather than going for the formalities of divorce.

Widow remarriage is practised by both converts and non-converts. A woman can marry her husband's younger brother or outside of her family.

Family planning is discouraged by a section of missionaries. Voluntary stoppage of birth is considered a sin which goes against the principle of Christianity.

Among the non-converts, if a girl becomes pregnant, the man responsible for it is forced to marry her. A feast and fine are imposed upon the man. Among converted tribals both the girl and boy have to go to church and confess their sins before the priest. The priest then purifies them by giving holy water to drink. The marriage is solemnised after that.

Child Birth

Oraon women observe birth pollution for 9 days while converted Oraons do it for one day only. In case of delivery trouble Christians prefer to take medical help while non-converted take recourse to magico-religious practices. The latter are now progressively inclining towards medical treatment.

Name-giving ceremony

Tribals prefer to name their children after their ancestors. Oraons and Mundas, on the day of name giving ceremony, keep one

potfull of water and drop two grains of paddy therein after uttering the name of an ancestor. If the two grains float together then the name of that ancestor holds, if not another name is tried with a fresh pair of grains. Christian Oraons also perform this ceremony. Then they inform the priest who comes to visit the village Church. The priest again gives a Bible name to the child and blesses it.

Death Ceremony

Tribal death ceremony is an elaborate affair. The tribals are very much afraid of ghosts, spirits and ancestors who live in the under-world. After death a person enters in to the under world. The dead cannot take place among the ancestors unless death rites are performed. Besides, if soul of the dead is unsatisfied it can do any harm to bring a harmonious relation between the dead and the living, death rites are performed elaborately both for fear of and love for the dead. The family members spend money beyond their to the family members. In order capacity. In past dead bodies were generally buried but now cremation is the general practice under Hindu influence.

Converted tribals follow the Christian principle regarding the disposal of the deads. The preacher is asked to bless the soul of the dead. People take the dead body in wooden coffin and bury it in the grave yard. The villagers, friends and relatives present offer one handful of earth in honour of the dead. The preacher reads Bible and prays

God for His grace on the dead. The converts and the non-converts do not share a common grave yard. In a village separate grave yards are demarcated for the converts and the non-converts. After burying the dead the converts put holy Cross mark on the grave yard.

Education

Missionaries who have come to spread Christianity in tribal areas have also started schools. Tribals after conversion, get free educational facilities from the church organization. The converted tribals show higher percentage literacy than the non-converted. The former now like to educate their children for better employment than the non-converts. Female education has been encouraged among the converts. Many Christian tribals girls are now serving as school teachers and nurses. Specially in Sundargarh district most of the educated tribals are Christians.

Health, Hygiene and Diseases

Tribal people still believe in evil sprits and witchcraft. For the treatment of diseases tribal approach the *Ojha* who diagnoses the diseases and effects cure by magico-religious rites and by people of Sundargarh district prescribing herbal medicines. The more primitive Lanjia Saoras of Ganjam and Koraput agency propitiate the malevolent spirits by the help of spirit medium called *Kudang*. The *Kudang* is competent enough to relay the wishes of malevolent spirits or ancestors to the people. This belief is so

strongly entrenched in the minds of the Saoras that even those living near the Seranga Hospital also sacrifice fowl, pig, etc., to cure the ailments. The converted tribals take recourse to medical treatment. Missionaries have provided free medical facilities and sometimes medicines are distributed free of cost. In villages the preacher advises the people for using modern medicine for curing the diseases.

The converted tribals are more hygienic. Most of the non-converted are of the opinion that fate and supernatural powers were responsible for disease and death while converts believe that malnutrition and unhygienic habits were the determining factors. The latter have learnt to keep their houses neat and clean. Converted tribals not only clean their dress, but they also keep their houses and villages clean.

Dress and Ornaments

Tribal women like to wear ornaments made of brass, beads and alloy. Women are fond of covering their chest purposely with bead strings necklaces of brass and alloy, and wearing brass bangles. The Saora women adorn their ears with heavy wooden discs. Many men also wear necklaces and ear-rings. But after accepting christianity they are advised to discard these. A converted tribal wears clean clothes and a few light ornaments.

Dance, Drama and Music

After the day's hard labour the tribals enjoy their life by singing, dancing and drinking. They

compose their own songs, use musical instruments of their own making and dance according to their own tradition. Converted tribals dance only during Christian festivals. Songs are now composed by the missionaries in tribal languages depicting the glory of Jesus Christ.

Drinking is associated with dance and music. Besides it is a must for performing any ritual. The missionaries except the Roman Catholics discourage drinking. In the village Rothupada of Rajgangpur block all villagers were converted to the Lutheran sect but as drinking was not allowed all of them became Roman Catholics.

Other habits

Kisans, Oraons and Saoras were formerly beef eaters. Being influenced by Hindus Orans, Kisans and Saoras gave up beef but after conversion they again started eating it.

CHAPTER III

Missionaries never wanted to bring much change in the economy of the people by introducing any new method of production for their livelihood. The traditional economy with shifting cultivation, collection of minor forest products and distribution of the produces, have not undergone any major change under the impact of Christianity. It is however true that the people after conversion have become more conscious of the outsiders and this has to some

extent checked exploitation by outside non-tribal agencies. The religious practices and functions connected with disease and disaster involve huge expenditure keep the tribals poor. Conversion to Christianity puts an end to this expenditure.

The tribals found, by accepting Christianity, that they can avoid innumerable sacrifices and festivities, has negatively improved economic condition. It was observed during the field work in Saora area that in an annual Sradha (Guanar) ceremony a Saora family sacrificed more than 5 buffaloes incurring a lot of expenditure. Besides, the relatives of the deceased also attended the function with presentation of buffalo, chickens or goat for sacrifice. After conversion they can avoid such expensive sacrifices. Foreign Missionaries have got enough stock of food stuffs, powder milk, clothings and seeds to distribute among the needy people. During cultivation period they use to help the tribals with money and seed. If a tribal wants help for seed or labour charges, he can have it from the concerned missionary.

After the establishment of Hindustan Steel Plant at Rourkela and Utkal Machinery at Kansbahal in collaboration with German experts, the missionaries from Germany have started evangelical activity in the surrounding areas. They helped a lot during last draught through 'Feed the children' scheme. All these activities done by the foreign missionaries, bring transitory benefit to the needy people and have an eduring psychological impact.

Increased Expenditure after Conversion

Wearing better dress and keeping them clean require extra expenditure among the converted.

Every convert has to pay certain amount to the church in the shape of cash or kind. After harvesting every individual family brings some amount of grain to the church and deposits with the village preacher. Apart from this those attending Sunday services also make small contributions. All these contributions are utilised for common purposes through the church. The preacher gets his remuneration out of these donations. Besides, musical instruments, Bibles are purchased for the church. The concerned people do not consider these extra expenses as a burden and think that these are well compensated.

Eradication of the middle man

Traditionally all the commercial transactions of the tribal people were being conducted through the Dom middle man. The tribals rarely dealt with any strangers. As a result they were heavily exploited and had to face acute food shortage inspite their lavish production of food material. The barter system of economy caused positive loss to the people due to their ignorance of the outside market. After conversion it was found that, due to constant touch with outsiders and frequent association with other Christian members of different villages, people gradually felt the necessity of trading on their own produce,

directly without the help of the middleman. They thus brought their produces to the weekly market and sold in the market price. This also brought a major economic change in the life of the tribals.

The district of Sundargarh where large number of tribals have accepted christianity is now considered to be one of the developing districts of Orissa due to the increasing mining and industrial complexes. Large number of tribals belonging to Munda, Oraons, Kissan communities work on daily wage basis in different

mining and industrial projects. The field data collected during the study reveals that majority of the tribals working in different industrial complexes belong to the converted group. This shows that the converted tribals are more interested to earn ready cash from outside. They are not prone to exploitation by contractors, mine owners or other employers.

After conversion tribals become more careful about daily expenditure. The incidence of drinking is very low among them.

A Study on the Socio-Economic condition of the kansari caste in Sambalpur District

(This report was prepared in the year 1961 by Shri Ch. Prasanta Kumar Mohapatra, Research Assistant, Tribal Research Bureau. The purpose of this study was to determine the caste status of the Kansari in village Kulita Tukura in the P.-S. of Atabira of Sambalpur district for their inclusion in the list of other backward classes. Shri Ch. P. K. Mohapatra is now serving as Research Officer in the Tribal Research Bureau.

Migration

The Kansaris of Sambalpur district always refer to the village Kantillo in Puri district as their original home from where they migrated to the districts of Bolangir and Sambalpur. Though the actual time when they started migrating to this region is not known it may be assumed that more than two hundred years have elapsed since the first migration. The older people say that they have been inhabiting this region for some generation. Migration is not complete by now. Until very recently people are migrating to this region. An example may be cited in this connection from village Kulita Tukura. In many Kansari villages a section of people are found who are known as "Kantilia". On enquiry it was found that this section of people migrated to this region very recently, about 40 to 50 years back. As they have migrated much later, they have set a separate namlet in the same village and have established themselves there. The name "Kantilia,"

thus, implies a fresh and late migration. The other Kansaris of the same village have forgotten the time of their migration but say emphatically that their forefathers have migrated from Kantillo, a Thatari village in Puri district. This village is situated at a place from where there was a route connecting the districts of Bolangir and Sambalpur, including the rest of western region of the State of Orissa, with village Kantillo and Puri. The route is now abandoned but the ruined remnants are still visible. The villages which the Kansaris in Bolangir and Sambalpur districts inhabit always lie in the close proximity of the aforesaid route. This is another indication of their past migration along the traditional route.

Social Customs

The word Kansari is derived from the word "Kansa" (Bell Metal). Another section of the Kansaris called as 'Tambra' or 'Tamra' who work in copper and brass. The distinction between Thataris, Kansaris and Tamras are

not takes into consideration at the time of marriage and other social and religious functions.

The Kansaris of Sambalpur district are divided into different groups according to the type of metal in which they work. Those who work in Bell metal are known as Thatari or Kansari and those who work in brass and copper Metal are known as Tamra. There are also social divisions such as Maharana, Das Mohapatra and Sahoo. Among all these Mohapatras are placed at the top of the social hierarchy. They are the persons without whom no caste purification ceremony can be performed. In any social gathering of the Kansaris the Mohapatras are given the best seats and are served first. They are said to be the 'Kularajas' or Kings of the caste.

Kansaris like other Hindu castes have gotra or clan exogamy. They have different clans named as Nag (Snake) Bagh (Tiger), Bharadwaj, Sarasa, etc. Members of the same gotra cannot intermarry. Marriage rituals are the same as those of other Hindu castes. It was established by field investigation that the Kansaris of Sambalpur district do have marriage relations and other social ties with the Thataris of village Kantillo.

The Kansaris of Sambalpur district differ from the Thatari of village Kantillo in respect of their contact with other caste groups inhabiting the same region. The Dhobis (Washerman), the Barikas (Barbers) in the village Kantillo serve the Thataris of the same village at the time of marriage,

death and birth ceremonies and birth ceremonies and are paid annually, mostly in kind. In Sambalpur district, however, the practice differs. The barbers and washermen are paid in cash for each specific ceremony. Another significant difference is the absence of commensality between people like Sahra, Kulta, Binjhal, Dhobis on the one hand and the Kansaris on the other. This may be due to the fact that the Kansaris were not the original settlers of the place. When they settled in the region, the local tribal and caste groups wanted to maintain a distance from the new comers and the practice persisted.

Economy

The Kansaris of Sambalpur depend for their livelihood on their traditional occupation of working in Bell-metal and Brass. The utensils like plates and cups and jugs of various sizes are made in the "Sala". A Sala is the place where all the works like the alloys of Brass and Bell-metal is prepared and the utensils are shaped in different ways. The Sala is maintained on co-operative basis because the work always demands co-operative labour. It cannot be done by a single individual. Five to six adult men are required to maintain a single 'Sala'. Usually six adult members are not available in a single household, hence two or three families combine to work in a single 'Sala'. Capital is invested in equal shares by the persons working in a particular 'Sala'. Raw materials like zinc, copper and 'Ranga' are procured from the

merchants. Alloys of Brass and Bell-metal are prepared out of these for making utensils. Raw materials cost Rs. 6 per seer. A person can prepare utensils weighing two seers a day by utilising his labour capacity to the full. These are sold at 9 to 10 Rupees per seer. Hence a person prepares utensils worth Rs. 20 a day out of which he has to keep aside rupees sixteen to seventeen towards capital and production cost. It was found that daily net profit of one individual is about Rs. 3 to Rs. 4 when there is a heavy demand for utensils. It is a fact that the utensils are not always in demand. Therefore the Kansaris who entirely depend on their traditional occupation face an acute period of scarcity every year. The dull season is from the month of March to the month of August. Because of their poverty the Kansaris always depend on the merchants who provide them with raw materials on credit and take the finished goods on payment of wages at Rs. 2 per seer. Sometimes artificial situations of 'no demand' of goods is created by the merchants to cut down wages.

The Kansaris do not own much land. The nature and type of their work do not permit them to devote time for cultivation. The following figures show the pattern of land-ownership in Kutia Tukura.

Total number of Kansari families.	235
Landless Families ..	133
Land possession within one acre.	34
Land possession within two acres.	15

Land possession within three acres.	30
Land possession within four acres.	7
Land possession within five acres	5
Land possession above five acres.	11

Total ..	235

Land is not fertile in this area. Income from land is further reduced, in case of the Kansaris, as they do not cultivate the land directly and have to employ labourers on heavy payment.

From all these it can be assumed that the Kansaris are economically more backward than other neighbouring caste groups who mostly depend on land and possess land in large quantity. Another point may be taken into consideration that they have to pay cash for services and goods. The barber, the washerman and the drummers do not accept annual payment but demand cash payment for their services. The Kansaris, thus, always need cash to obtain the necessities of life. Since they cannot abandon their traditional occupation, nor switchover to other occupation they always depend on the merchants who have the means for organizing it on profitable basis, their dependence on the merchants is increasing progressively.

Religion and Rituals

The reigning deity of the Kansaris is Viswakarma the god of

crafts and architecture. They worship all the implements that are used in their traditional occupation. The observance of the religious festival "Khudurukuni Osa" is a speciality of the Kansaris of Sambalpur. No other caste or tribe of this region observes this festival. This is a further proof of the migration of the Kansaris from the coastal districts of Cuttack and Puri where this ceremony is regularly observed. Like the Thataris of Puri district they also worship other Hindu gods and goddesses.

The death and birth ceremonies are observed like other Hindu caste groups where the services of a Brahmin, barber and washerman are sought for. The dead bodies of the Thataris in Puri district are burnt but in Sambalpur they mostly bury the dead. The reason given is that they cannot afford to burn the dead as it involves considerable expenditure. This indicates that the Kansaris of Sambalpur district have not increased their standard of living after migrating to this region.

Conclusion

From the above facts it is established that the Kansaris are not

the original settlers of the Sambalpur district. They have migrated from the village Kantillo and its neighbouring places which are centres of Bell-metal industry in Orissa. On enquiry it was found that the Thataris of village Kantillo who have been included in the O. B. C. list also sometimes call themselves as Kansaris. The traditional occupation, social customs, religion of the Thataris are the same as the Kansaris and as a matter of fact the Kansaris of Sambalpur have kin relationship with the Thataris of Kantillo. So far as literacy is concerned the Thataris are better off than the Kansaris because they are eligible to receive governmental grants for education as they are in the O.B.C. list. This is not available to be Kansaris. The Thataris have organised Co-operative farms and have been able to find markets all over Orissa as well as foreign countries. This is because of the spread of education and literacy among the Thataris. The Kansaris are still dependent upon and exploited by the merchants. Though they bear different names, both the groups belong to the same caste and same stock. Due to lack of facilities the Kansaris are lagging behind the Thataris.

Report on Dandasi a De-Notified Community in the District of Ganjam

[This report was submitted in the year 1965 to ascertain the social and economic conditions of the Dandasi Community and the extent of their decriminalisation. The report was prepared by Shri P. S. Das Patnaik, Junior Research Officer, under the guidance of Dr. K. Mohapatra, Assistant Director. The final report was submitted on the 21st October 1965]

1. Statement of points of enquiry and findings

Points of enquiry	Findings
1. Location of the resettlement colonies for the Dandasis.	1. Humma and Mardarajapur. Humma is under Ganjam Block in Rambha police-station. Mardarajapur is under Khallikote Block in Rambha police-station. Both the colonies are in the district of Ganjam.
2. In which years the colonies were established ?	2. Humma colony was established in the year, 1955-56. Mardarajapur colony was started in the year 1955-56.
3. How many houses were constructed for the people in the colonies ?	3. At Humma 43 houses were constructed and at Mardarajapur 40 houses were constructed for the Dandasis.
4. How many families are dwelling at present in the colonies ?	4. At Humma, 23 families are dwelling and at Mardarajapur 35 families are dwelling at present.
5. What is the total population of each colony ?	5. The total population of Humma colony is 107, of which 57 are males and 50 are females. The total population of Mardarajapur colony is 157 out of which 83 are males and 74 are females.

Points of enquiry

Findings

6. What is the main occupation of the adult members of each family in both the colonies ?

6. The main occupation is each adult member of the colonies is agriculture. At Humma, out of 23 families, 20 families are agriculturists and three families are wage-earners since they don't have any lands.

At Mardarajapur out of 35 families, 33 families mainly live on agriculture and out of the remaining 2 families one is a widow and another is diseased. These two families mainly live on occasional wage earning.

7. What is the subsidiary occupation of the adult members of each family ?

7. At Humma, almost all the adults go for wage-earning. Secondly they collect fire wood from the nearby forests and sell them in the local markets and supply it regularly to various houses and institutions. The adult women, young boys and girls also sell the fire-wood. At Mardarajapur out of 35 families, 22 families go for wage earning and the rest go for fire-wood selling. At Mardarajapur only one family is engaged in business.

8. What is the per family income of the settlers in the colonies.

8. At Humma, out of 23 families, 3 families are having the income of less than Rs. 500 annually, five families are having annual income of Rs. 500 to Rs. 1,000 and 15 families are having annual income of more than Rs. 1,000 annually. The lowest income of a family in this colony is Rs. 250 annually and the highest income of a family is Rs. 2,080 annually.

At Mardarajapur out of 35 families three families are having income of less than Rs. 500 annually, 10 families are having annual income of Rs. 500 to Rs. 1,000 and 22 families are having annual income of more than Rs. 1,000 annually. The lowest income of a family in this colony is Rs. 38 annually and the highest income of a family is Rs. 5,095 annually.

This indicates that the people of Mardarajapur colony are having higher income than the people of Humma colony.

Points of enquiry

Findings

9. To what extent the Dandasi families have been helped and assisted by Government ?

9. At Humma, 43 houses have been constructed at a cost of Rs. 19,800 in the year 1955-56. At present only 21 houses are there and the rest have been demolished as no care was taken for the repair. The occupants have deserted the houses and gone away to their original villages.

Each family has been allotted with 5 acres of land in the year 1955. These were private land which were donated to Bhoodan Samitis. The owner even after the donation, regularly paid the revenue of the land. As a result of this the owner freely sold his land which were tilled by the Dandasīs. The Dandasīs suffered a great loss and they became land less. Up till now nothing more has been done by the Government.

A provision was made for 41 pairs of bullock in the year 1956 at a cost of Rs. 72 and 9 pairs of bullock in 1963 at the cost of Rs. 1,045. A link road from the main road to the colony has been constructed at a cost of Rs. 4,000. The colony has been provided with a grain gola at a cost of Rs. 2,000, watchman shed at a cost of Rs. 400, seed and miscellaneous contingencies to the tune of Rs. 455, two wells at a cost of Rs. 1,000, agricultural implements at a cost of Rs. 500, medicines at a cost of Rs. 200, one community centre at a cost of Rs. 2,000 and one basic school at the cost of Rs. 3,000. An amount of Rs. 3,000 has been spent for setting up cottage industries.

Each family is being supplied with seeds and plants regularly. There is no irrigation facility. The people depend on rain for water.

At Mardarajpur, houses were constructed at a cost of Rs. 10,615 in the year 1955-56, further 9 houses were constructed at a cost of Rs. 2,500 in the year 1960-61. To provide fire proof roofing for the 29 houses a sum of Rs. 21,750 has been sanctioned by the Government.

Each family was allotted 3 acres of land in the year 1955-56. In the year 1956, the colony was supplied with 7 bullocks, 17 cows and again 34 bullocks in the year 1960 and 36

Points of enquiry

Findings

bullocks in the year 1962. Each family has been provided with agricultural implements and seeds like paddy, Ragi etc.

The colony is served with 2 wells, one minor irrigation project at a cost of Rs. 1,367 one weaving centre, one graingola, one basic school, one adult education centre and one community centre.

10. What was the main occupation of each adult of each family before resettlement ?
10. Almost all the adults in each family at Humma used to do cultivation. 38 per cent of the adults were working as village chowkidar in their respective villages.

At Mardarajpur out of 35 families, 5 adults were labourers, 1 was serving at Chatrapur / and the rest were engaged in cultivation. These people were at Mardarajpur before the establishment of the colony.

11. What was the subsidiary occupation of the people before resettlement ?
11. At Humma and Mardarajpur, the adults used to go to Chatrapur, Berhampur and Rambha for wage-earning and both the adult males and females used to sell fire wood.

12. What was the per family income of the people before resettlement
12. People could not tell exactly what was their income before resettlement as they had left their villages since 15 to 16 years back. Only approximate income off 1953 was collected from both the colonies. Out of 23 families at Humma, 12 families had an annual income of Rs. 500 to Rs. 1,000 and the rest had an income above Rs. 1,000. At Mardarajpur out of 35, 3 families had income of less than Rs. 500, 18 families had an income of Rs. 500 to Rs. 1,000 and the annual income of the rest was above Rs. 1,000.

Criminal Activities

13. How many persons committed crime before resettlement ?
13. At Humma, out of 23 families five persons committed various crimes before resettlement that is before 1955-56.

At Mardarajpur out of 35 families, 9 persons committed various crimes before resettlement that is, before 1955-56.

Points of enquiry

Findings

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| <p>14. How many persons committed crime after resettlement</p> <p>15. What was the nature of crime before resettlement ?</p> <p>16. What was the nature of crime after resettlement ?</p> <p>17. How many times the same person committed each category of crime ?</p> <p>18. What punishment were inflicted in a court of law for the crimes ?</p> | <p>14. At Humma, out of 23 families, only 2 persons committed crime after resettlement , but there has been no incidence of crime in Mardarajpur colony.</p> <p>15. At Humma, the nature of crime was mostly theft and burglary.

At Mardarajpur, the nature of crime was theft, and goat lifting burglary. Out of 6 cases 4 were theft cases, one goat lifting case and one was burglary.</p> <p>16. At Humma, out of two cases, one was burglary and another theft.</p> <p>17. At Humma, the same person did not commit a crime more than once.

At Mardarajpur out of 6 persons one committed crime thrice. Two of these were cases of theft and one was burglary.</p> <p>18. At Humma, out of 7, 6 persons were given rigorous imprisonment and only one boy was whipped under court of law

At Mardarajpur out of 8,6 persons were sentenced to imprisonment.

(The details of the cases of both the colonies may be seen at appendix 'A').</p> |
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OPINION OF OTHER PEOPLE ABOUT THE DANDASIS

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| <p>19. Have the Dandasis given up their criminal habits after resettlement ?</p> <p>20. How they are utilising the aid given by the Government ? (Give only the dominant trend of the opinions)</p> | <p>19. Twenty persons were interviewed from two villages, viz, Subahia and Konka. Out of twenty, eighteen persons told 'Yes' and only two persons told 'No'. Because up til now, some of the Dandasis at Humma colony are committing crimes.</p> <p>20. It is overall satisfactory at Mardarajpur but not at Humma. Since the people at Humma have not been provided with any land, they are sowing the seeds etc., in the encroached lands and ultimately the yields are usurped by the owner of the land. They are more poverty stricken. Hence they did not feel like attending the school or take training in the tailoring section. On the whole Government aid is simply misused at Humma.</p> |
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Points of enquiry	Findings
21. If they have not given up their criminal habits then what should be done to wean them away from criminal activities ?	21. So far as Mardarajpur colony is concerned they have totally given up their criminal habits. The people of Humma colony, excepting a few, are also not committing crime. These few commit crime due to their poverty and un employment. To wean them away from such habits, they must be provided with and. Above all, they should be induced to send their children to the school in their respective villages.
22. Do you think criminal activities are their in born characteristics which they can never give up.	22. Twenty persons could not tell whether the criminal activities were their in born characteristics as they have come from various villages. But the consensus is that they are no more committing any crime. They have already become settled agriculturists and given up their traditional habits.

2. General Analysis

The Dandasis a criminal community, have been brought from forty-four village and placed in two colonies, viz., Humma and Mardarajpur by the Government. The purpose of this scheme is to reform their criminal habits and to enable them to become healthy citizens of the State. The community has been provided with all the requirements of resettlement and development.

After the resettlement the Dandasis have been considerably benefited by being permanently settled owing lands and homes. This stability of life has led them to struggle more for a better living and existence. They have changed their attitude of life and adopted alternate means of livelihood to lead a honest life. They themselves have realised to what extent they were scorned and hated by others in the past. To give an end to it the younger section of the Dandasi are insisting upon the older people to stop all criminal activities. The available cases, collected from the police-station indicate that the criminal activities have been largely minimised after the resettlement.

Our survey reveals that the people of the colonies have been supplied with all substantial help by the Government. At Humma, however, the people have not been provided with any land, as the problem of ownership is not yet decided. In the year 1954 when the colony was established the occupants were allotted with five acres of land each from the total 376 acres of waste land, which were donated by two land owners Shri S. N. Murty and Shri Narayan Panda due to the Bhoodan movement. Even after the donation, the owners had to pay the land revenue. They therefore disposed off a part of such land, which in the mean time had been cleaned and cultivated by

the Dandasis. Ultimately the Dandasis at Humma could not claim their ownership over the lands, 90 per cent of the people of that colony are therefore, forced to go for wage-earning to earn their livelihood. The women and small girls go in quest of firewood collection and sell them in the near-by market or in various institutions of the locality. This sort of life has induced some of them to commit crimes like theft and burglary.

The people at Mardarajpur have completely given up their criminal activities after the resettlement. The majority of the people at Humma are also leading a honest life. About 3 per cent of the children at Humma colony are sent to school at Subalia whereas about 7 per cent of the children at Mardarajpur are sent to the school in the colony. The demand of the people to start schools in their respective colonies is growing. A school has already been started at Mardarajpur but no such institution exists at Humma at present. Previously there was a school located in the community centre. The school is not functioning as there are no teacher. The Ashram School, which is in proximity of the colony is having four classes, i. e., from class IV to Class VII. There is no provision of primary education in this school. The literacy in both the colonies is about 8 percent at Humma and 10 per cent at Mardarajpur.

Both the colonies have been provided with all modern facilities like community houses, adult education centres, tailoring and weaving centres etc. At Mardarajpur these

are fairly in use. At Humma the community house is in dilapidated condition and due to the absence of the teacher the adult education Centre has become defunct. Only 3 to 4 persons used to go to the weaving section, since they were getting Rs. 12 as allowance. When the allowance was stopped the activities were discontinued. At Mardarajpur the community house is functioning properly and about 60 per cent of the people are the participants in its activities. They have purchased a battery set local radio, by raising subscription. One weaving teacher is appointed and 5 persons have already completed taking training in weaving. At present, about 20 percent of the people are taking training on payment of daily wage.

The opinion study was done in two neighbouring villages, viz., Subalia and Kanaka. Ten persons from each village were interviewed. According to them the Dandasis were actually criminals, committing thefts, etc., all over the district. But after the resettlement they are gradually giving up their past habits though some of the people at Humma are committing crimes occasionally. The stigma attached to the Dandasi has almost been removed. People at Subalia have engaged three persons from Humma as their share-croppers in the village of Kanaka. The Dandasi children are allowed to read in the school at Subalia. According to the villagers, the Dandasis are gradually giving up anti-social activities. The younger generation is more keen for prestigious status.

So far as the social intercourse is concerned the Dandasis move about freely in the neighbouring villages and nobody grumules to employ them as labourers. They are no more looked down upon. They are however, treated as an untouchable caste. Higher castes like, Brahman, Karan, Khandayat, etc. do not touch them. The lower castes like, Pano, Hadi, Kandra, etc., maintain marital relationship

with them. With the growth of urbanization, the Dandasis are allowed to enter the tea shops and other shops in their respective locality.

In conclusion it can be said that the rehabilitation of Dandasis has made a fair progress. The few traits of their past life, which are still persisting, are likely to be eradicated in near future.

Evaluation of Ashram Schools

(The purpose of this report is to evaluate the working of the Ashram School, to ascertain the organisational effectiveness of the scheme, the personality formation of the students, the comparative analysis of different categories of students and to study their inter-relationship and conflicts. This report was prepared in the year 1966 by Shri Pravangshu Sekhar Das Patnaik, Junior Research Officer, Tribal Research Bureau).

Project : "Evaluation of Ashram Schools".

Object of Study : To assess the effectiveness of education in Ashram Schools in forming the character of the tribal students.

Schools taken up for intensive study:— Basipitha and Sharat Ashram Schools in the district of Mayurbhanj, Chandikhole upgraded Ashram School in the district of Cuttack and Takara Ashram School in the district of Puri.

The study is based on the data collected from four Ashram Schools in the Central Division of Orissa. Such as, Basipitha and Sarat Ashram Schools in the district of Mayurbhanj, Chandikhole upgraded Ashram School in the district of Cuttack and Takra Ashram School in the district of Puri. The same study is planned to be taken up subsequently in the Northern and Southern Zones of Orissa to get a picture of the Ashram Schools in the entire State. Four Ashram Schools in the Central Division have been selected as per administrative direction.

INTRODUCTION

Ashrams like other schools are no doubt educational institutions, but they are much more than ordinary schools where the students spent only one-fourth of their time daily in receiving instructions. An Ashram School is a combination of school and home planned to impart formal education as well as build up the character of the students. The purpose of this study is to ascertain to what extent the Ashram School has its impact on the attitude, aptitude, skills and knowledge and personality formation of the students.

History of Basipitha Ashram School

The Ashram School at Basipitha was established in the year 1950. Basipitha is a tribal populated area with major tribes like Santals, Kols, Bhumijas and Mahalis. To educate the tribal boys a Sevashram was started in the year 1950 and it was upgraded as Ashram School in the year 1955.

History of Sharat Ashram School

The Ashram School at Sharat was established in the year 1958. It is an inaccessible area inhabited by large number of tribes like Santals, Kols, Bathudis and Bhumijas. Before the year 1958, there was no educational institution here where the tribals could read. Dhanusingh Purti, the then Mukhia of Sharat village took initiative in starting a school and subsequently suggested to the Government to start an Ashram school there where large number of tribal children could read.

History of Chandikhole Ashram School

The school at Chandikhole was first started near the Chandikhole temple in the year 1944 under the pioneership of Bhairabananda Bramachari, care taker of the temple. Only 15 Savara students were reading in that school. In due course Bhairabanada acquired one acre of fallow land with the permission from the then District Collector Shri L. P. Singh and himself purchased half acre of land. During that period Thakarababa visited the place and appreciated the works of Bhairabananda. Afterwards he gave Rs. 3,500 from the administrative department to the Ashram School with which a three roomed house and a well could be constructed in the year 1945. Two teachers were appointed. Near about 100 students came to read in that institution. The name of the institution became "Thakarababa Samarbidya Mandir". In the beginning, lower primary classes, i.e., from class 1 to class III were introduced. One mistress was also appointed to teach handicrafts. In the year 1947, Thakarabapa again visited that place and sanctioned Rs. 21,000 with which a pucca building was constructed. In the year 1949, it was taken up by the Basic Department. Again in the year 1953 it was taken up by Tribal & Rural Welfare Department. In the year 1955 it was installed as an Ashram School.

History of Takara Ashram School

The Ashram School at Takara was established in the year 1951.

Takara is situated at the boarder of Puri and Phulbani districts. Hence, it is predominantly inhabited by the Khairas and Kondhs. Other tribal children such as Saora and Santal, also read here.

EXISTING PATTERN OF THE ASHRAM SCHOOLS

Structure of the Ashram Schools

In the year 1950 only class I and class II were introduced at Basi-pitha Ashram School. Later in the year 1951 class III was introduced. In the year 1952, only class IV was introduced. Other two classes, viz., class V and class VI were introduced in the year 1953. In the year 1954, class VII was introduced and thereby, it became a Middle English Standard Ashram School. In the year 1956, the L. P. Classes were closed down.

In the year 1958 L. P. and U. P. Standards were introduced at Sharat Ashram School. In the year 1959 only class VI was introduced, but in the coming year, i.e., in 1960 full Middle English standard was introduced. In the year 1960 L. P. Standard was abolished.

In the year 1955, L. P. Standard was introduced in Chandikhole Ashram School. Three more classes, i.e., classes IV, V and VI were introduced along with L. P. Classes in the years 1956, 1957 and 1958. In the year 1959 complete M. E. Standard was introduced. Only on July 1965, the High School which was functioning separately got amalgamated with existing Ashram

School and named as "Chandikhole High School', In the year 1959, class I and in 1960, all L. P. Classes were closed down.

In the year 1951, only class I was existing but complete L. P. Standard was introduced in the next year, i.e., in 1952 at Takra Ashram School. In the year 1953 class IV, as upper primary class was introduced. In 1955 class V was introduced; Class VI was introduced in the year 1956 and complete M. E. standard was introduced in the year 1957. In the year 1959 L. P. standard was abolished. However, all the schools are having M. E. standard, i.e., from class IV to class VII, and Chandikhole, from class IV to class XI.

Strength of the Students in each Ashram School

In the year 1950, when the school was first started, the total strength of the student at Basi-pitha Ashram School was only 21 and all of them were from different tribal communities. In the next year it increased to 46, but in the year 1952 it become 28, the reason of which is not known due to non-availability of the records. But in due course the strength of the students increased. At present (1965) the total strength of the student is 156 out of which 134 are Scheduled Tribe and 22 are from other castes. There are no Scheduled Caste students. The other caste students are generally day scholars. Out of 156 students, 32 students are reading in Class IV, 31 students, in Class V, 49, in Class VI and 44 students are reading in Class VII.

In the year 1958 the total strength of the students at Sharat Ashram School was 52 of which, 49, were Scheduled Tribe and 3 were Scheduled Caste students. There was gradual increase of the students in subsequent years. At present (1965) the total strength of the students is 134 of which 129, are from Scheduled Tribes, one is from Scheduled Caste and 4 belong to other castes, including two girl students. Out of 134 students, 36, in Class IV, 30, in Class V, 34, in Class VI and 34 students are reading in Class VII.

In the year 1955, the total number of students at Chandikhole Ashram School was 36 and all of them were tribals. In the year 1956, the strength increased to 53 of which 48, were Scheduled Tribes and 5, were from other castes. In the year 1957 the strength become 60 of which 50, were Scheduled Tribes and 10, were from other castes. This number increased to 125 of which 76, were Scheduled Tribes, one, was Scheduled Caste and 48 students were from other castes in the year 1958. Again in 1959 the strength became 139, 114 in 1960, 144 in 1961, 176 in 1962, 184 in 1963 and 180 in 1964. At present the total strength of the student is 404 of which 196, are of Scheduled Tribes including two girl students, 9, are of Scheduled Castes including two girl students and 199 students are from other castes. Out of 404 students, 34 students in Class IV, 41, in Class V, 48 (including one girl student) in Class VI, 47 (including one girl student) in Class VII, 82, (including one girl student) in Class VIII-A & VIII-B, 80, (including one girl student) in Class IX-A & IX-B, 44,

in Class X and 27 students are reading in Class XI.

In the beginning there were only 2 Scheduled Tribe students at Takara Ashram School. Next year it increased to 39. Gradually the strength of the students increased. At present (1965-66) the total strength of the student is 112 of which 91, are Scheduled Tribes and 21 including seven girl students are from other castes. There are no Scheduled Caste students. However, it is found that the total strength of the students is gradually increasing from early years in each school. The rate of the admission of the tribal students in each school is encouraging, primarily because of free education, and also the parents do feel proper to send their boys as the education in Ashram School is manifold and fruitful.

Truancy

In spite of the fact that the students are coming in large numbers, there is also the tendency to quit the institution in the middle of the session. A number of truanies are also found in each class. In the year 1965, the rate of truancy was found to be one in class IV, one, in class V, two, in class VI and four in class VII at Basipitha Ashram School. The number of truanies are, one, in class VI and one in class VII in sharat Ashram School during the year 1965. The number of truanies are, one, in class IV, four, in class V (three of whom are day scholars), six, in class VI (three of them are day scholars), twelve in class VII (ten of them are day scholars), seven, in class VIII (six of them are day scholars), three in class IX, five, in class X, (four of

them are day scholars) and two, in class XI in Chandikhole Ashram School. In the year 1965, the number of truancies are, one, in class IV, two, in class V, one, in class VI and one, in class VII in Takara Ashram School. The various causes of truancy are that the tribal students are nostalgic and when they go home during vacation, do not turn up again. Sometimes, the parents on the plea of their own illness call back their children from the school and ultimately engage them in cultivation and do not allow them to return after wards. Moreover, some of the students get marry at the insistance of their parents and do not like to come back to the school again. However the teachers try their best to persuade the parents to send their boys, but thier attempts be come infructuous.

Strength of the Teachers in each Ashram School

The present strength of the teachers in Basipitha, Ashram School is 9, of which one, graduate, one, intermediate and three teachers are Matriculates. Excepting three, all the teachers are trained either in education or in vocational subjects. Three of the teachers have got tribal orientation training and one of the teachers is basic trained. Almost all the teachers have started their service careers in Ashram Schools and have profound knowledge about Ashram School. So far as other staff are concerned, there are five attendants in the school.

The present strength of the teachers in Sharat Ashram School is 7, of which the Headmaster and

three assistant teachers are Matri-
culates, one, Hindi teacher, one
Carpentry teacher with vocational
training and one Agricultural
teacher with vocational training.
Out of 7 teachers, 5, are depart-
mentally trained and have basic
knowledge of teaching to the
Tribal students. Moreover, there
are four attendants in the Ashram
School.

In Chandikhole Ashram School, the total number of the teachers is 18, of which three, trained graduates, two graduates, one science graduate, one intermediate and 4 teachers are matriculates with educational and departmental trainings. Three of the teachers have passed M. E. Standard and have got vocational training. Hindi and Sanskrit teachers have also been appointed in the School. Out of 18 teachers, three, are departmentally trained. Out of 18 teachers, 8 teachers were in the High School before the year 1965. So they are not expected to have better knowledge of teaching to the Tribal boys especially in the Ashram School. There are also ten attendants (one daptari, three attendants, one Peon, four Malis and one Watchman) in the School.

The total strength of the teachers in Takara Ashram School is 9 of which the Headmaster is an Intermediate with departmental training. One has passed pre-university arts. Three of the teachers are matriculates and three teachers are vocationally trained. Out of 9 teachers, 7 teachers have got departmental training and as such have got requisite knowledge

of teaching to the Tribal students in the Ashram School. Most of the teachers have started their service careers in the Ashram School.

The teachers in the Ashram Schools do not get any special remuneration. Their pay-scale is the same as that of teachers in ordinary schools. In fact the teachers in the Ashram Schools shoulder greater responsibility by remaining in whole time charge of the students. Due to pressure of work they sometimes do not avail the various vacations of the school. Hence it is the common grivence of all the teachers to have some special allowance which will be an impetus to do better work.

A teacher in the Ashram School is expected to teach in a different way than what a teacher teaches in ordinary educational institutions. Therefore he must have certain tribal basis at his background to motivate him to mix with the tribal students freely and to cultivate friendly relationship with them. It is indispensable that he must have some tribal orientation training before coming to an Ashram School. But it is in variably found that most of the teachers in these four institutions are untrained. It should be compulsory for all the teachers to be departmentally trained so that they can perform their work in a special manner.

Advisory Committee

For each Ashram School there is an Advisory Committee consisting of 3 members, viz; the S. D. O., D. I. of School, A. D. W. O., B. D. O., Chairman of Panchayat Samiti,

D. W. O., Headmaster and an Assistant Teacher. S. D. O. is the Chairman of the Committee. The various functions of the Advisory Committee are to review the periodical working of Ashram School in general, to scrutinise the accounts of the boarding charges to give suggestions for the improvement of the Ashram School including Ashram School building, to approve the expulsion of the students, to approve the purchase and sale, to suggest the transfer of any teacher, development of agriculture department, other craft section and admission of the students, etc. This committee is convened once in two months. This administrative set-up is in direct contact with the Ashram School.

(For detail information on the strength of the students of each school, the Appendix 'A' may please be referred to).

FUNCTIONS OF THE ASHRAM SCHOOL

Curriculum

At the initial stage much emphasis was given on the vocational subjects in the Ashram School with the view to make the students self-sufficient. Later on it was modified and gradually emphasis was given on theoretical instructions. At present more stress is given on education rather than vocational subjects and hence the courses as taught in education department have also been introduced in Ashram Schools. The general courses like, English, Mathematics, M. I. L. (Oriya), Social Study, Elementary Science, Drawing and Hindi are taught in class VI and

class VII. Courses like English, Arithmetic, M. I. L. (Oriya) General Knowledge and Hindi are taught in class IV and class V. The method adopted to teach each subject to the students is called 'Structural method'. By this method the students do not learn things directly but in a round about way with some graphical representation or gesticulation. By repeated representations, the students feel easy to remember the facts. Immediately after that the students are given written tasks and they write it in the class. This method is generally adopted in class IV and class V and a lesser degree in class VI and class VII. For giving theoretical instructions, six periods are devoted for each class and the duration of each period is 45 minutes.

Vocational subjects

Excepting the theoretical instructions the vocational subjects are also taught in the Ashram Schools. Vocational subjects like, carpentry and tailoring have been introduced in all the 4 Ashram Schools. There is also a weaving section in Chandikhole High School. It is compulsory for the students (class IV to class VI) to attend the vocational classes daily but not for the students of class VII. Up to the month of December the students of class VII may attend the vocational classes, but after that they may not, because of appearing in the board examination. For imparting the vocational subjects each school has been provided with well equipped sections, trained teachers and prescribed courses for each class. The students in each class are divided

into two groups and each group goes to a particular section. If a group goes to the carpentry section, that group continues to go for four years to the same section. Each class is having different course in carpentry, tailoring and weaving. As far as carpentry section is concerned, class IV students are to learn the sizing and joining of the wood, class VI students are to prepare simple furnitures like, shelf, chhaki and 'Belna' tables, etc. and class VII students are to give finishing touch to the furnitures. Similarly in Tailoring section class IV students learn the stitching of bottom holes and fixing the bottoms, class V students learn the cutting of pants, class VI students learn the cutting as well as stitching, shirts and class VII students also learn the same in higher, Standard. In the weaving section, class IV students learn to fix the bow and prepare tussels, class VI students, the weaving of napkin, towel, chadar, etc. Class VII students do not go to attend weaving class. The prescribed courses are to be completed during each year.

Two periods in every day for both the groups have been allotted for each class. The teacher who is technically trained imparts theoretical instruction in one class and in another class gives practical training. In Basipitha Ashram School 30 students in class IV, 30 students in class V, 47 students in class VI and 40 students in class VII are taking tailoring training where as 16 students in class IV, 11 students in class V, 16 students in class VI and 14 students in class VII are taking carpentry training. In Sharat Ashram School, 17 students

in class IV, 14 students in class V and 16 students in class VI are taking carpentry training, whereas 9 students in class IV, 11 students in class V and 12 students in class VI are taking tailoring training. Students of class VII do not attend either the tailoring section or carpentry section. In Chandikhole High School, 10 students in class IV, 11 students in classes V and 7 students in class VI are taking weaving training whereas 9 students in class IV, 7 students in classes V and 8 students in class VI are taking carpentry training and 10 students in class IV, 9 students in class V and 13 students in class VI are taking tailoring training. In Takara Ashram School, 29 students in class IV, 12 students in class V, 12 in class VI and 12 in class VII are taking carpentry training whereas 12 students in class IV, 13 in class V including 4 day scholars, 15 in class VI including 5 day scholars and 9 in class VII including 2 day scholars are taking tailoring training.

No examination is conducted for vocational subjects. Only progress of the work is recorded and the teacher is to see that the course for the year is completed. It is compulsory for the boarders to attend the vocational classes, but not so with the dayscholars.

The vocational subjects are not very effective in the present curriculum of the Ashram Schools so as to make the students self-dependent in future, because a boy learns a particular craft for three years along with his other studies. The first year is spent in learning

the name of the various tools and preparing the simple things by trial and error method. In the next year he just picks up things by better techniques. In the final year he learns to prepare standard finished articles. So, these two years are not sufficient for a boy to have an overall idea of the craft so as to be specialised in future. However, along with other studies, craft training should be made compulsory in higher classes and better qualified teachers should be kept for more efficient training. At least a student can hope to get himself established as a craftsman when he fails to continue further study. But it is found that no vocational subjects have been introduced in Chandikhole High School. It is necessary to conduct some sort of examination, for vocational subjects. Since there is no examination, the students in fact, do not take much initiative and the teachers cannot judge the proficiency of the students. Last but not the least, the students must be issued with certificates with respect to various trainings while coming out from the institution, to facilitate scope for the employment.

Agriculture, another vocational subject is also introduced in each Ashram School. There is a trained agriculture teacher in each school. It is compulsory for all the students to attend agriculture classes. During school hour, no period is devoted for agriculture. Two periods are devoted for agriculture in the morning every day. The total area of Basipitha Ashram School is A 11 & 15 cents, of which the area of vegetable garden is

A 2-50 cents, orchard, A 4-13 cents flower garden, 30 cents and the total area of paddy land is one and a half Acres. The garden of this Ashram School is well equipped with flower plants and the orchard is densely grown with various trees like, Jack fruit, Mango, guava etc. Vegetables are amply produced and supplied to the students mess. In the paddy field, paddy, groundnuts and horsegram are also produced. During the year 1965-66, the total output of the paddy was 4 quintal, 6 kgs., 6 kg. of horsegram, and 75 kg. of groundnuts. The total area of Sharat Ashram School is A 13-84 Dec., of which the area of the paddy field is A 3-44 Dec. flower garden, 0-5 Dec. and the area under orchard is 1 acre. All seasonable flowers and vegetables are grown in these areas. The total area of Chandikhole High School is 26 acres, of which the area under cultivation is 3 acres and the orchard is 5 acres. There are altogether 718 trees in the orchard. The vegetables produced in the garden are not sufficient at present as the strength of the boarders have increased. The total area of Takara Ashram School is 15 acres, of which the area under cultivation is 7 acres, garden 3-5 acres and the area of the orchard is 4 acres. Sufficient quantities of vegetables are produced and supplied to the students throughout the year. Students are divided into groups and work in the garden under the supervision of the agriculture teacher and student's representative called, "Krushi-mantri" or agriculture Minister. The garden in each Ashram School

is conspicuous. More production of vegetables could have been obtained if there would be proper irrigation facilities. In each Ashram School there are only two to three wells to cater to the needs of drinking water and irrigation. Only at Chandikhole water is supplied through pipes. Hence proper irrigation facilities should be made so that the students will not take so much physical trouble to draw water from the wells and water in the gardens.

Poultry Rearing

Previously there was poultry unit in each Ashram School. At present, no such poultry unit exists excepting at Takara.

Dairy Unit

In each Ashram School there is a dairy unit where cows and bullocks are reared. The milk is supplied to the students and the bullocks are engaged in cultivation. The total number of cows and bullocks in Basipitha Ashram School is 4,4 in Sharat Ashram School, 6 in Chandikhole Ashram School and 19 in Takara Ashram School. Annual provision has been made to provide fodder and other edibles to the cows.

Pisciculture Unit

There is provision for pisciculture unit in each Ashram school except at Chandikhole. Only at Takara, 75 Kg. of fish were caught this year and supplied to the students mess.

Examination and results

Like other educational institutions, monthly, half-yearly and annual examinations are conducted in each class of the Ashram Schools. At the end of the month, examination is conducted on each subject and the progress of each student is recorded. By conducting monthly examination the teachers are able to know the lacuna of each student and accordingly, take special coaching classes for them. Special attention is given to the class V and class VII students as they are the examinees for the Board Examinations.

The results recorded from Basipitha Ashram School reveal that 33 students of Class IV appeared in the annual examination of 1965, of which 31 students belonged to Scheduled Tribes and 2 were from other castes and cent per cent of the students passed in the U. P. Examination. In the Public Examination, 30 students (23. Scheduled Tribes including one girl student, 6, others, including 3 girl students) appeared from class V. Out of them, 27 students (23, Scheduled Tribes and 4 others including 2 girl students), i.e., 92.9 per cent of the students passed in the examination in the year 1965. In the annual examination of class VI, 42 students (35 Scheduled Tribe including one girl students and 7, others) appeared and 39 students (32 Scheduled Tribes including one girl student and 7 others) i.e., 92.9 per cent of the students passed in the examination. In the Board Examination 34 students (26 Scheduled Tribes one Schedule Caste and 7 others) appeared

red from class VII and 25 students (21 Scheduled Tribes 1 Scheduled Caste and 3 other), i.e., 73.5 per cent of the students passed. Uptil now 3 batches of students have appeared Board Examinations.

The results of Sharat Ashram School reveal that 34 students of class IV (all Scheduled Tribe) appeared in the annual examination in the year 1965 of which, 34 students, i.e., cent per cent of the students passed in the annual examination. In the U. P. Public Examination of class V, 27 students (23 Scheduled Tribe, 4 others) appeared, of which 25 (22 Scheduled Tribes, 3 others), i.e., 92.9 per cent of the students passed in the examination. In the year 1965, 32 students of class VI (30 Scheduled Tribe and 2 others) appeared in the annual examination of whom 32, i.e., 100 per cent of the boys got promotion. In the year 1965, 20 students (18 Scheduled Tribes & 2 others including one girl student) appeared in the Board Examination of whom 19 (17 Scheduled Tribes and 2 others students) passed in the examination. Uptil now two batches have appeared in the Board Examination and three batches appeared in the U. P. Common Examination.

The results of Chandikole Ashram School indicate that 35 students (26 Scheduled Tribes and 9 others) from class IV appeared in the annual examination in the year 1965 of whom, 35, i.e., 100 per cent of the students passed in the examination. In the year 1965, 46 students (33 Scheduled Tribe, 1, S.C. girl student, 12 others

including one girl student appeared in the U. P. Common Examination of whom, 27 (16, Scheduled Tribe, 1 S. C. and 10 others) i.e., about 60 per cent of the students passed in the examination. Out of 54 students of class IV who appeared in the annual examination of 1965 all, that is, 100 per cent of the boys passed in the examination. In the year 1965, 61 students (20 Scheduled Tribe, 1 Scheduled Caste and 40 others) appeared in the Board Examination of whom, 37 (12 Scheduled Tribe and 25 others) i.e. about 60 per cent students passed in the examination. About 76 per cent of the students of class VIII-A, 82 per cent of class VIII-B, 83 per cent of class IX and 55 per cent of the students of class X passed in the annual examinations of 1965. This year 29 students (9 Scheduled Tribe, 2 Scheduled Castes and 18 others) have appeared in the Matriculation Examination and the result is not yet out.

The results of Takara Ashram School reveal that 24 students of class IV (21 S. T. and 3 others) appeared in the annual examination of 1965 of whom 17 (14 S. T. and 3 others) i.e., 71 per cent of the students passed in the examination. In the year 1965, 22 students (19 S. T. and 3 others) appeared in the U. P. Public Examination of whom 20 (17 S. T. and 3 others) i.e. 91 per cent of the students passed in the examination. Out of 25 students of class VI (24 S. T. and 1 other girl student) appeared in the annual examination, 19 (18 S. T. and 1 other), i.e., 76 per cent of the students passed in the examination, in the year 1965, 25

students of class VII (24 S. T. and 1 Scheduled Caste) appeared in the Board Examination of whom 22 (21 S. T., 1 Scheduled Caste) i.e., 88 per cent of the students passed in the examination.

The comparative analysis of the number of examinees and the results of U. P. and M. E. Board Examinations reveal that maximum number of students (61) from Chandikhole High School and minimum number of students (20) of Sharat Ashram School appeared in the Board Examination. As against this maximum percentage of students (95 per cent) passed from Chandikhole High School. In the year 1965, maximum number of students (46) appeared in the U. P. Public Examination from Chandikhole High School and maximum number of students (22) appeared from Takara Ashram School. But the examination result indicates that the maximum percentage of students (92 per cent) and 92.9 per cent passed from Basipitha and Sharat Ashram Schools respectively and minimum percentage of students (60 per cent) passed from Chandikhole High School. Though Chandikhole is an upgraded Ashram School, the results of the examinations are not very encouraging. (Detail of Examination results may be seen in Appendix A). In the year 1963, there was no Board examination and it was introduced only in the year 1964. Previous to 1964, there was M. E. Common Examination. But some students were being selected on the basis of merit by the Headmaster for Scholarship Examination. But

after the introduction of Board Examination the previous system was changed and the best ten students were given scholarship. No students from any Ashram Schools have got scholarship in the Board Examination excepting one student from Sharat Ashram School who got scholarship in the year 1965. However, the teaching standard and the performances of the students of the 4 Ashram Schools are quite praise-worthy as the percentage of pass is 60 per cent and above in each school. Excepting at Chandikhole the percentage of Scheduled Tribe students and the percentage of passing of Scheduled Tribe students are extraordinarily high in other Ashram Schools.

Physical Training

No drill period has been introduced in any Ashram School during school hours excepting at Chandikhole High School. The students are in regular habit of doing garden work in the morning. Hence in the evening after the tiffin, the students occasionally practise drill. It is newly introduced at Basipitha Ashram School, but not at Sharat and Takara Ashram Schools. At Chandikhole, drill period has been distributed for each class for a week excepting on Saturday. On Saturday mass drill takes place before the beginning of the general classes. A drill teacher has been appointed for the purpose. Hence it would be better if regular drill period would be introduced in all Ashram Schools.

Outdoor and Indoor Games, etc.

Football, volley-ball, ring ball, bandminton, etc., have been supplied to the Ashram Schools. It is

found that the students in the Ashram Schools, are not very well acquainted with modern games. The students do not like to play footballs and other modern games as they are traditionally fond of country games like 'Dudu', 'Bahuchuri', etc. Since three years students of Basipitha Ashram School are participating in Inter-School Football Tournament and have owned a runners cup in the year 1964. Other schools are found to be not so active in outdoor games. Sometimes the schools are not supplied with game articles regularly and therefore, they are debarred from playing. Since one year, Takara Ashram School has not been provided with any game articles. Each school has also been provided with indoor game articles such as; Carom, Chess-board, and Mic-man. It is invariably found that the tribal students have got more propensity towards outdoor games than indoor games.

Sports

No sports have been introduced in any Ashram Schools, excepting at Chandikhole. Since there is no provision for sports, the teachers and the students do not take any interest to organise it. The schools do not participate in district sports. At Chandikhole annual sports take place where both the tribals and non-tribal students participate. Sometimes the tribal students make wonderful scores in High Jump and Long Jump. Hence arrangement should be made to introduce sports in each Ashram School, so that the tribal students can participate in them and prove themselves efficient equally with the non-tribals.

A. C. C. and N. C. C.

A. C. C. has been introduced in each Ashram School in the year 1960-61. It is not compulsory for all the students to join in A. C. C. Only 60 cadets have been selected from class IV to class VII who have joined A. C. C. They have been supplied with dress. One of the assistant teachers, trained in A.C.C. from Cuttack, is in charge of the A. C. C. in the respective Ashram Schools. For imparting A. C. C., training to the students an extra allowance of Rs. 100 is given to the Trained Teacher. In the year 1965, A. C. C. students from each Ashram School went to Chandikhole to attend the camp for a fortnight. At present attempts are being made to organise N. C. C. in all Ashram Schools.

All these have got a significant influence on the students of Ashram Schools. It is found that the students belonging to the tribal communities like, Santals, kols and Bhumijas are very keen at the modern games, whereas the kondhs, Bathudis, Sabaras, Mahalis and Khairas do not show much interest. The latter groups prefer to play country games. This is because of their cultural backwardness. The Santals and others in Mayurbhanj are very much interested in outdoor games. Even during vacations they play football, volley ball, etc. in their respective villages.

Recreational Activities

Each school manages to purchase Oriya newspaper "Samaj" or "Matrubhumi" and some Oriya magazines, as, "Tuan-Tuin",

'Nabagiban' etc. from its own fund. In the evening after the prayer, the teacher gives the paper to a boy to read it aloud and other students are made to listen. The students during their leisure hours read the Oriya magazines. On every Saturday after the school hours, they assemble in a hall and the teachers too come there for debating. The teacher in charge of recreational activities suggests any topic and the interested students come one after another and participate in the debate. Sometimes some poetic competitions ('Padyantar') take place. Since there is no impetus, the students invariably avoid to come for debating, etc. Arrangements for awarding prizes for such literary discussion should be done to encourage healthy competition among the students.

Excepting these literary activities, other activities like; dance, drama, music etc. take place in each Ashram School. On the occasion of Saraswati and Ganesh Puja, drama are staged. Both the students and the teachers participate in them. On 15th August and 26th January (Independent days) variety entertainments are also staged by the students. Boys from various tribal communities sing songs of their own language and exhibit group dance. To encourage the songs and dances among the students, each Ashram School has been provided with musical instruments.

On every 'Dola' and 'Makara' festivals the students go to near by place for picnic. Sometime during vacations they go to places of interest for excursion. The students also do some philanthropic

activities. On 15th August or on 'Gurudibasa', (Teachers day) they go to a nearby village to repair any damaged road or to clean the village garbage or stinky well or tank. Some of the students volunteer their services to maintain law and order during local fairs and festivals. They also render services in extinguishing fire, when the houses are caught with fire.

However, taking all factors into consideration outlook of the tribal students is very limited. Arrangement should be done to send the boys outside, so that they can enrich their knowledge. Provision for excursing to other districts should be made, so that the students can go outside once in a year. There is some provision for this for Chandikhole High School. Other schools should also get such facility.

Library

There is a general library in each Ashram School. About 5 to 7 hundred books have been supplied to each general library. Most of the books are text-books and there are a few books of short stories, biographies, poetry and novels. Each class has a library period once in a week. Each Ashram School has got a room called Library-cum-Common Room. The community set radio supplied by the Government is also kept in the library and is played on for the student.

It is essential that each class should have a separate library. There is such provision in every educational institution. If there would be separate library for each class, the students of each class

would get the facility to take more books and read more. Moreover, popular scientific books should also be supplied regularly to each class, so that students can enrich their knowledge.

ORGANISATION OF THE ASHRAM SCHOOL

The aim of Ashram School organisation is to remove the age-old illiteracy of the multitudes of tribals and to make the tribal students selfdependent, active, democratic and free citizen in Indian society. Not only they will be the leaders of their own community but it is imperative that they must contribute their leadership in free India after being fully rationalised. They must be trained in such a manner that they can establish their careers as doctors, lawyers, engineers and educationists like other citizens in India and hence, this organisation was started.

In the beginning it was an arduous task to divert the tribal students to these educational institutions. In the year 1944 when a Sevashram was started at Chandikhole, only 12 students could be brought with much persuasion to their parents. At that time emphasis was not given on education but on handicrafts and more on merrymaking. The aim was to attract more students. The Sevashram students in the evening used to dance 'Ghumra', and play 'Puchhka'. The students in all the ashram schools were supplied 'Khaddar' dress and caps. They were given free lodging and fooding. Each student was given a monthly stipend of Rs. 12. In due course when more students came to the institutions, primary

education was introduced. The students were given parrot teaching with graphical representations. But emphasis was given on agriculture. The institutions were allotted with sufficient lands and a trained agriculture teacher to teach gardening to the students. In the year 1948, again emphasis was given on the vocational subjects like, weaving, carpentry, tailoring, poultry-rearing, etc. and less importance towards education. The intension was to remove the illiteracy to some extent and to make the students specialised in any of the vocations, so that in future they can eave out their livelihood independently. Students remained busy throughout the day to attain proficiency in those vocational subjects. Specialised and trained teachers were kept for teaching the vocational subjects. Emphasis was given on sale proceeds, as enough money used to be spent for these things. In the year 1950, it was felt that students along with the vocational training should also be given theoretical instruction.

Special educational courses were eintroduced by the department in these institutions. None, other than the tribal students were allowed to read in the Ashram Schools. The tribal students became the boarders and they were given free lodging, fooding and other accessories. Gradually stress was given on education and the upper primary classes were introduced. Even then the vocational subjects and the agriculture remained as compulsory subjects. In the year 1955 those upper primary standards were up-graded and middle English standard

was introduced. More emphasis was given on education. The general curriculums of education department were introduced and teachers were appointed to teach theoretical subjects.

Gradually less importance was given on vocational subjects. Weaving in some Ashram Schools was abolished. The vocational subjects became optional for class VII students after 1964. Carpentry and tailoring remained compulsory for the students from classes IV to VI. 20 per cent of the day scholars were allowed to read in the Ashram School. For agriculture, no period was allotted during school hours. The teachers were directed to give emphasis on theoretical instructions. So that at least 60 per cent of the students would pass in the Board Examination. However, gradual importance was given on education in order to make the students well-prepared for higher education.

Role of the Students

Ashram school is a well designed and disciplined organization of the teachers and the students. Both are identical and have specific functions but inseparable. Both are important part and parcels of Ashram School. Both move parallely with emotional ties. Self-help and mutual help are the preambles of the students and teachers. Both live together and play different roles in the organisation of the Ashram School.

The first and foremost duty of the students is to read. Side by side they are to learn other things

being active participants. They are to lead a regulated life being

adhered to the following prescribed routine of the school.

5 A. M.
5 to 5-30 A. M.
5-30 to 6-15
5-15 to 7-15
7-15 to 9-30
9-30 to 10-30
10-30 to 4-45 P. M.

.. Leave bed
.. Prayer
.. Ablutions
.. Agriculture and gardening
.. Extra curricular activities class and hometask.
.. Bath and lunch
.. General Education

Including craft classes

4-45 to 5 P. M.
5 to 6 P. M.
6 P. M. to 6-20 P.M.
6-20 7 P. M.
7 to 9 P. M.
9 to 9-30 P. M.
10 P. M.

.. Tiffin
.. Games and A.C.C.
.. Ablutions
.. Mass prayer, local news, papers, radio.
.. Study
.. Supper
.. Going to the bed

All students follow the prescribed routine and work according. A systematic division of labour is found in the Ashram School. From the students 9 representatives called ministers are selected. This selection is done by secret ballot votes. The students submit their nomination papers and step into keen competition. After the selection, 9 groups are formed and each representative takes the charge of each group. Each group is consisted of 3 to 4 members. Each group takes the charge of one department. The Chief Minister distributes and supervises the work of other departments with his group. The Food Minister weights and supplies the rations to the mess, purchases the rations from the mraket, guides the cooking staff and distributes

food with his staff. The Light Minister with his staff cleans the glasses, pours oil and distributes the lanterns to each student of the school. The Agriculture Minister purchases vegetables, or collects vegetables from the garden with his staff, weights and supplies the vegetables to the students mess as per requirements. The cleanliness Minister cleans the entire premise and throws the debris in the compost-pit.

The Minister for cultural activities maintains the account of all journals and papers, distributes the paper and journals among the students. He also with his staff keeps the common room ready where the students come for prayer. The minister sometimes,

selects the topic for debating. All the puja and cultural associations are organized by the Cultural Minister. He invites the guests and entertains them. The Minister for Animal Husbandry cleans the cowshed with his staff and arranges fodder, etc., for the cows. The milk is also distributed by him to the students. The minister of game keeps the game articles properly after the school hours. Under his supervision the country-games are also played. There is also a minister for anti-corruption. This minister does not encourage the students to speak in their own language excepting in Oriya, solves the minor altercations and disputes among the students, procures the things lost by the students, stops intoxicants habits. If he finds any misconduct among the students, he reports the matter to the teacher in charge.

The rest students are divided into seven groups and each group remains in charge of seven departments such as, cooking, gardening, cleaning the premises, cleaning inside the premises, general work, compost making and cutting of firewood. Each group does the particular work everyday. Work is distributed for the entire month and the entire system continues for a month. After one month again the Ministers are selected. A teacher remains in charge of each group and gives guidance when necessary. Thus the students develop their personalities in a regulated and well disciplined atmosphere of the Ashram School.

Role of the Headmaster

The Headmaster is the father figure of the institution. The purity,

peace and tranquility of the school depends on the Headmaster. He is the controlling authority of the teachers and the students. To bring unity, integrity and stability of the school, the headmaster plays a vital role in the Ashram School. He gets up early in the morning and supervises the work of the students in the garden. Then he supervises the fooding arrangement of the students. He takes up coaching classes for the students of class VII. During school hour he takes up a few classes, supervise the work of other teachers and craft sections, makes necessary correspondence and other office works, verifies registers of stock and store, etc. After the school hour he joins with the students in their games. In the evening sometimes, he joins the prayer class and listens to the inconveniences and grievances of the individual students. At night he takes-up special coaching class for class V boys and gives the same to others if, necessary. Sometimes at unusual hours of the night he visits the hostel and supervises whether the boys are on bed or not. This is the daily routine of the Headmaster of the Ashram School.

He, being the Headmaster, calls for the Managing Committee and informs the members to attend the meeting on the appointed day.

He, sometimes, goes to the nearby villages and persuades the villagers to send their children to the school. Not only that but also he himself takes enough troubles for the ex-students in admitting them in the various institutions or sending them to the various training centres and

finds out suitable employment for them. Sometimes he spends money from his own purse and helps the ex-students for taking admission in other institutions. He sometimes goes to the District Welfare Officer and requests him to give some financial help to the ex-students who are interested to start their carrier as carpenters or tailors.

Role of the Teachers

The role of the teachers is in no way less important than the Headmaster, and almost similar as that of the Headmaster. The teachers co-operate with the headmaster and do their works according to the prescribed routine. The teachers get up early in the morning and join the prayer class. After that, the teachers in charge of various groups supervise the works of their respective group. Sometimes the subject teachers give extra coaching to the students. During class hour they take classes and co-operate with the Headmaster in doing the office work.

After the school hour, they participate in the games. In the evening they attend the mass prayer and hear the news, etc. At night if the students come to them for any clarification, they explain them carefully. Excepting their daily duty, they also perform certain extra curricular activities like the headmaster. If a student does not turn up to the class in the middle of the session, they go to the incumbent's house and persuade the parent to send their children. They also accompany with the headmaster to the various villages and persuade the parents to send their children to the school. However the network of homely relationship exists among the headmaster, teachers and the students.

Budget provision

To facilitate smooth running of the various organization of the Ashram Schools, money is sanctioned by the Government in each year.

Various Heads	Sanctioned Amount
Boarding charges ..	Rs. 17,670 It is the minimum amount and the amount varies according to the strength of the boarders.
Medical allowance ..	Rs. 480 With this amount required medicines are purchased. First aid box is kept in each school to meet the emergency.
Seeds and manures ..	Rs. 250
Food and carpentry	450
Upkeep of cattle	450
Repairs of the quarters building and hostels, etc.	650
Miscellaneous	300
	Tailoring contingencies 288
	Scouting 200
	M. O. Commission 35
	Library 200

The same allotment is sanctioned to almost all the Ashram Schools excepting, at Chandikhole where Rs. 340 is sanctioned for weaving section and Rs. 200 for excursion. Other schools are debarred from such privileges. The amount sanctioned for the boarding charges is not sufficient for the students as per the statement of the teachers. Because the prices of the commodities are spiralling and the sanctioned stipend is not sufficient to meet the rising prices.

These sanctioned amounts do not come to the Headmaster directly but to the District Welfare Officer who subsequently hand over the money to the Headmaster. Due to this arrangement the Headmaster sometimes, faces practical difficulties and cannot spend money in due time when necessary. He spends most of his time in contacting with the D. W. O. and his staff to get the money. It would be better if the sanctioned amount would be sent to the Headmaster directly. So that he would get the money in time and spend them when necessary.

Sale Proceed

It is customary for all Ashram Schools to show sale proceed amount of each section of the vocational subjects. This custom was in vogue previously as only emphasis was given on vocational trainings and huge amounts used to be spent for each section. In the year 1964-65, the sale proceed amount shown by Basipitha Ashram School in each section is as follows.

Agricultures—The total income from the agricultural output is Rs. 1,378-53 O. P. out of

which Rs. 27-76 is deposited as sale proceed amount in the treasury. The products, worth Rs. 1,34-77 N. P. have been supplied to the students.

Carpentry—The finished products are sold to the public and the net income is Rs 526-27. This amount has not been deposited in the treasury as to meet the expenditure in other heads.

Tailoring—It is the custom of the Ashram Schools to prepare pants and shirts for both Ashrams and Sevashrams. 50 N.P. is charged for stitching a pant and 37 N. P. for a shirt.. The total 386 metres of clothes for pants and 550 metre of cloth for shirts are provided for each Ashram School, and 227-63 metrts and 331-50 metres cloth for pants and shirts for sevashram are also provided to Ashram School. The total stitching cost is given by the D. W. O. and that amount is deposited in the treasury. The total sale proceed amount of Basipitha Ashram School is Rs. 484-98 P. which has not been deposited in the treasury.

The sale proceed amount of Sharat Ashram School for 1964-65 is as follows:—

Agriculture—Rs. 610-71 N. P. The valuation has been done and the products have been consumed by the students.

Carpentry—Total income is Rs. 362-62 N.P. and the sale proceed amount is Rs. 36 N.P. which has been deposited in the treasury.

Tailoring—Rs. 415-50 N.P. which has not been deposited in the treasury.

The sale proceed amount of Chandikhole High School for the year 1964-65 is as follows:—

Agriculture—Vegetables worth Rs. 2,668 were consumed by the students and Rs. 50-50 N.P. was deposited in the treasury since the vegetables were sold to the outsiders.

Upkeep of the cattle—The total sale proceed amount is Rs. 178-06 N.P. for selling milk, etc. and the entire amount is deposited in the treasury.

Tailoring—The total sale proceed amount is Rs. 371-45 N.P. out of which Rs. 320-95 P. is deposited in the treasury.

Carpentry—Rs. 53 is deposited in the treasury.

Weaving—Rs. 248—is the total sale proceed amount. No money has been deposited in the treasury.

The sale proceed amount of Takara Ashram School for the year 1964-65 is as follows:—

Carpentry—Rs. 598-60 P. is the sale proceed and the entire money has been deposited in the treasury.

Tailoring—Total income is Rs. 884-83 N.P. and sale proceed amount is Rs. 440-83 which has been deposited in the treasury.

Agriculture—The total income is Rs. 1,894-99 P. of which Rs. 176-26 has been deposited in the treasury.

The analysis of the sale proceed table reveals that each school puts forth its labour to earn more or less money in each section. The amount sanctioned for various heads does not go in vain. The student and the teachers work hard to earn more money. The costing of the sale proceed articles is made analogous to the market price and then the things are supplied to the students and the outsiders. Each school becomes self-sufficient by producing more things. The entire garden products are supplied to the students for the whole year and the finished articles prepared at various sections are also used by the students. Hence the vocational sections have got two fold usefulness, viz., imparting lessons to the students and meeting their requirements too.

Hostels and accommodation

Hostels have been provided to each Ashram School. The hostels are meant for Scheduled Castes and Scheduled Tribes students. But Scheduled Tribes and Scheduled Castes students remaining in the 3 miles radius of the school are not allowed to remain in the hostel. They may read in the school without giving the tuition fees. The purpose of providing hostel in the Ashram School is to facilitate accommodations for the students coming from distant places. The total number of boarders in Basipitha Ashram School is 116 (all are Scheduled Tribe), 12, in Sharat Ashram School, 200, in Chandikhole Ashram School and 91 boarders in Takra Ashram School. As per

government order, 120, the maximum number of boarders are allowed to remain in an Ashram School. But at Chandikhole, it is 200 because of annexation of High School in the year 1965. More 89 boarders have been added with the

present strength of the previous Ashram School. Fooding, lodging, clothings and other provisions are freely supplied to the boarders in the hostel. The sum of Rs. 26 is spent for each barder monthly, the details of which is given below--

			Rs.P.
Rice	..	600 Grams	0.39
Dal	--	70 "	0.08
Vegetables	..	150 "	0.06
K. Oil	..		0.02
Spices, Sait, etc.	..		0.02
Firewood	..		0.03
Tiffin	..	70 "	0.06
Others	..		0.02
			Rs.N.P.
For 30 days it comes to	..		20.40
Mutton or fish 200 grams (per head monthly twice).			1.60
Medicines per head	..		0.10
Excess expenditure for food	..		0.90
Dress	..		3.00

So the total comes to Rs. 26 per month. Excepting the fooding each student is supplied with a blanket, mosquito net, carpet, chaddar, baniyan, two sets of dresses, one dish, one plate and one Jug. One lantern is provided to 4 to 5 students. For running the students mess, the Ashram Schools have been provided with cooking pots, buckets etc. At Chandikhole, 72 students have been supplied with napkins. These are the baits to attract more tribal children towards Ashram Schools. Excepting the hostels for the children, accommodations have also been provided to the teachers in the Ashram Schools. At Basipitha the

teachers have been provided with 9 quarters, 7 quarters at shart, 7 quarters at Chandikhole, and 2 quarters for the Malis and 8 quarters have been provided at Takara Ashram School. The aim is to keep the teachers in close contact with the students, so that they can be more vigilant of the students. The teachers are not allowed to remain out side the school Campus. But the existing accommodations are not sufficient either for the students or for the teachers. At Chandikhol, the total number of boarders being 200, are facing acute problem of accommodations. Sometimes, the students are being accommodated in class rooms. Some of the High

School Staff have also not been provided with quarters. At Takara and Basipitha more, two to three quarters are required. Moreover, the attendants have also not been provided with any quarters and they are remaining in the class rooms. Due to improper care and irregular minor repairs the quarters and school building at Takra and Bisipitha Ashram Schools are in dilapidated conditions.

Study Materials

Each boarder is supplied with study materials, such as text-books, 5½ quires of white paper, two pencils, one instrument box, one scale, one rubber, four ink tablets, four nibs, one handle, one drawing book and one map-drawing book annually. Moreover, the schools are also supplied with extra text-books, maps, geographical charts, globes, etc. It is the grievance of all the teachers that the text-books are not supplied to the students in time but much after the beginning of the session. Due to this, the courses cannot be completed in time. Moreover, sufficient number of geographical charts and scientific charts are not provided to the school.

Medical facilities

Proper medical facilities have also been provided to each Ashram School. Special grant of Rs. 480 has been allotted to each school. Each school is having a First-Aid Box. Moreover, 10 N. P. is spent for medicine for each student in the school. Each school is having a separate room where the

diseased students remain in their convalescent period. Students while suffering, are taken care of by their friends and teachers. There is a Primary Health Centre near Basipitha Ashram School. The doctor of that Centre visits the Ashram School regularly and gets Rs. 40 as honorarium. There is also a six-bedded Hospital near Shrat Ashram School and the doctor of that hospital visits the students. The doctor of the local Primary Health Centre also visits students of Chandikhole Ashram school. The doctor at Daspalla Primary Health Centre visits the students of Takara Ashram school. Moreover, there is a six-bedded hospital managed by Tribal & Rural Welfare Department near Takara Ashram School. When the students suffer from any infectious disease, they are sent to the hospital and the cost is met from the students mass.

Ashram School is a sacred institution. where the students work and learn. They do their work themselves. They are not parasites and develop a spirit of became self-sufficiency by following the rigid routine of Ashram School. Hence, when they come out of the Ashram Campus they face the hazards of life boldly and with intense audacity.

According to 10 per cent sampling, 28 students were selected from Class VI and Class VII of three Ashram Schools and they were interviewed to know the extent of their acceptance and adjustment to the prescribed curriculum of the Ashram School. Each of

these students have formed a basic personality at their own cultural level. Out of 38 students, two Bhumijas, 13 Santals, one Chasa, 3 Bathudis, 2, Sabaras, 3, Kols, 3, Hos, 1, Kudmi, 3, Gonds 5. Khairas and two Kondh students are reading in four Ashram Schools. Among these 38 students, 22, are the sons of those parents who are agriculturists, 13, are the Sons of wage-earners, two, are the sons of business-men and two students are the sons of service holders. About 80 per cent of the parents from middle income group are having 3 to 4 acres of land and their total annual income is less than Rs. 2,000. About 15 per cent of the parents are landless and they solely depend on wage-earning and forest collections and 5 per cent of the parents are having 5 to 10 acres of land with the annual income of more than Rs. 2,000 and less than Rs. 5,000. Having such economic status most of the students have come from the families having poor economic status.

PERSONALITY PROMOTION OF THE STUDENTS

Various factors of acceptance

Now the question arises how far the students are acceptable to the new environment or what are the various factors and forces for adopting the new environments.

Age

Let us first take 'age' into consideration. All the 38 students may be divided broadly into two age-groups, i.e. from 10 to 15 years and 16 to 20 years including the high school students. Twenty-five students in the age group of 10

to 15 are very humble, submissive and dutiful. They are mindful in their studies and respective vocational trainings. They follow the daily routine strictly. In contrast to it 13 students in the age group from 16 to 20 are not very keen in all the affairs of Ashram School. 80 per cent of the elderly students do not read well as is evident from their examination results in the last year annual examination. They do not follow the routine strictly as most of them neither go to the agricultural class nor take part in cleaning the premise. They are very much keen in organizing other activities such as drama, feasts, etc. It is found in Chandikhole Ashram School that the tribal students are very much fond of imitating dress and other anti-social behaviour from the day-scholars. However, the students in the age-group from 10 to 15 are more acceptable to the good things of the Ashram School and the elderly group are less acceptable.

Urbanization & Ruralism

Out of 38 students, 20 students have come from the interior regions, i.e., at least 20 to 30 miles interior from district head quarters. The rest 18 students have come though not from the urban areas or from district head-quarters, but at least 5 to 6 miles interior from the district head-quarters. It is found that the latter group is more adjustable to the new environment than the former. Due to close contact with the—urban areas these students do give conscious efforts to adopt the various pursuits in the

Ashram School. They are very quick in adopting the various traits of a new culture. But the students from the rural areas come to the Ashram School with aweful attitude and take much time to adopt the new traits. Sometimes, a few of these students feel absolutely incapable of adjusting to the new deviation and run away from the school. Hence greater number of trancies are found in various schools.

Ethnic Group

Various ethnic groups such as; Bhumijas, Santals, Chasa, Bathudis, Saboras, Kols, Hos, Kudmis, Gonds, Khairas and Kondhs are reading in four Ashram Schools. Out of these groups, Santals, Sabaras, Kols, Hos, Gonds and Kondhs are found to be well adjusted to the new environment than the other groups. They are more acceptable to the technologies of the Ashram Schools. Whereas Bathudis and Chasas are more adjustable to the sociabilities of the Ashram Schools. Other groups feel more strangness and become laggards but gradually follow the first group. Hence the first groups are called innovetors of the Ashram Schools. The Santal students in the district of Mayurbhanj, are more adjustable to the modern agricultural patters and other technologies of the Ashram School.

Economic Status

So far as economic status is concerned, the students from poor income group and to some extent

from middle income group can better adjust to the new environment than the students from rich income group.

Taking all these criterias into account it can be predicted that about 25 students out of 38, i.e., 65 per cent of the students are well acceptable and can better adjust to any environment. It is expected that such percentage of students can flourish in future. The rest 35 per cent of the students are not expected to bring better results in future. Hence the percentage of effectiveness of Ashram education is obvious.

Level of aspiration

Level of aspirations of 38 students were measured on some verbal tests and on the basis of mark secured in the examination. It is the common feature of most of the students in Mayurbhanj that they are better in English and Social Study. They are securing less mark in Mathematics. Out of 20 students in two Ashram School of Mayurbhanj 14 students have secured better marks in English than Mathematics. They are also well conversant in tailoring than carpentry. Out of 20 students, 5, aspire to be Block Development Officers, 8, to be Village Level Workers, 3, to be Agriculturists, 2, to be lawyers, one, to be dector and one student aspires to be a Tailor. Each aspiring student was again asked the various pros and cons of his profession and he was capable of explaining it well. It was found at Chandikhole that 8 students out of 10 have secured better marks in Mathematics than in English. Out

of 10 students 6, want to be teachers, two, engineers, one, B. D. O. and one student wants to be a weaving teacher. The students at Takara Ashram School are very poor in English but better in Mathematics and well conversant with carpentry works. Out of 8 students, five, aspire to be carpenters, two, to be engineers and one student aspires to be a doctor. Hence it is found that the students have got various level of aspiration. But it is obvious from the total respond that most of the students have got liking for service than towards agriculture and other vocational trainings. Especially the studentt who have come from nearby urban areas, they are more interested for jobs than to be agriculturists.

Position of the ex-students in the society.

The records of Basipitha Ashram School indicate that the total 119 students have passed M. E. common and Board examinations within 11 years, i.e., from 1955 to 1965 of which, 39, i.e. 74.7 per cent of the students are engaged in reading, 14, i.e., 12.6 per cent of the students are engaged in service, 6 i.e., 5 per cent of the students are engaged in cultivation, 3, i.e., 2.5 per cent of the students are sitting idle at home with out any engagement and 2, i.e., 1.6 per cent of the students expired. Hence it is obvious that maximum number of students went for higher education. The records of Sharat Ashram School indicate that the total 44 students (only boarders) have passed M. E. Common and Board Examinations within 6 years, i.e.,

from 1960 to 1965, out of which 35, i.e., about 80 per cent of the students are reading in various institutions 6, i.e., 13 per cent of the students are sitting at home without any work, 2, engaged in tailoring and one student is engaged in carpentry. The records of Chandikhole Ashram School indicate that the total 59 students (boarder only) have passed M. E. Common and Board Examination within 6 years, i.e., from 1960 to 1965 of which 32, i.e., about 55 per cent of the students are continuing further studies, 13, i.e., about 22 per cent of the students are engaged in business 9, i.e., 15 per cent of the students are sitting at home without anyw ork and 5, i.e., about 8 per cent of the students are engaged in service. The recods of Takara Ashram School indicate that the total 113 (only Boarders) have passed M. E. Common and Board Examinations within 8 years from 1958 to 1965, out of which 31, i.e., 27.4 per cent of the students are engaged in hightr studies, 22, i.e., 19.4 per cent of the students are engaged in service. 5, i.e., 4.4 per cent of the students are taking various vocational trainings, 2, i.e., 1.7 per cent of the students are untraceable, 53, i.e., 47 percent of the students are engaged in agriculture. Thus most of the students are found to be engaged in Higher education of various institutions. Next to education some students are found to be engaged in service. Out of 4 Ashram Schools, Takara is very much disappointing because 53 students are found to be sitting idle and engaged in cultivation without getting any alternatives.

Various reasons

(a) There are various reasons to substantiate the fact that students are either sitting at home or otherwise engaged in the agriculture. Most of the tribal students are poor. It is impracticable on their part to afford to continue higher studies or to take up any other trainings. Of course the Tribal and Scheduled Caste students are eligible to get stipend. But due to some administrative difficulties stipend cannot be given at once or within first few months of the session. During this period the students are to bear the cost themselves. The parents cannot afford to do that and hence they are reluctant to send their children.

(b) The students who are remaining in the radius of 3 to 4 miles from district headquarters or near urban areas are motivated to take admission in the high schools. But the students remaining far away from the urban areas are neither motivated nor can afford to take admission in the high schools. At Takara 53 students are sitting at home, only because most of them are remaining in the interior regions and far away from the urban areas. They can never be motivated to come to such a long distance and read in the schools. Hence, the Ashram Schools should be upgraded to enable the students to get further education after completing M. E. standard.

(c) Majority of the tribal people are settled agriculturists. The parents want that their children should be engaged in cultivation instead of wasting time in the

school. Since the Ashram Schools are nearby their homes, the children are sent to the Schools. But after that the Children cannot continue further studies and are therefore, forced under circumstances to help their parents and shoulder domestic burdens. The parents are not so enlightened about the future of their children. Hence they keep their children engaged in cultivation. It is also the tendency of some of the students to procure jobs just after passing and be contented with that. They voluntarily do not feel to go for higher education.

(d) Some students after passing from the institutions are going for vocational training institute at Mayurbhanj or to some other training centres. After taking two years diploma course they are searching for employments but not getting any scope. They are also not provided with any amount with which they can start independent professions. Ultimately they are sitting idle. Seeing their conditions other students are getting dispirited and even hesitate to take up any training as their professions. These are the various reasons for which the students are not motivated to go for higher education.

Results

The total number of 42 ex-students were contacted in four places, viz. Basipitha, Starat, Chandikhole and Takara to know their positions and whereabouts after passing M. E. from various Ashram Schools. Out of 42 students, 20 students are Santals.

5, Bhumijas, 3, Sabaras, 1, Chammar 3, Kols, 5, Bathudis, 1, Bindhani, 2, Khaira and 2 students are Kondhs. Out of 42 students, 19 i.e. about 45 per cent of the students are engaged in higher education. Out of these 19, 10 students are remaining in the radius of 5 miles of urban areas and 9 students are coming from interior regions as they can afford to read. The rest students could not read due to acute economic distress. Out of 42, 2, have taken up carpentry training and two, have taken up tailoring training from Maharaja Purna Chandra Training Institute at Baripada. After taking two years training they have not been employed any where and two of them are leading very tragic life. Mansing Margandi (Kol, age 20) of Labanyadeipur, P. S. Sarat of Mayurbhanj district passed M. E. from Sharat Ashram School in the year 1962. For 4 years he took tailoring training in the School. After passing he could not read further due to poor economic condition and went to Maharaja Purna Chandra Training Institute for taking tailoring training. In fact he took 2 years training. After completing the training he came back home and thought to eke out his livelihood with this training. He waited patiently and searched out for employment. He approached the various officers in the district asking for help so that he can start independent profession. He was utterly disappointed. In the long run he took the risk and borrowed the sum of Rs. 252 from one of his relatives and purchased a tailoring machine. Within three years he is to give back the amount and half of his total profit towards

interest. He has installed his shop on the veranda of his house. Uptil now he has not been able to pay back anything. He earns Rs. 30 to Rs. 40 per month. Another boy, Mandadhara Samal (Kharia) of village Ranibandh at Chandikhole left Chandikhole Ashram School in the year 1960 while reading in class IX. Since he got plucked in class IX he was not allowed to remain in the hostel. So he discontinued his study and went to Baripada for taking carpentry training. After completing the training he came back to his home in the year 1964. In order to get a job he registered his name in employment exchange. While taking training he applied to the Government for giving him some grant. Accordingly he got Rs. 100 from the local block office and purchased some instruments. While searching for jobs, he used to prepare some furniture himself sitting at home. Ultimately some of the instrument were broken and he had no money for repairing them. Again he applied for money but did not get any respond. So he left preparing the furnitures again and came to Bhubaneswar in search of jobs. Uptil now he is unemployed. Mandadhara also hesitates to go for cultivation. It is told by some of the villagers that Mandadhara has started begging. Other two persons are engaged in tailoring shops and earn Rs. 40 per month. Out of 42, six students are engaged in service in the capacity of Peon, railway employee, Amina, etc. After passing M. E. Examination, 5 students are engaged in agriculture and the rest students are sitting idle at home. Among these students who are sitting idle, maximum number i.e. 5, belong to Takara

areas. They are all Khairas, excepting one, who is Kondh. Those students who are sitting idle for not getting jobs also do not feel to go for cultivation or to help their parents in domestic works. Since they have passed M. E. they have become prestige conscious and do not feel to go for other works than service. Practically they are of no use to their families. Out of 8, 3 of the students intend to continue further studies in the local Ashram Schools provided the schools are upgraded. But the rest 5 students neither want to read more nor to help their families in agriculture, but to be established as service holders. Due to want of jobs they are loitering aimlessly. The total picture gives the impression that 25, i.e., about 60 per cent of the students have been benefitted by reading in the Ashram School, whereas 17, i.e., about 40 per cent of the students have not been benefitted. Hence, it can be said that Ashram School study is effective only for 60 per cent of the students.

Reaction of the students

The students after completing education in the Ashram School go back home with new ideas, new impressions, new thoughts and motives and become elites in their respective villages. Each student begins his role at home. He gradually entraps his family members in to his own ideas and thoughts.

In the village level their contributions are unlimited. Out of 25, 10 students have taken steps to start L. P. Schools, Library, Ladies Welfare Centre and Yubak Sangha in their respective villages. Sometimes they have taken part

with other villagers in constructing new roads, tanks or wells. On the festive occasions, they clean the entire village with other co-workers. Some of the students who are sitting idle or engaged in agriculture influence their ideas on the traditional leaders, such as village priest, Mukhia, etc. and insist them to change their age-old habits and customs. They object at the animal sacrifice in each festive occasion. They also explain them to change the idea of animism. They explain that soul does not exist in animate things. The parents are insisted upon to follow the Hindu pantheon, gods and goddess. I found at Sharat that the village leader and some respectable Kols and Santals worship Tulsi plant in their respective houses. They tell the villagers to contest for sarpanch election so that they can look after their villages well. Sometimes the students who are sitting idle teach the children of the village in free of cost: In every traditional Panchayat meeting the old ex-students are called to give their suggestions. It is found that the parents and village leaders are very enlightened by the ex-students in the district of Mayurbhanj. In contrast to it some of the students (at least 5, one at Sharat and 4 at Takara) are found to be simply useless in enlightening their ideas and get themselves patternised again into their age old culture. However those students who influence their personalities are elites and are expected to be good leaders in future either in the village level or outside their villages.

Reaction of the parents

The parents of 30 ex-students were interviewed, out of which 24, i. e., 83 per cent of the parents were willing to send their children to the Ashram School. They like the various curriculum of the Ashram School. According to them Ashram School is good, because the students are freely taught, and given free fooding, etc. Moreover, their children get opportunity to learn many excepting reading They mix with other students of various castes and teachers in a broader atmosphere. One Mr. Gouranga Samal of Ranibandh village at Chandikhole told "Let his son be not a frog in the well like me Let him be enlightened so that he will enlighten me". So the parents heartily praise the Ashram Schools. They are also satisfied with the help given to their children. They confess that they have been benefitted by their children. The rest 17 per cent of the parents are not too interested of imparting education to their children in the Ashram Schools. Because they have not been benefitted by their children. They object that the vocational training is faulty as it does not ensure anybody to be well established in future. They again object that the day scholars should not be allowed to read in the Ashram Schools in large numbers. Because the children are imitating them and inducing the parents to give more money which they cannot afford. They also object that the teachers like before, do not take any initiative for the children. Of course these responses came from

the parents who live in various villages at Chandikhole.

COMPARATIVE ANALYSIS OF ASHRAM SCHOOL BOYS, M. E. SCHOOL BOYS & HIGH SCHOOL BOYS:—

From theoretical point of view there are much differences between Ashram School boys and boys of M. E. and High Schools (boys of M. E. and High Schools are categorised into one group). Free education or free accommodations are not given in ordinary M. E. or High Schools, where as everything is free in Ashram Schools. In ordinary educational institutions, only theoretical instructions are imparted. Other vocational subjects or agriculture are not taught in other institutions as they are taught in the Ashram Schools. A boy in the Ashram School learns everything and gets ready for future. Even if his blooming aspirations are shattered, the unhesitatingly faces the world. He builds up his career in some other lines. This is not the case with the boys of other educational institutions. In the Ashram School the boys remain always in direct contact with the teachers and with other students and thereby, develop the sense of fellow feeling, co-operation, team spirit, etc. Whereas the students in other educational institutions do not have these qualities to that degree, rather become individualistic, impersonal and indifferent. The students develop a peculiar attitude towards Ashram Schools and become more gentle and submissive. The High School students are not so submissive to that extent.

From practical point of view it is found that out of 8 students (of which 3 are ex-students of Khunta M. E. School at Mayurbhanj and 5 are ex-students of Khunta, Baripada, Chandikhole and Daspalla High Schools) 2 are employed as Peons in Government Offices and the rest six are sitting idle at home and trying to get jobs. Out of 6, 2 students are helping their parents in agriculture and the rest are simply parasites. Out of these 8 students, 4 are Scheduled tribes and the rest 4, are clean castes. The four students are neither helping their parents, nor doing any work for the village. Hence this gives a picture that for practical purposes the Ashram School teaching is more effective than the teaching in ordinary educational institutions. The aspiration level of Ashram School boys is too less and hence they win in the longrun.

Conclusion

It is difficult to measure in quantitative terms, however, taking into consideration various factors and forces which have played role in the adjustment of the students during their stay in the Ashram Schools, a general presumption could be made.

The aim of establishing the Ashram School is to educate the tribal boys and girls who have remained neglected and isolated for centuries and transform them into efficient, disciplined citizens and enable them to par with advanced communities. Accordingly vast sums are spent annually for the

general well-being, character building and around education of the tribal boys

Four Ashram Schools, viz., Basipitha, Sharat (in the District of Mayurbhanj) Takara (in the district of Puri) and Chandikhole (in the district of Cuttack) have been evaluated to know the effectiveness of the education at Ashram Schools in forming the Characters of the tribal boys. In other words to what extent the children have been benefitted by getting their training in the Ashram Schools.

M. E. Classes i.e., from class IV to class VII have been introduced in three schools at Basipitha. Sharat and Takara and only Chandikhole has been upgraded into high school. General curriculums as prevalent in other educational institution have been introduced in Ashram Schools. Above all, vocational subjects like carpentry, tailoring, weaving, agriculture, etc are also taught to the students. The aim of giving around education is to make the student self dependent in future. To impart various theoretical and vocational subjects qualified teachers with tribal orientation training have been appointed in the Ashram Schools. Hostel accommodations and quarter arrangements have been provided to enable the teachers and the students to remain in them. Both the teachers and the students follow the prescribed routines. The students read and learn other things simultaneously. The performances of the students are praiseworthy because 60 per cent and above students pass in the U. P.

and M. E. Examinations as found from the records of the four Ashram Schools.

The students remain in the Ashram School for four to eight years in an entirely different atmosphere and get themselves adjusted to it gradually. During the span of few years some of the students pick up various new traits, ideas and thoughts, which are afterwards added to their previous basic personalities. If we take age, ethnic group, economic status, cosmopolitan and ruralism into considerations, we find that about 65 per cent of the students are more acceptable to the new environment. The rest 35 per cent of the students are laggards who ultimately go back and remain themselves into their indigenous culture. So it can be predicted that at least 65 per cent of the students can be well placed in the society after their departure from the Ashram Schools. Hence the Ashram School education is effective for 65 per cent of the students.

Human beings cannot be brought into laboratory conditions. Any social phenomenon cannot be experimented. Something can be predicted by persistent observation. We have to observe continuously for years together the frequencies of movements, performances and activities of the ex-students after passing from the Ashram Schools. We have to observe patiently their reactions in their respective families and villages, to what extent they are useful for their families. Then only prediction can be made about the effectiveness of the study of the Ashram School. And that

prediction is scientific. In my report I have predicted that at least 60% of the students are benefitted to their families, because some of them are engaged in higher education, some of them are in service, etc. They react in a different way in their respective families and villages after coming out from the Ashram Schools. They gradually entrap their fellow beings with their new ideas and thoughts. In spite of this the prediction may not be scientific as my observation was only for a few days.

However, to sum up, for better results and better formation of characters, something more should be done to make the Ashram Schools full-fledged institutions. It is invariably found that the students are not provided with study materials in time (i. e., in the beginning of the session) for which they cannot complete their course in time. Proper steps should be taken to supply the study materials in time. Each school should be provided with sufficient number of geographical, historical and scientific maps and charts, so that the teachers can teach well and the students can grasp the idea well. There is a general library in each school. The library contains insufficient and outdated books which are not very useful at present for the students. Hence each class should have a library with books of handicrafts, biographies, scientific adventures, agriculture, etc. The teachers may also be provided with some reference books.

It is found that the students regularly do not play football, etc. as sufficient number of game articles

are not provided to the school. The allotment is too insufficient and the teachers cannot afford to purchase for the second time if there is any wastage. Hence necessary arrangement should be done for supplying game articles regularly and thereby, making the students more acquainted with the modern games. Special funds may be allotted for purchasing newspaper or other magazines to develop a better cultural atmosphere among the students. Prize distribution ceremonies should be arranged in each school to encourage competition among the students. The outlook of the Adivasi students is very limited. To have a broader outlook they must be sent to far away places and therefore grant for excursion should be given to each Ashram School in due time.

The vocational training given to the students is inadequate. Because the subjects are not compulsory for any class and not taught in class VII in some Ashram Schools. Since there is no examination system the performances of the students are not known. No certificate or any such thing is issued to the students at the time of leaving the institution. Hence it would have been better to make the vocational subjects compulsory in each class and examinations would be conducted time to time, so that the students would be more interested and learn more things. The subjects should also be introduced in high school classes in a more complicated way with better specialised teachers, so that the students will acquire perfect knowledge about various branches. It will ultimately help them to do something

substantially in future. Attempts should be made to give some grant on the basis of loan to the ex-stu- to start any independent craft as their professions.

The Ashram Schools should be upgraded to high school to facilitate further education for the local tribal students. Immediate steps should be taken to upgrade Takara Ashram School, because maximum number of Khaira and Kondh students can read there. It is found that maximum number of students at Takara are sitting idle and cannot afford to read outside. Now the question arises how the school should be upgraded. Immediate opening of all classes in high school should not be done. Because it ultimately brings bad effect on the students as is found at Chandikhole High School. Chandikhole High School was functioning separately there and all on a sudden got annexed with the Ashram School. To run a high school maximum number of students are required. Hence to fill up the seats the day scholars in a large number and untrained (without tribal orientation training) teachers were admitted who ultimately could not be harmonious with the tribal students and the pre-existing curriculum of the Ashram School. There began the acceptance of bad things by the tribal students. The teachers can neither take individual care of the students nor work as per prescribed routines. Hence the headmaster wants to go to a high school. So it would be better if the Ashram Schools would be upgraded gradually and large number of tribal students would be admitted in lieu of day-scholars.

Possible efforts should be made to appoint the trained teachers or the untrained teachers should be compulsorily sent for training. So that there will be better understanding and co-operation among the teachers and the students.

Arrangements for giving special allowance for the teachers and staff of the Ashram Schools should be made. They feel dispirited for having equal pay with the teachers of ordinary educational institutions. Here in the Ashram Schools the teachers work hard and look after the students remaining for twenty-four hours. They are not entitled for doing private tuitions. Hence unless impetus like extra allowances, etc. are given to them, they will not be encouraged to take more initiative either for the students or for the school.

The existing rate of stipend for each student is not sufficient. Usually they take very poor meals twice in a day. The money is not sufficient to provide tiffin to the boys. At Chandikhole, some of the elderly boys eat rice more than 600 grams and the teacher in charge of the mess faces the deficit of rice in every month. Hence the rate of stipend should be increased to par with the whirling rise of the prices.

The headmaster is the authority of the Ashram School. The grants for various sections are not sent to the headmaster but to the D. W. O. This creates lots of practical inconveniences. The headmaster cannot spend money in time and he does not have any independence too. In the year 1965 Rs. 200 was sanctioned to the D. W. O. for purchasing library books for Takara Ashram School. Accordingly teachers gave a list of books. But due to some difficulties, the books could not be purchased and the money was surrendered. Sometimes the grant come for the school and the teachers are quite ignorant of them.

The existing accommodations for the teachers and the students are to be repaired in all Ashram School and a few more accommodations are to be provided for the teachers and the students of Chandikhole High School.

However, these are some of the lacunas and attention should be given to overcome those deficiencies to make the Ashram Schools full-fledged and up-to-date institutions. The study would be more scientific and the percentages of effectiveness would be more accurate if more time would be given to observe the activities of the ex-students.

Table showing the strength of the students of each Class of Basipitha Ashram School from the Beginning of the institution

Sl. No.	Name of the district	Name of the Ashram School	Year of establishment	Student strength	Beginning of the year	Students in various classes					
						Class I	Class II	S. T.	S. C.	Others	S. T.	S. C.	Others
1	2	3	4	5	6	7	8	9	10	11	12
				156	1965	..	..	..	..	..	..
				158	1964	..	..	..	..	..	..
				135	1963	..	..	..	..	..	..
				150	1962	..	..	..	..	..	..
				147	1961	..	..	..	..	..	..

Sl. No.	Name of Ashram	Year	1950	1951	1952	1953	1954	1955	1956	1957	1958	1959	1960
131		
110		
114		
112		
110		
7		
89		
60		
28		
46		
21		

100%
21%
Means of 419

41

21

Sl. No.	Name of the district	Class III	Class IV	Class V	Class VI	Class VIII	Remarks										
		S. T. S. C. Others															
1	2	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
		..	..	..	31	..	1	29	..	2	40	..	9	34	..	10	
		..	..	..	37	..	2	28	..	5	40	..	9	30	1	7	
		..	..	..	26	..	6	23	..	1	36	..	11	25	..	7	
		..	..	..	39	..	..	41	..	..	37	..	4	22	..	9	
		..	..	..	46	..	..	40	..	2	29	..	3	19	..	8	
		..	..	..	41	..	..	32	..	1	21	..	5	27	..	4	

..	..	40	1023	1	16	..	1	30	..	1	18	..	3	80%
..	..	23	1023	3	36	..	5	25	..	3	17	..	1	100%
..	..	29	1023	1	29	..	2	28	22	100%
..	..	33	1021	..	33	32	1	..	11	100%
10	..	40	1021	1	16	13	7	100%
17	..	37	1	..	16	11	6	1
5	3
27	1	..	10	..	14	7	1
6	5

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TABLE 10

TABLE No 2

Table showing the examination results of each Class of Basipitha Ashram School from the Beginning of the Institution

Sl. No.	District	Name of the Ashram School	Class	Year	No. of Students on roll	Not appeared					Total		Percentage
						S. T.	S. C.	Others	S. T.	S. C.	Others		
1	2	3	4	5	6	7	8	9	10	11	12	13	14
			I	1950	21	21	..	..	21	..	..	21	100%
				1951	25	25	..	..	25	..	..	25	100%
				1952	12	12	..	..	9	..	..	9	75%
			II	1951	21	21	..	..	21	..	..	21	100%
				1952	4	4	..	..	4	..	..	4	100%
				1953	21	20	..	..	13	..	..	14	66.7%
			III	1952	6	6	..	..	6	..	..	6	100%
				1953	10	10	..	..	9	..	..	9	90%

1 Mayur-Basipitha Ashram School, bhanj.

EVALUATION OF ASHRAM SCHOOLS

1954	14	14	..	..	14	..	..	14	100%
1955	15	10	..	..	9	..	..	9	90%
1956	12	12	..	..	12	..	..	12	100%
1952	6	5	..	..	5	1	..	6	100%
1953	14	14	..	..	12	..	..	12	85%
1954	11	11	..	..	10	..	..	10	90.9%
1955	41	40	1	..	32	1	..	33	80.5%
1956	21	21	..	..	21	..	..	21	100%
1957	32	21	..	..	19	..	..	19	90.5%
1958	40	36	..	1	25	..	1	26	100%
1959	18	15	..	1	15	..	1	32	78.1%
1960	41	39	..	2	31	..	1	38	100%
1961	40	37	..	1	37	..	1	40	39.1%
1962	44	42	1	..	39	1	..	..	93.1%
1963	30	29	..	..	16	..	..	16	55.2%
1964	32	16	..	10(b)+2(G)	16	..	6(b)+2(8)	24	85.7%
1965	35	31	..	1(b)+1(G)	31	..	1(b)-2(G)	33	100%

IV

40
 District
 1961

Sl. No.	District	Nam of the Asharam School	Class	Year	No. of Students on roll	Not appeared			Not passed				Total	Percentage
						S. T. S. C.	Others	Others	S. T. S. C.	S. T. S. C.	Others			
1	2		3	4	5	6	7	8	9	10	11	12	13	14
	V		1953	9	8	1	..	..	7	1	..	8	33.9%
			1954	14	14	..	..	..	10	..	..	10	71.4%
			1955	16	16	..	..	..	16	..	..	16	100%
			1956	35	34	1	..	..	33	1	..	34	97.1%
			157	32	22	..	..	..	18	..	..	18	81.8%
			1968	32	24	..	1(One)	..	17	..	..	17	68.0%
			1959	32	27	..	2(b)+1(G)	..	27	..	2(b)+1(G)	30	100%	
			1960	15	15	..	..	..	15	..	..	15	100%
			1961	29	28	..	..	..	25	1	..	26	89.9%

1962	37	36	..	1	31	..	1	32	86.5%
1963	39	39	..	1	32	..	..	32	U. P. Public Examination 82.1%
1964	24	23	..	1	21	..	..	21	U. P. Public Examination 87.5%
1965	32	23+1(G)..3(b)+3(G)	..	..	23	..	2(b)+2(G)	27	U. P. Public Examination 90%
1954	8	7	1	..	6	1	..	7	87.5%
1955	11	11	..	..	11	..	..	11	100%
1956	13	13	..	..	11	..	..	11	84.7%
1957	33	32	1	..	11	1	..	12	36.4%
1958	26	17	1	..	15	1	..	16	88.9%
1959	21	17	..	4(3b)+1(g)	15	..	3(b)+1(g)	19	90.5%
1960	27	25	..	2	24	..	2	26	90.3%
1961	25	18	..	7(b)+2(g)	13	..	5(b)+2(G)	20	80.0%
1962	29	25	1	2	25	1	2	28	100%

VI

Sl. No.	District	Name of the Ashram School	Class	Year	No. of Students on roll	Not appeared					Not passed			Percentage
						S. T.	S. C.	Others	S. T.	S. C.	Others	Total		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	
					1963	37	34	1	8	20	1	5	26	70.3%
					1964	43	30	1	8	20	1	5	26	67.7%
					1965	44	33(b)-1(G) ..		7	31(b)+1(G) ..		7	39	92.9%
			VII		1955	7	7	..	..	7	..	7	7	100%
					1956	9	8	..	8	8	..	8	8	100%
					1957	11	11	..	..	2	..	..	2	Common M. E.E. Exam. 18.2%
					1958	21	19	..	2	4	..	..	4	Common M. E. Exam. 19.1%
					1959	20	13	..	..	9	..	..	9	Common M. E. E. Exam. 69.2%

1960	20	14	..	1	10	..	10	Common M. E. Exam. 71.4%
1961	27	20	..	1(G)	13	..	14	Common M. E. Exam. 66.7%
1962	27	20	..	3	5	..	6	Common M. E. Exam. 26.1%
1963	29	24	1	4	18	..	19	Common M. E. Exam. 70%
1964	31	11	..	3(g)	1	..	3(G)	14 Board Examination 100%
1965	35	26	1	7	21	1	25	Board Examination 73.5%

N. B.—Other and Schedule Caste are day scholars

वर्षानुवर्षीय
बालिका आश्रम
द्वारा प्रारंभिक
शिक्षण देण्यात
आवत आहे.

संस्था
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Name of the district and name of the Ashram School	Class III		Class III			Class VI			Class VII			Remarks			
	Year of establishment	S. T.	S. C.	Others	S. T.	S. C.	Others	S. T.	S. C.	Others	S. T.		S. C.	Others	
1	2	14	15	16	17	18	19	20	21	22	23	24	25	26	
	32	..	..	9(g-5)	19	..	5	22	..	5	18	..	..	2(g-2)	
	24	..	..	4	26	..	5(g-1)	30	..	2(-g1)	28	..	..	..
	28	1	..	7(g-1)	30	..	4(g-2)	31	1	1	20	..	..	2	
	60	..	..	14(g-1)	26	1	1	24	..	1	19	..	..	2(g-1)	
	38	1	..	..	27	..	..	25	..	2(g-1)	12	1	..	2	
	32	..	..	..	29	..	2(g-1)	14	..	2	16	2	..	..

35	1020	3(g-1)	18	..	20	2	17	38%
32	1022	..	22	1	26	1	12	55%
31	1023	..	17	..	16	..	8	..
23	1024	4	16	..	9	..	..	100%
27	1025	..	8	..	..	..	..	..
11	..	..	..	..	..	..	..	..
2	..	..	..	..	8	..	..	..
..
..

... ..

...

TABLE No 4

Table showing the Examination results of each class of Takara Ashram School from the beginning of the institution

Name of the district and Ashram School	Class	Year	No. of Students on roll	Not appeared			Not passed			Total	Remarks	
				S. T.	S. C.	Others	S. T.	S. C.	Others			
1	2	3	4	5	6	7	8	9	10	11	12	
Puri Takara Ashram School.	I	1951	..	..	..	..	..	..	..	..	..
		1952	..	..	..	..	..	..	..	..	..
		1953	..	..	..	..	..	..	..	..	..
	1954	15	15	..	..	15	..	..	..	15-15	100%
	II	1952
		1953
1954		22	22	..	..	20	..	..	..	22-20	91%
1955	11	11	..	..	9	..	..	..	11-9	82%	
1956	27	27	..	..	14	..	..	..	27-14	52%	

Name of the district and Ashram School	Class	Year	No. of Students on roll	Not appeared			Not passed			Totals	
				S. T.	S. C.	Others	S. T.	S. C.	Others		
1	2	3	4	5	6	7	8	9	10	11	12
V		1955	..	..	..	..	..	..	..	..	100%
		1956	8	8	..	..	8	..	..	8-8	100%
		1957	16	16	..	..	16	..	..	16-16	87%
		1958	15	15	..	..	13	..	..	15-13	90%
		1959	29	19	..	..	17	..	..	20-18	56%
		1960	16	15	..	1	8	..	1	16-9	77%
		1961	30	29	..	2 (1g)	22	..	1g	30-23	78.5%
		1962	24	24	..	3	21	..	..	28-22	U. P. public
		1964	25	23	..	2 (1g)	21	..	2 (1g)	25-23	92% Examinat
		1965	25	19	..	3	17	..	3	22-20	tion 91%
VI		1956	..	..	..	..	..	..	..	..	..
		1957	9	9	..	..	8	..	..	9-8	89%
		1958	15	15	..	..	12	..	..	15-12	80%
		1959	25	23	..	2	15	2	..	25-17	68%
		1960	21	20	1	..	16	1	..	21-17	84%
		1961	13	11	..	2	10	..	2	13-12	92%

EVALUATION OF ASHRAM SCHOOLS

1962	24	22	..	1 (lg)	17	..	2 (lg)	24-19	78%
1963	23	23	..	..	20	..	..	23-20*	87%
1964	31	29	1	1	25	1	1	29-27	93%
1965	25	21	..	1 (g)	18	..	1 (g)	25-19	76%
VII	1957	..	..	..	..	..	..	..	..
1958	8	8	..	..	6	..	..	8-6	75%
1959	11	11	..	..	10	..	..	11-10	91%
1960	17	15	2	..	13	2	..	17-15	88%
1961	16	15	1	..	14	1	..	16-15	94%
1962	14	8	2	..	8	2	..	10-10	100%
1963	20	18	..	2 (lg)	17	..	2 (lg)	20-19	95%
1964	21	20	..	1(OBC)	16	..	1(OBC)	21-17	Board Exami- nation No. Ist division 81 percent.
1965	25	24	1	..	21	1	..	25-22	Ist division 3 II division 11 III division 8

TABLE No. 5
Table showing the Examination result of each class from the beginning of institution of Chandikhole High School

Name of the district and Ashram School	Class	Year	No. of students in roll	Not appeared					Not passed					Total	Remarks
				S. T.	S. C.	Others	S. T.	S. C.	Others	S. T.	S. C.	Others			
1	2	3	4	5	6	7	8	9	10	11	12				
V 1958	1957		5	46	..	..	1	4	..	..	1	5	100%	
			23	16	..	..	7	13	..	..	7	20	2 Private-S. T. 22.	
	1959		22	12	2	8	8	11			5	18	75%		
	1960		29	14	2	13	14	14	2	13	19	19	100%		
	1961		27	16	1	10	16	16	1	10	27	27	100%		
	1962		28	21	..	..	7	21	..	..	7	28	100%	
	1963		37	19	1	7	7	14	1	1	1	31	84%		
	1964		37	27	3	7	7	12	3	5	30	30	61%		
	1965		46	33	(1 g)	13 (1g)	16	16	1	10	27	27	100%		
	VI	1958		18	2		16	2	..	..	12	14	75%	
	1959		19	14	..	5	8	..	..	2	8	40%		
	1960		39	19	21	18	19	2	13	39	39	100%			

EVALUATION OF ASHRAM SCHOOLS

1961	37	18	4	17	15	3	12	30	75%
1962	37	22	5	10	18	4	8	13	82%
1963	42	17	..	23	12	..	18	30	75%
1964	57	25	1	7 (g)(32)	25	1	31 (7g)	57	100%
1965	54	22	2	30(53)	22	2	30(58)	54	100%
VII 1959	13	4	..	9	4	..	9	13	100%
1960	12	3	..	1	8	3	1	8	No. divisi
1961	13	10	..	2	10	..	3	13	100% n- M. E. co mo mon Exami nation.
1962	29	16	4	9	16	4	9	29	No. division
1963	31	14	..	17 (2g)	14	..	17 (2g)	31	100% No. Div.100%
1964	29	12	..	17 (4g)	5	..	10 (4g)	15	95%
1965	61	20	1	40	12	..	25	37	60%
VIII-A1965	46	11	1 (g)	34	8	1 (g)	26	35	76%
VIII-B1965	49	22	..	27	17	..	21	38	82%
IX 1965	62	18	..	34	15	..	28	43	83%
X 1962	49	24	2	23	10	1	16	27	55%
XI 1965	29	9	2	18	..	..	..	..	..

Name of the district and Ashram School	Class	Year	No. of students in roll	Not appeared					Not passed					Total	Remarks
				S. T.	S. C.	Others	S. T.	S. C.	Others	S. T.	S. C.	Others			
	1	2	3	4	5	6	7	8	9	10	11	12			
Cuttack, Chandikhol, Ashram School.	I	1955	16	15	..	1	15	..	1	16	100%				
		1956	18	17	18	18	100%				
	1957	11	11	..	..	9	..	..	9	82%		
	1958	..	..	..	..	..	..	..	..	..
	II	1955	8	8	8	..	8	..	8	100%			
		1956	13	13	10	..	10	..	10	76%			
		1957	9	8	..	1	5	..	1	6	66.5%				
	1958	25	18	2	5	12	1	4	17	89%					
	1959	..	..	..	..	..	..	..	..	..
	III	1955	6	6	6	..	6	..	6	100%			
1956		8	8	..	..	8	..	8	..	8	100%		
1957		14	11	..	3	10	..	1	11	99%					

EVALUATION OF ASHRAM SCHOOLS

1958	14	5	..	9	5	..	6	11	90%
1959	24	19	1	4	12	..	4	16	75%
1956	8	8	..	3	5	..	1	6	60%
1957	22	22	..	..	15	..	..	15	69%
1958	34	20	2	12	12	..	1	17	50%
1959	33	15	..	18	11	..	11	22	67%
1960	40	25	..	15	25	..	15	14	100%
1961	47	29	2	6	19	1	14	34	92%
1962	47	35	1 (g)	11(4g)	24	..	7	31	66%
1963	57	41	1	15	41	..	15	57	100%
1964	47	37	..	10 (1g)	37	..	10 (1g)	47	100%
1965	35	26	..	9	26	..	9	25	100%

IV

TABLE No. 6

Table showing the strength of students in various classes from the beginning of the institution of Chandipol High School in Cuttack district

Students strength of the year	Class I		Class II		Class III		Class IV		Class V							
	S. T.	S. C. Others	S. T.	S. C. Others	S. T.	S. C. Others	S. T.	S. C. Others	S. T.	S. C. Others						
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
34	1955	20	..	..	8	..	..	6	..	6	..	6	..	Up Classes were not existing		
53	1956	18	..	..	14	..	..	10	..	..	..	6	..	5	From class V to Class VII not existing.	
60	1957	11	..	..	7	..	1	12	..	2	18	..	4	..	2	3
125	1958	12	..	..	18	..	7	6	..	8	19	..	15	16	..	6
139	1959	Class I was not existing.		25	..	..	..	25	..	..	30	..	4	14	..	8

EVALUATION OF ASHRAM SCHOOLS

114	1960	..	..	..	..	..	..	..	40	7	23	..	7
144	1961	..	..	..	..	..	..	..	21	14	26	..	15
176	1962	..	..	..	..	..	..	..	29	12	..	..	15
184	1963	..	..	..	..	..	..	..	42	1 (g)	15(4g)	27 (18)	2
183	1964	..	..	..	..	..	..	..	34	1 (g)	15	24(1g)	3
180	1965	..	..	..	..	..	..	..	27	2	6	30	11

Students strength	Class VI		Class VII		Class VIII A		Class VIII B		Class IX-A							
	S. T.	Others	S. T.	Others	S. T.	Others	S. T.	Others	S. T.	Others						
1	2	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32
34	1955	5	1	12	Class VII was not existing...		..	..	..	..	..	..	..	..	..	..
53	1956	16	..	3	4	..	10	..	..	..	..	..	..	..	..	..
60	1957	12	..	7	13	..	5	..	..	..	..	..	..	..	..	..
125	1957	21	1	26	11	..	9	..	..	..	..	..	..	..	..	..
139	1959	26	..	23	21	..	20	..	..	..	..	..	..	..	..	..
114	1960	23	5 (1g)	24 (8g)	12	..	17	..	..	..	..	..	..	..	..	..
144	1961	28	1 (g)	19	3 (g)	..	17	17	..	24	10 (1g)	3	28	14	1 (3)	25

Class VI and Class VIII were not existing.

Students strength	Begin- ing of the year	Class IX-B			Class X			Class XI		
		S. T.		Others	S. T.		Others	S. T.		Others
		S. C.	S. C.	S. C.	S. C.	S. C.	S. C.	S. C.	S. C.	Others
1	2	33	34	35	36	37	38	39	40	41
34	1955	..	..	..	..	..	..	..	..	..
53	1956	..	..	..	..	..	..	..	..	..
60	1957	..	..	..	..	..	..	..	..	..
125	1958	..	..	..	..	..	..	..	..	..
139	1959	..	..	..	..	..	..	..	..	..
114	1960	..	..	..	..	..	..	..	..	..
144	1961	..	..	..	..	..	..	..	..	..
176	1962	..	..	..	..	..	..	..	..	..
184	1963	..	..	..	..	..	..	..	..	..
183	1964	..	..	..	..	..	..	..	..	..
165	1965	17	23	14	30	9	2	16		

TABLE No. 7

Table showing the Examination Results year-wise of each classes of Sharat Ashram School from the beginning of the institution

Name of the district and Ashram School	Classes	Year	No. of students on Roll	Not appeared			Not passed			Total	Remarks
				S.T.	S.C.	O.B.C.	S.T.	S.C.	O.B.C.		
I	2	3	4	5	6	7	8	9	10	11	12
Mayurbhanj Sharat Ashram School.	I	1958	3	3	..	3	3	..	..	3	100 %
	II	1958	6	6	..	..	5	..	..	5	83.3 %
		1959	4	4	..	..	4	..	..	4	100 %
	III	1958	6	6	..	..	5	..	..	5	83.3 %
		1959	8	8	..	..	7	..	..	7	87.5 %
	IV	1958	39	37	..	..	30	..	..	30	81 %
		1959	27	27	..	..	18	..	..	18	66.7 %
		1960	27	26	..	..	20	..	..	20	74 %
		1961	25	24	..	1	24	..	1	25	100 %
		1962	20	19	..	1	15	..	1	16	80 %
		1963	34	34	..	..	25	..	..	25	73.5 %
		1964	41	38	..	3	23	..	3	26	63.4 %
		1965	34	34	..	..	34	..	..	34	100 %
	V	1958	14	13	..	1	5	..	..	5	35.7 %
		1959	13	13	..	..	11	..	..	11	84.6 %

1960	23	20	20	100 %
1961	25	16	88.9 %	
1962	22	19	20	100 %
1963	22	15	13	U.P.P.E.
1964	26	23	20	81.3 % U.P.P.E.
1965	30	23	22	36.9 % U.P.P.E.

VI

1959	14	10	71.4 %
1960	22	17	77.3 %
1961	23	17	100 %
1962	15	12	100 %
1963	19	16	84.2 %
1964	20	19	100 %
1965	32	30	100 %

VII

1961	11	11	100 %	
1962	17	9	100 %	
1963	14	11	100 %	
1964	17	9	81.2 %	
1965	20	18	19	Board

Ex. 30 (three)
1st.5 (Five)
2nd & 4(Four)
3rd divisional
(one), 1st 8
(Eight) 2nd
& 10(ten) in
3rd division
59 %

1961

1961

1961

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EVALUATION OF ASHRAM SCHOOLS

Name of district and Ashram School	Year of Esti.	Class IV			Class V			Class IV			Class VII			Total		
		S.T.	S.C.	Others	S.T.	S.C.	Others	S.T.	S.C.	Others	S.T.	S.C.	Others			
1	2	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Mayurbhanj Sarat Ashram School.	1-2-1958	26	1	..	12	2	..	..	..	..	..	..	..	..	49	3
		25	1	..	23	..	..	14	..	..	..	..	..	..	77	1
		26	..	..	24	..	..	22	..	..	11	..	..	..	83	..
		19	1	..	20	1	..	19	1	..	17	..	..	..	75	3
		34	1	..	20	..	..	19	1	..	10	1	..	..	83	3
		37	4	..	26	..	..	20	1	..	15	2	..	..	98	7
		36	..	..	27	3	..	40	..	..	18	..	2	..	121	3
		36	..	..	30	..	..	30	1	3	33	..	1	..	129	1
																4