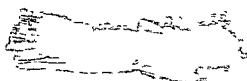


CHAPTER V

ANALYSIS AND INTERPRETATION



This chapter comprises two sections. Section I deals with the formal and non-formal education as in operation among the Dongria Kandhas and Section II deals with the indigenous educational and training practices that are prevailing in the Dongria Kandha community.

Section IFormal and Non-formal Education

Data pertaining to objective one of the study were collected, systematically arranged and analysed through frequency and percentages. This section has given emphasis to the analysis of aspects of education such as physical facilities, students enrolment and dropouts, students background, staff pattern and background, supporting facilities being provided to the students, administration and supervision of educational institutions. The above aspects of education as were in operation in the past and as it continues to operate in various forms among the Dongria Kandhas at present have been analysed.

Education Prior to the Opening of the Formal Schools

The educational facilities were almost non-existent for the Dongria Kandhas prior to 1962. All the tribals lived far away from any school and no schooling facilities were

available to them. Even elementary education was not available to them. A lower primary school was set up in the village Kurli in 1962 as per the record available from the Sub-Inspector's Office, Bissamcuttaek. So education as an organised effort was given a start thereafter. In the year 1964, a Sevika was posted in the village Khambesi by the Kasturba Memorial Trust. She was to look after the Dongria Kandhas and to help them change their attitude, outlook and health habits and over all living conditions. An interview with the Sevika ascertained the fact that she was teaching the young and adult Kandhas about literacy, numeracy and making them aware of basic health habits such as how to make themselves neat and clean, brush their teeth, eat and take bath properly.

Education Thereafter

Kurli L.P. School was set up in the village Kurli in 1962 by the education department of the state. Similarly Mundabali L.P. School was established in 1970 in village Mundabali adjacent to village Kurli (See the map 32). There was no road linking these villages at that time. However, the traditional hilly pathways across the stream were used as the communication link between these villages. Another L.P. School was set up by the state education department in the village Radanga. The year 1986 witnessed the establishment of two L.P. Schools, one in village Khambesi and another in village Khajuri. The road communication between village Kurli and Khajuri was a motorable one. But there was no road between village Kurli and Khambesi except the traditional hill track across the stream. Now, a motorable road between these two villages is under construction. The Kurli L.P. School was converted into the U.P. School in 1984-85 and further upgraded into up-graded Middle English School (UGME) in 1988.

The curriculum and subject matter prescribed to be taught in these schools are the same as being followed by other formal schools of this standard in the state. These L.P. Schools are run by the education department of the state and the block development officers are the drawing and disbursing authorities of the concerned school teachers. But the responsibility of supervision and other academic control of the schools are the duties of the Sub-Inspector of schools who works at the educational circle under the concerned block headquarters. In the case of these L.P. Schools the S.I. of Bissam Cuttack and the B.D.O. of Bissamcuttack are the administrative and supervisory authorities. But the administrative machinery is controlled by the District Inspector of Schools of Gunupur.

As regards the M.E. and U.G.M.E. schools the District Inspector of Schools are the drawing and disbursing authorities. The D.Is. are the administrative, supervisory authorities under whose direction and control such schools function in the state. Here the Kurli U.G.M.E. school comes under the control of the D.I. of schools, Gunupur sub-division of Koraput district.

Growth of Educational Institutions

Table 5.1 : Growth of Formal Schools

Sl.No.	Name of the Schools	Year of Establishment
1.	Kurli L. P. School	1962
2.	Mundabali L.P. School	1970
3.	Radanga L.P. School	1981
4.	Khambesi L.P. School	1986
5.	Khajuri L.P. School	1986
6.	Kurli U.G.M.E. School	1988

Table 5.2 : Growth of Non-Formal Schools in the DKD Agency
(Chatasalis)

Sl. No.	No. of Non-Formal Schools	Year of Establish-ment	Strength of Chatasalis	Strength of ALC
1.	3	1979-80	58	58
2.	3	1980-81	62	62
3.	6	1981-82	122	122
4.	16	1982-83	301	295
5.	22	1983-84	403	383
6.	31	1984-85	613	523
7.	33	1985-86	567	611
8.	33	1986-87	635	422
9.	33	1987-88	555	517
10.	33	1988-89	555	517

The non-formal schools (chatashalis) increased from the time of inception of the Dongria Kandha Development Agency (DKDA) in 1978 can be seen from Table 5.2. The non-formal schools are opened, monitored and managed by the DKD Agency. These are known as chatashalis. Starting from the operation of the DKDA various developmental works mainly in the area of agriculture, health and education of the Dongria Kandhas have become the focus of the activities of the Government. The DKD Agency through it's Governing Body resolutions decided to enhance the infrastructural and educational inputs. As a result of the resolutions, the chatastalis came into being in different villages of Dongria Kandhas habitation as can be seen from Table 5.2. To start with, three such schools were set up in three villages during 1979-80 and the number of schools remained the same in 1980-81. The number of chatashalis rose after 1981-82 upto sixteen in 1982-83. Further the number of such schools went up and reached

twentytwo in 1983-84. Similarly the year 1984-85 witnessed the increase of three schools. Thereafter, the number of schools increased up to thirty three in 1985-86 and the number of chatashalis remained constant from 1985-86 to 1988-89.

Physical Facilities

The data as mentioned in Table 5.3 indicates the physical facilities available in all the six villages studied for the purpose. It can be seen from the table that the Kurli U.G.M.E. school functions in the inspection bungalow of the Integrated Tribal Development Agency (ITDA) office, Gunupur situated in the village. The school was not having a building of it's own. The inspection bungalow which housed the school was in dilapidated condition and was in a state of half construction. No window shutters, doors was found in this bungalow. The floor was rough and uncomfortable to be used. The walls were full of cracks. It was not only unhygienic but dangerous to run a school in such an unhealthy accommodation. Though the school provides for 26' x 12' space still then the same seems inadequate for seven classes, staffroom and office. There was no blackboard except a 3' x 4' size plackpainted space in the wall of a particulars room which was being used for the purpose of writing. The school was having no chair, bench, desk, table except two tin boxes where the registers were kept. There was no playground but a patch of land of 50' x 60' size which was being used for the outdoor games. The Dongria kandha students of this school along with their scheduled caste school mates were residing in a low cost hostel managed and financed by the Tribal and Harijan Welfare Department (THW) of the state. The hostel was situated within a distance of fifty yards from the school. The low-cost hostel building was better than the school and the hostel had a flower garden and kitchen

Table 5.3 : Physical Facilities Provided in Schools

Name of the School	Place	Nature of the House	Direction	Model	Space	No. of Classes	No. of Black board	No. of Desks	No. of Bench	No. of Chair
KURLI U.G.M.E	KURLI	Pukka ITDA'S IB	South	I	42'x 26'	7	Nil	Nil	Nil	Nil
KADRAGUMA (Chatashali)	KADRAGUMA	Thatched	South	I	18'x 10'	3	Nil	Nil	Nil	Nil
Khajuri Chatashali	KHAJU-RI	Thatched	West	I	15'x 10'	3	1	Nil	Nil	1
Khambesi (Chatashali)	Kham-besi	Thatched	West	I	18'x 10'	3	1	Nil	Nil	1

Table 5.3 (contd)

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Name of the School	Place	Nature of the House	Dire-ction	Model	Space	No.of Cla-sses	No.of Black board	No.of Desks	No.of Bench	No. of Ch
RADANGA (Chatashali)	RADANGA	That-ched	West	I	12'x 10'	3	1	Nil	Nil	1
MUNDA BALI (Chatashali)	MUNDA BALI	That-ched	East	I	12'x 10'	3	Nil	Nil	Nil	1
KURLI (Chatashali)	KURLI	Tin	North- west	I	15'x 10'	2	Nil	Nil	Nil	1

garden in front of it. Two compost pits were there in one side of the school. The hostel had a tubewell within its campus.

The school keeps the following records viz. students' attendance register, teachers' attendance register, admission register, result books, inspection book, correspondence files, receipt books etc.

Mundabali L.P. School does not exist in physical form although it exists in Government records. Teachers have been getting appointment in this school since it started in 1970.

Whosoever gets an appointment as a teacher in the L.P. School, Mundabali comes and stays for a week in the village. He adjusts with the DKDA teacher working in the same village or in his absence, with the teachers staying at Kurli school. There is no class room in usual sense of the term Table, chair, black-board, desk, bench. The furnitures are absent in the scene. However, the teacher managers to maintain a few records and keep it with him.

In Radanga, Kadraguma and Khambesi L.P. Schools the situation of physical condition and facilities are the same as that of Mundabali L.P. School. Among the Government run schools the physical facilities in Kurli U.G.M.E. school better. The facilities provided to the students in the low cost hostel serve as an incentive to Dongria Kandha students as well as the Damba students and prevent them from dropping out in large scales.

Non-formal Schools (chatashalis)

The physical condition and facilities are given in Table 5.3. It shows that the chatashalis in the six villages

are running in more or less the same condition having similar kind of physical facilities. The houses vary from size 12' x 10' to 18' x 10' in different chatashalis.

The Kurli chatashali is housed in a 15' x 10' size pukka house already constructed by the DKD Agency for the purpose. This school provides teaching facilities upto ~~xxx~~ classes. Sometimes the classes are held in the verendah of a big tin-roofed building existing in the village near to the chatashali.

All the non-formal schools studied in the six villages were found poorly equipped. These schools except the above Kurli school are housed in mud houses thatched by the local grass and look like ordinary house holds in the village. A table in working condition was found in each of the school where as in fifty per cent of cases the blackboards although found were not in usable condition. In more than fifty per cent cases the chairs were found broken. Apart from that a wooden box, a kerosene container, lanterns were found in most of the chatashalis.

Table 5.4 : Enrolment Pattern in Non-formal Schools and Adult Literacy Centres (ALCs) in the Sample Villages.

Year	Non-formal Schools	ALCs
1979-80	40	40
1980-81	42	42
1981-82	64	69
1982-83	86	97
1983-84	84	99
1984-85	144	120
1985-86	146	112
1986-87	140	105
1987-88	121	108

**Table 5.5 : Villagewise and Sexwise Enrolment of Children
(6-11) Age Group.**

Village	No. of Children		Total	No. of enrolled Children		Total
	Boys	Girls		Boys	Girls	
Khajuri	35	27	62	30	5	35
Kurli	17	29	46	12	-	12
Khambesi	55	28	83	38	5	43
Kadraguma	19	21	40	11	5	16
Mundabali	18	20	38	9	1	10
Radanga	22	16	38	4	1	5
	166	141	307	104	17	121
				(62.65)	(12.06)	

Figures in parentheses indicate percentages.

From the Table 5.5 it was found that out of 166 boys of (6-11) age group 62.65 per cent were enrolled in 1988 and out of total 141 girls only 12.06 per cent were enrolled in the same year. It is implied that 37.35 per cent of boys and 87.94 per cent girls were out of the fold of non-formal school education (chatashalis) in the same year.

Enrolment and Dropouts

With regard to objective 1(b) data have been arranged in tabular form as given in Table 5.2. It is evident from this table that enrolment in all the non-formal schools of the DKD Agency increased with the increase of the number of such schools over the years since the inception of the Dongria Kandha Development Agency, 1978. It seems there was a gradual rise of many non-formal schools after 1978. As has been stated in the Table 5.2, the year 1984-85 and 1986-87 witnessed the

maximum increase in enrolment of the students in all the non-formal schools (chatashalis) existing in the community. Similarly the year 1984-85 and 1985-86 and 1987-88 witnessed the maximum number of increase in the enrolment of adult learners in the Adult Literacy Centres run by the DKD Agency in this community. But the enrolment of students in the non-formal schools of the six sample villages was found to be the maximum in 1984-85, 1985-86 and a similar trend in the pattern of growth in enrolment was found in ALCs of the community. The enrolment in ALCs was maximum in 1985-86 followed by 1984-85 and 1987-88.

Table 5.6 : Enrolment of one Batch of Students from 1985-1988.

Village	Class I 1985-86	Class II 1986-87	Class III 1987-88
Radanga	8	7	5
Kadraguma	28	27	-
Mundabali	11	10	-
Khambesi	7	6	5
Khajuri	12	8	7
Kurli	6	-	-
Total	72	58	17

Out of Seventytwo students admitted in Class I during 1985-86, fourteen students (19%) dropped by the end of class I. Fiftyfive students (76%) dropped by the end of Class III in 1985-88.

Table 5.7 : Enrolment of Girl Students in Non-Formal Schools.

Village Schools	Class I 1985-86	Class II 1986-87	Class III 1987-88
Radanga	3	3	2
Khajuri	4	3	-
Khambesi	-	-	-
Mundabali	3	-	-
Kadraguma	8	-	-
Kurli	6	3	4
TOTAL	24	9	6

It can be seen from Table 5.7 that the dropout rate has gone on increasing with the increasing level of education.

The data pertaining to dropouts in the non-formal schools as have been presented in Table 5.7 state that out of twentyfour girl students admitted in class I in 1985-86, fifteen students dropped at the end of class II hence the percentage of dropout in 1986-87 was to the tune of 62.5 per cent and it was also found that eighteen students out of total twentyfour admitted in class I in 1985-86 dropped at the end of class III in 1987-88 with the dropout rate of 75 per cent.

It can be said that the percentage of dropout of girl students was more though their number was less in comparision to the boys in the non-formal schools. But it is a fact that the rate of dropout increased from the lower class level to the upper class level. The reasons as found out from the interview conducted with the teachers reveal that one of the reasons of the high dropout rate in higher

classes is the factor of age for both boys and girls. Generally the tribal pupils are admitted in class I at the actual age of six or seven or even more in some cases. Because at the time of admission the real age of the child is not found correctly reported by the school teacher as it is not correctly stated to him or her by the parents of such tribal pupils'. It may be due to the fact that most of the tribal parents are ignorant of their date of birth and they do not know what is their real age at a particular point of time.

Further interview conducted with the teachers, learners and non-school goers ascertained that with the onset of puberty the tribal pupils are in search of life partners, they are no more under the control of their parents. Interview conducted with the parents' also confirmed the above truth. The inner call to satisfy their sex-urge becomes prominent. They feel embarrassed and ashamed when their peer group members particularly the non-school goers criticise them.

For the girl students it is a taboo to attend the schools after they attain maturity. Moreover, they are regarded as the assets of the family on whose labour and toil the economic viability and prosperity of the entire family depend.

Enrolment and Dropouts in the Formal Schools

Enrolment and dropout in respect to the formal school i.e. Kurli U.G.M.E. school is stated in Table 5.8. Depending on the provision of various classes at different times the enrolment and dropout in this school were studied from 1980-81 to 89-90 in four stages. The first stage was from 1980-81 to 1982-83 when there was provision for class I, II and III

and the second stage was from 1981-82 to 1984-85 when there was provision for four classes i.e. from class I in 1981-82 to class IV in 1984-85 and the third stage was from 1982-83 to 1986-87 when there was the provision for teaching from class I to class V and finally the fourth stage was from 1983-84 to 1989-90 as revealed in Table 5.8, and the third stage was from 1982-83 to 1986-87 when there was the provision for teaching from class I to class V and finally the fourth stage was from 1983-84 to 1989-90 as revealed in Table 5.8.

Table 5.8 : Enrolment and Dropouts of Dongria Kandha
Students in Kurli U.G.M.E. School

Class	Year	Enrolled	Dropped out
I to III	1980-81	13	6 (46)
	1982-83		
I to IV	1981-82	11	6 (54)
	1984-85		
I to V	1982-83	25	14 (56)
	1986-87		
I to VII	1983-84	25	8 (32)
	1989-90		

Note : Figures in parentheses indicate percentages.

The data as revealed in the forth stage was different from that of the previous years. In contradiction to the increasing trend of drop out as mentioned in the table 5.7 it was found that the dropout trend at this particular stage was showing downward tendency. This may be considered justified on two grounds. First, there was no hostel facilities in this school prior to 1986-87. This year a low cost hostel was granted by the state Tribal and Harijan Welfare Development and the students from nearby villages came to take admission in this school and stayed in the low-cost hostel free of cost. The free boarding and lodging facility was provided to the students. So it was one of the main reasons why the dropout rate in Kurli UGME school during the period 1983-84 to 1989-90 fell down.

The qualified teachers having more than three or five years of teaching experience of proven ability and their teaching style along with the strict disciplinary measures and sympathetic dealing with the students as was found in the school was another motivating factor for low dropout rate during the period.

Absentecism in Formal School (U.G.M.E.)

The case of absentees in Kurli U.G.M.E. school has been stated in Table 5.9. It is seen that the figure of absentees in the school was more than fifty per cent from 1980-81 to 1983-84. In 1984-85 the absentees number went up to the extent of 77.77 per cent and after that it decreased to 62.50 per cent. But from 1986-87 the percentage of absentees ^{have gone down} ~~came down~~ to 33-33. This shows that with the inception of the low cost hostel and even before, with the upgradation of U.P. to U.G.M.E. the rate of absenteeism has come down.

Table 5.9 : Enrolment and Absenteeism of Tribal Students in Kurli U.G.M.E. School.

Year	Enrolment	Absentees
1980-81	23	12 (52.17)
1981-82	13	7 (53.84)
1982-83	25	13 (52.00)
1983-84	27	14 (51.85)
1984-85	9	7 (77.77)
1985-86	24	15 (62.50)
1986-87	59	5 (8.47)
1987-88	60	3 (5.00)
1988-89	52	2 (3.84)
1989-90	52	1 (1.92)

Note : The figures in parentheses indicate percentages.

Adult Literacy Centre

The data with regard to Adult Literacy Centres have been stated in Table 5.10.

The DKD Agency has started the programme of educating the adults men and women belonging to Dongria Kandha Community under the scheme of Adult Literacy Centres. The scheme started operating since 1979-80 in the non-formal schools opened by the Agency in different schools. The table 5.10 presents the enrolment of the adults in different ALCs as it operates in six sample villages of the Dongria Kandha habitation.

It can be seen from Table 5.10 that ALCs in different villages did not start at the same time. The first two ALCs started operating in village Radanga and village Kadraguma in

Table 5.10 : Enrolment of Dongria Kandhas in Adult Literacy Centres.

AICs	1979-80	80-81	81-82	82-83	83-84	84-85	85-86	86-87	87-88	88-89
Radanga	20	22	23	24	21	19	19	20	20	7
Kadraguma	20	20	22	20	19	20	20	9	20	27
Khajuri	-	-	24	18	24	18	18	20	20	22
Khambesi	-	-	-	17	17	22	22	20	12	35
Kurli	-	-	-	18	18	19	21	17	13	14
Mundabali	-	-	-	-	-	22	22	19	23	12
TOTAL	40	42	69	97	99	120	122	105	108	117

in 1979-80. Then the centres continued to work in 1980-81. In 1981-82 another new centre started functioning in village Khajuri. Similarly village Khambesi and village Kurli witnessed the opening of ALCs in 1982-83. However, village Memdabali was the last among the six villages to see the opening of the centre in 1984-85.

Enrolment in different centres taken together were found to increase from 40 in 1979-80 till it reached the total of 122 in 1985-86. After that a sudden decline was found in enrolment in 1986-87. The total enrolment was 105 in 1986-87 but it increased to 108 in 1987-88. Further the number of enrolment of adults increased from 108 in 1987-88 to 117 in 1988-89.

Interview conducted with the parents adults and administrators revealed that the reasons of less enrolment in ALCs after 1985-86 was partly due to the negligence of the teachers and also due to lack of motivation of the youths towards the ALCs. The transfer of teachers in the chatashalis who were in charge of teaching the adults in the concerned ALCs were carried out by the DKD Agency with effect from 1985-86. With the new teachers being placed at the ALCs in the village, the adult members could not have felt at home and therefore, due to lack of motivation on their part of attend the ALCs, the number of enrolment decreased.

Table 5.11 : Villagewise and Sexwise Adult Literary in 1988.

Village	Male	Female	Total
Khajuri	19	3	22
Kurli	13	1	14
Khambesi	29	6	35
Kadraguma	22	5	27
Mandabali	10	2	12
Radanga	7	-	7
Total	100 (85.47)	17 (14.53)	117

It was found from the Table 5.11 that out of 117 adult literates 14.53 per cent were female adult literates and 85.47 per cent were male adult literates.

Table 5.12 : Enrolment with Respect of Size of the Family.

Size of the Family	Households	Total Children (6-11) age group	Enrolment
Small (5 members or less)	114	73	24 (32.87)
Medium (6-8 members)	83	166	68 (40.96)
Large (More than 8 members)	28	68	29 (42.64)
Total	225	307	121

Note : Figures in paranthes@s indicate percentages.

Table 5.12 shows that there are 307 children in the six villages within the age group (6-11). Out of which 73,166 and 68 were in small, medium and large size families respectively. Further, it can be seen that the percentage of children enrolled from these groups is the highest from the large size and lowest form the small size family. Therefore, it can be said the size of the family has a positive relationship with the enrolment.

This may be due to the fact that the parents in large size families were aware of the value of literacy and they would spare their children for going to school.

Table 5.13 : Income Level and Enrolment.

Income Level	No. of Households	Total children (6-11) Age-group	Enrolment
Low			
Rs. 5000 or below	34	36	3 (8.33)
Middle			
Rs. 5001-10,000	143	196	81 (41.33)
High			
Rs. 10,001 and above	48	75	37 (49.34)
Total	225	307	121

Note :

Figures in parentheses indicate percentages.

Income Level and Enrolment of Students

Table 5.13 shows the level of annual income of the tribal families in the six villages and the percentages of enrolment in 1988. It has been seen from this table that 36, 196 and 75 were the children of 6-11 age group from the low, middle and high income groups respectively. Further it was noticed that the percentages of enrolment increased with the increase of annual income of the Dongriyas. So it can be deduced that there exists a positive relationship between income and enrolment.

Adult Literacy and Income Level

Table 5.14 shows the level of income and adult literacy. Out of the total 786 adults from the six villages 122, 467 and 197 were from the low, middle and high income category of families. It was also found that the percentages of adult literates from the low income category was the lowest

and the percentages of adult literates coming from the middle and high income category of families were more or less the same. This table also indicates the positive relationship between annual income and adult literacy.

It was found that out of total 786 adults found in the six villages in 1988, 117 were literates. So the net adult literacy of the community of the year was 14.88 per cent.

Table 5.14 : Income Level and Adult Literacy

Income Category in Rs.	No. of Households	Total No. of Adults	Adult Literacy	Per- centage
Low (5000 or below)	34	122	14	(11.47)
Middle (5001-10,000)	143	467	73	(15.63)
High (10,001 and above)	48	197	30	(15.23)
Total	225	786	117	(14.88)

Note : Figures in parentheses indicate percentages.

Teachers' Background

Pertaining to Objective 1(d) it was found that twenty-nine teachers have worked in the six selected villages at different times since the opening of the formal and non-formal schools in those villages. Out of twenty-nine, nineteen teachers who were found to have worked in those villages at different times were interviewed and observed. Six of the nineteen teachers were females and the rest thirteen were males. Seven teachers belonged to scheduled tribes of

of whom one was from Dongria Kandha community and the rest six were from the Desia Kandha community, one teacher belonged to the scheduled caste community and the rest eleven belonged to general caste group. From among the eleven teacher five belonged to Brahmin caste, one belonged to other backward class and the rest five belonged to Karan and Khandayat group of Kshyatriya caste.

As regards the educational qualification one out of the nineteen is a trained post-graduate having M.A. (Oriya) and M.Ed. degree and another graduate having B.A. degree with C.T. certificate, five teachers are matriculates or H.S.C. passed and others are having education up to middle class standard. Four teachers are staying with families in the villages others are staying alone in the village.

The permanent residence of eight teachers are within the range of four to fifty kilometers distance from the schools where they work and seven hails from villages fiftyone to one hundred fifty Kilometres distance from the school and four teachers' permanent resident are as far away as 280 Kilometers to 500 Kilometers.

Seven teachers who belong to scheduled tribe community can speak and understand Kui language - the language of the Dongria Kandhas and they can also read, write and understand Oriya language. Three of them understand Hindi and Telugu too. The rest twelve non-tribal teachers know reading and writing in Oriya, English, Hindi but can understand and speak Telugu language (the language of the adjacent state - Andhra Pradesh) without knowing how to write it.

Nearly fifty per cent teachers had teaching experience of two years or less and the rest fifty per cent had teaching experience within the range of three years to nineteen years.

Supporting Facilities to Non-formal and Formal Schools

The supporting facilities were studied in terms of dress materials, learning materials, mid-day meal programmes or other incentives provided to the students of non-formal schools chatashalis and formal schools run within the Agency area particularly the villages selected for the present investigation. The grants sanctioned for repairing the school houses and also the extra remuneration paid to teachers and expenditure on Kerosene and other recurring expenditures can be considered as the supporting facilities that was provided to the students. Information in relation to the above provisions were collected from the schools and from the official sources and the truth of the matter was ascertained after comparing the official information with that obtained from the informants - the pupils, teachers in each school and also the concerned villagers. The validity of the above information was also assessed from the point of view of the investigator's personal observation of the situation and also his interaction with the informants.

From the reports of the Governing Body resolutions of DKD Agency from time to time it was found that in matters relating to repairing of houses, supply of garments, furnitures, mid-day meals, reading and writing materials, stipends to Dongria Kandha students, pay and emoluments of teachers etc. would be first decided in the Governing Body meeting then put to execution by the initiative of the special officer who is the head authority of the DKD Agency. The special Officer plays a key role in matters of keeping the agenda for the meeting and getting the same finally approved by the meeting. The Governing Body

consists of the collector (Ex-officio) of Karaput district who acts as the Chairman and the project administrator of ITDA, Gunupur who acts as the Vice-chairman and the following members like the Sub-Divisional Officer, Gunupur, District Agricultural Officer, Rayagada, SDO, Project division, Bissam Cuttack, Additional District Veterinory Officer, Rayagada. Block Development Officer, Bissam Cuttack, ASCO, Gunupur, W.E.O., Muniguda, Special Officer, DKDA, Kurli and a Dongria Kandha representative who act as other constituent members of the body.

It was revealed from the resolutions of the G.B. Meeting that Rs.600/- was spent towards the repairing and rethatching of each of the two non-formal schools in 1982. It was found that the garments worth of Rs.25 each set was supplied to 120 students of non-formal schools in 1981-82. One Chair, one small table one box and one black-board to each of the six chatashalis were supplied in 1981-82. It was also found that the reading and writing materials along with maps, charts, photos were supplied to all the chatashalis at the cost of Rs.550/per school in the same year.

A stipend of Rs.120/- per month was sanctioned in 1981-82 for a college going Dongria student from village Khambesi and it was decided to sanction a sum of Rs.150/- per month for 10 months to him if he continues his post graduate studies. One hundred thirtynine sets of garments were supplied to 139 students of eight chatashalis and 111 sets of garments for another six chatashalis were under process in 1982-83.

The B.D.O. Bissamcuttack supplied 140 books and 42 slates and the D.W.O., Rayagada supplied 170 books during 1982-83. Besides the above books, reading and writing

materials worth of Rs.5701 also were supplied to chatashalis.

To help smooth running of Adult Literacy Centres at night each of the chatashali teachers were given @ Rs.25 as remuneration per month.

It was observed that the chatashalis the students were given mid-day meals from 81-82 under the CARE feeding programme for which the cost of transportation was to be met by the Agency.

It was found from the proceedings of the G.B.Meeting that 270 pairs of garments were supplied during 1983-84 against the requirements of 321 sets for fifteen chatashalis. During 1983-84 reading and writing materials worth of Rs.2,230 were purchased. Fifteen sets of aluminium utensils worth Rs.225 were supplied to fifteen chatashalis.

Verification of school records in different schools and observation of the real situation and interview conducted with the teachers and the tribal students revealed that the teaching learning materials viz. - maps, charts, chalk, dusters were supplied to the school from time to time. The books, notebooks, pencils, slates were distributed among the scheduled caste (Damba) and Scheduled tribe (Dongria) students. Further, it was observed that the learning materials were regarded as elements alien to their culture and did not take interest to take care of these materials. As a result, the learning materials that were being supplied to the pupils of chatashalis and other formal schools usually running shortage of demands for the same every academic year. In Kadraguma school sixty slates, sixty books, five notebooks five pencils were supplied in 1984-85 but at the

end of the year it was found that there were only thirtyfive slates, fiftybooks in writing and reading condition.

Supporting Facilities Provided in Ashram Schools and Hostels

It would not be out of place here to state and analyse the situation of Ashram schools and hostels where Dongria Khandha students were studying and staying along with other scheduled caste and scheduled tribe students. The situation of Gatiguda Sevashram school, Gatiguda can be be discussed with respect to the following aspects via. facilities of the school, daily routine, dietary provision, discipline and teacher behaviour.

The sevashram school Gatiguda has a strong spacious building to house classrooms from class I to class V, Office room and the staff common room. It has a long and wide verendah and the school also has a big hall used as a hostel for the outside students who belong to scheduled castes and scheduled tribe communities. Each inmate in the hostel is provided with a tin box, a wooden cot and a mosquito net. The school has a kitchen garden and also a flower garden and a tubewell being placed at the middle of the garden. The school is well protected with a strong brick wall running around the building complex.

The students followed the daily routine as mentioned in Appendix J.

The students take rice and dal and a vegetable curry in lunch and dinner. Motten is offered once or twice in a month. The vegetable consists of the puppeya, carrot, cabbage, caubi-flower, tamato, brinjal, beans, motor, onion, potato and whatever is produced in the kitchen garden. The

inmates are provided with fifteen such as upma, chuda, muri and molaces.

Teacher pupil relationship in the school is based on proper understanding, mutual respect, love, devotion and faith. Teachers are highly respected and held in high esteem by the students. And the teachers, in turn, extend love, sympathy and kindness to the students. Any sort of omission or commission by the students was dealt with warmly giving the latter a scope to rectify their behaviour. It was observed that discipline was well maintained in the school. Students were obeying the routine strictly.

In Gatiguda sevashram school four Dongria Kandha students in class IV and one in class V were enrolled in 1983-84. Another student also was enrolled in class I that year. An interview with the headmaster revealed that the Dongria Kandha students were homesick and inspite of the facilities being provided at that time, the students were leaving the school for home in groups. They were slow in learning and understanding. In comparision to upper class students the lower class students were way ward. When those students come home, they would stay for days together. Parents would not take initiative to send them back to school. It was observed that only one student of Mundabali could complete class V in this school and other students did not continue their studies there.

Thakkarbapa Ashram school which is run by the servants of India Society, Orissa, Rayagada branch deserves mention in this regard. This historic institution which has seen many ups and downs in the past since 1951-52, provided hostel facilities to Scheduled Caste and Scheduled Tribe students and education up to U.P. School level inside the campus. The students who study in M.E. and higher schools could stay in

the hostel but pursue their education outside the campus. But the U.P. School of the Ashram provides learning facilities for all caste groups including scheduled caste and scheduled tribe students.

Thakkarbapa Ashram here manages the hostel for scheduled caste and scheduled tribe students, four primary schools in the adjacent tribal villages, a tailoring training centre for the inmates, non-formal education centre for local scheduled caste and scheduled tribe people, and music classes for the inmates.

The society bears ten per cent of the total budget of the Home Ministry grant-in-aid scheme and the rest ninety per cent is borne by the ministry of Home Affairs of Government of India.

The servants of India Society in addition to the above, has engaged private tutors to provide coaching as a remedial measure to improve their ability to read and write.

The inmates of the Ashram strictly adhered to the routine as given in Appendix K. The dietary provision can be seen below:

Dietary Provision in Thakkarbapa Ashram School

<u>Days</u>	<u>Morning</u>	<u>Lunch</u>	<u>Evening</u>	<u>Dinner</u>
Monday	Halwa	Rice-Curry Charu	Khechudi	Rice & Dalma
Tuesday	Upma	Rice, Dalma & Veg.fry	Khir	Rice & Egg Curry
Wed.	Khechudi	Rice-dal & Veg.fry	Upma	Roti & Motten
Thu.	Halwa	Rice, Curry & Salad	Khechudi	Rice, Dalma charu.
Fri	Khechudi (Sada)	Rice, Dalma Charu	Upma	Rice & Fish Curry
Sat	Khir	Rice, Dal, Mixed Veg.	Halwa	Rice & Dalma
Sub.	Upma	Rice & Motten	Fruits	Rice & Dalma

Rupees ninety was being spent on each child staying in the hostel towards fooding and lodging.

The investigators personal visit of the place, his observation of the situation and interviews and informal chat with the teachers and inmates particularly Dongria Kandha students confirmed the fact that the Dongria Kandhas who were in the hostel at that time were facing no trouble with regard to their food and staying, rather it was a sort of enjoyment for them. But the disciplinary way of life, fixed routine and the structured pattern of behaviour very often reminded them of their sweet memories of home, company, freedom and free and open environment made them emotionally constrained to cope with the situation.

It was observed that the teacher-pupil relationship in the Ashram was also of an ideal type. The relationship between the teachers and the inmates was cordial. The teachers were sympathetic and friendly. The inmates were obedient and faithful. They had due regard for their teachers.

Inspite of all the facilities, the Dongria Kandha students admitted in the Thakkar Bappa Ashram school in different classes from class I to class V from 1979-80 to 1985-86 were found discontinued from their classes except two students continuing their education in class VIII in 1987-88.

Some of the reasons for dropping out from the school was revealed by the case studies as discussed in this chapter.

Low cost hostel, Kurli needs mention here in this connection. In this hostel a number of scheduled tribe students are staying along with Damba students. There is no provision for cots or mosquito nets in the hostel. The students sleep on the floor of the spacious rooms. One kitchen garden and another flower garden are found in front of the hostel.

The inmates both Junior group and Senior group were supposed to take the diets as per the details given below.

Details of the Dietary Provision

JUNIOR GROUP (I-V) CLASS			SENIOR GROUP (V-X) CLASS		
Name of the Stuff	Quantity in Gms.	Price	Name of the Stuff	Quantity in Gms.	Price
Rice	200	0-80	Rice	250	1-00
Atta	200	0-50	Atta	200	0-50
Dal	40	0-40	Dal	50	0-50
Leafy Veg.	100	0-15	Leafy Veg.	100	0-15
Root Veg.	50	0-15	Root Veg.	50	0-15
Other Veg.	50	0-15	Other Veg.	50	0-15
Fats & Oil	15	0-30	Fats & Oil	15	0-30
		----			----
		2-75			3-05
		=====			=====

Total present price per day per student for Jr.Group 2-75

Total present price for 30 days per student for
Junior Group 82-50

Mutton once a month 2-50

85-00

Total present price per day per student for Sr.Group 3-05

Total present price for 30 days per student for
Senior Group 91-50

Mutton once a month 3-50

95-00

Students discipline in the low-cost hostel was found commendable. The inmates were attuned, to a kind of self-motivation. Another important characteristic feature marked among them was a sense of unity and love for equality among them. Be it shouldering a responsibility, sharing a bread or a piece of meat brought from home everywhere present was the same and similar spirit. The students adhere to the routine as given in Appendix L. The student-teacher relationship in the hostel is like that of a family.

Kujendri High School, Kujendri, Koraput also has the hostel facilities like that of Kurli low-cost hostel. Scheduled Caste and Scheduled Tribe students reside there and study in the high school. Three Dongria Kandha students are staying in Kujendri hostel. Two of them are in Class IX and one is in class VIII this year. Interviews conducted with these students revealed that they follow the same daily routine as is being followed by the Kurli hostel. The hostel provides two main meals, the lunch at 10 AM and the dinner at 8.30 P.M. As conveyed by the students the teachers in Kujendri school are better than any other school. They take personal care and ask about their difficulties. Since it is a rural area the surrounding is not like that of Rayagada Sub-divisional head-quarters. The natural setting, the staff members and friendship is what make the Dongria students continue their studies there.

Interview with the officials and students ascertained that the DKD Agency was providing Rs.20.00 to each student staying in the hostels per month for a period of 10 months in every academic session and the boarding and lodging facility was provided by the Tribal and Harijan Welfare Department of the Government. The District Welfare Officer, Rayagada was providing them with two pairs of dress each in every session.

Case Studies

Some case studies of dropped out students were conducted to find out their problems in domestic and social context, so that the situation leading to their dropping out from school can be understood.

Case 1

A Dongria boy aged 15 from village Khambesi stated that he was the eldest son of his father. He had one sister and one brother. Both were younger to him. He was taken to the Ashram school, Rayagada by the Sevika of the Kasturba Memorial Trust, whom he knew as the elder sister of all the Dongrias. Another two Dongria boys were also brought with him to the Ashram school. He was mixing with other Scheduled Tribe boys coming from the plains and also with Dongria and the Damba boys. He was talking with them in Kui language. At that time he was trying to pick up the Oriya language. Initially the food and its timings created problems for him to stay in the Ashram. Later on, in the company of friends he stayed in the school. He was getting free food and dress. He was reading and writing well. Though he was pulling on well there, sometimes he was feeling disturbed thinking of the parents and village surroundings. While continuing his studies at the school, he got the sad news of his father's death. It shocked him because his father was killed by another villager by his axe. Since that day he left the school. He stayed in the school from 1979 to 1983 and completed studies up to class IV but left studies thereafter. With the help of the Sevika in the village he started learning different books and doing calculations. He was helping her mother in her field work. After leaving the school for months together he could not like to go to the school again nor even to the Gatiguda Ashram school.

Case 2

Another 13 years old boy of the Dongria community in the village Khajuri stated that he was taken to the Thakkar Bappa Ashram School, Rayaguda in 1982. He was admitted in class two that year. He was not adjusting himself there. He was remembering about her mother and other village mates. When he was in his childhood stage, his father was put to jail for killing some body in the village. He was feeling mentally disturbed while continuing his studies. He left the school in 1985. He was coming away from the school without informing the teacher and staying at home for days together. His mother was not insisting on his going to the school and continue his studies there. When he was brought to the school by the Agency officials he was always planning to persuade other Dongria boys in the school to come out of ^{the}campus and to enjoy freedom in the villages and hills. ~~of areas~~. He managed to study and complete up to class three there. He narrated against the teasing and bullying of other scheduled caste boys in the schools.

Case 3

Another 13 years old boy from village Khambesi stated that he was taken to the Ashram school by the Sevika popularly known as apa (elder sister). He studied there upto class three. He was not interested in the food and the strict routine in eating food. He was very fond of buffalo meat and the ragi gruel. He wanted to eat when he was hungry. But not getting the same in the school. He was having no domestic problem. His father and mother were ~~working~~ in the field at that time. He was remembering them and also thinking of the Sevika and her sympathetic treatment, love and affection. He wanted to visit home off and on. When he was allowed to visit his parents on festival days, he would over stay in the village every time. Any how he read

there upto class three and left without completing it. When he came to village, he was asked to join the Kurli K.G.M.E., School. But due to his lack of interest in studies, he could not join there. Now he never repents for what he did in the past. He is enjoying his life with other illiterate young boys in the village.

Supervision of the School

Information obtained through the interviews carried on with the concerned officials, teachers, students, parents on this particular aspect was found similar with what the investigator in the field observed during his field visit. Information gathered from the school records ascertained and confirmed that inspection and supervision of the formal and non-formal institutions existing in the tribal villages was not based on any fixed schedule. There was no scheduled time table for supervising the schools.

In case of the non-formal schools run by the DKD Agency, it was ascertained that the concerned authorities, the Welfare Extension Officer, the Special Officer, the Project Officer, ITDA, Gunupur and the Educational Supervisor (when he was appointed in the DKDA) were found to have been regular in the past i.e. for a period from 1982-83 to 1985-86. The frequency of supervision was twice in a month on an average. After that period the frequency of supervision declined to once in every two months. May be due to Road blockade and absence of a full time Educational Supervisor it was not possible on the part of the W.E.O. to visit all the schools by foot covering a vast area in the difficult terrain. As the non-formal schools (chatashalis) are monitored and managed by the DKD Agency it was made obligatory on the part of every teacher of chatashali to visit the W.E.O. in his

office-cum-residence on every Wednesday the market day and holiday for the school. The chatashalis function on Sundays but remain closed on Wednesdays, once in a week. As a rule, every teacher would come down the hill on every Wednesday to buy his/her essential commodities and other articles. He would carry with him the registers particularly asked for by the W.E.O. for his perusal. The teacher was supposed to appraise the W.E.O. of the day to day developments in the field or problems confronted by him/her in the community in connection with any activity carried on in the village on behalf of the Agency.

It was also observed by the investigator during his field trip the W.E.O. along with one of his attendants would give a surprise visit to different schools to see how it function in normal natural setting. Sometimes he would stay at night to see even the functioning of the ALCs run by the respective non-formal schools in each village. He would carry his food grains and the grossery material with him to manage his diet on the tour.

He was supervising^{not} in a superficial manner rather many a time observed by the investigator to have been very harsh in his comments and admonitions while supervising the school. He was found rebuking the teachers for their deliberate absence and dereliction of duty ~~in the village~~ in the village. He was observed many times of becoming so annoyed and harse that he would not mind even to withhold the teacher's salary for the days of their unauthorised absence from the school

The way of his unplanned, unscheduled visit of the schools could indirectly make the teachers alert and vigilant.

Like the W.E.O. the educational supervisor who was appointed in 1983-84 to 1984-85 by the Agency was found equally sincere. Besides these two officials, the Project Officer, ITDA Gunupur, the Special Officer, DKDA, the AEO DKDA, who^ssoever visits these tribal villages for other administrative works would look into the affairs of the school administration and supervision. As tours of these officials were not set according to a fixed schedule so was the inspection and supervision of the schools.

The Agency Officers were supervising the Kurli U.P. Schools in the past and also were advising the L.P. School teachers of other L.P. Schools along with the head master of Kurli. But that sort of advise to be regular and punctual in duty, to motivate parents to send children to school were of no practical use. The teachers of such schools were turning deaf ear to the suggestions.

The Block Development Officer, the sub-Inspector of schools, the District Inspector of schools, ^{and} the District Welfare Officers supervise the U.P. and U.G.M.E. schools and also the low cost hostel run by the Government and also the chatashalis run by the DKD Agency.

The B.D.Os. and Sub-Inspector of Schools had gone many times to this region and visited the schools, it's surroundings and were appraised of the existing situation but no concerted effort have been made to combat the dull, lifeless condition encircling the schools. Nothing has been done to improve the condition of the school. There was no fixed schedule of these officers to visit such tribal villages. But as reported by most of the teachers in formal schools, the sub-Inspector of schools would send the message of his tour programme to the teachers much prior to the date of his actual visit so that the teachers in the concerned villages would get sufficient time at hand

to manipulate the facts and figures in the registers for the safety of their services and would arrange the attractive lunch and dinner for the Sub-Inspector and also would get the former officer a bagful of rare forest products.

Supervision of the formal schools of the DKD Agency area was found to have been unsystematic, irregular. It was a sort of deliberate negligence of the responsibility on the part of the administrative authorities who were not taking any measure to prevent the teachers from drawing their monthly salary. Without doing their job properly they were receiving their salary every month.

This section throws light on how formal and non-formal education among the Dongrias made progress with the effort of the state education department and that of the DKD Agency. The Government run L.P. Schools through existing in papers were not functioning properly. The non-formal schools (chatashalis) of the D.K.D. Agency were functioning in a better manner than that of the L.P. Schools. But the physical and supporting facilities were found inadequate there. The enrolment of students in chatashalis and Adult literacy centres were not found satisfactory. Enrolment of female was less and their dropout was more. Enrolment was found to have positive relationship with the size of the family and income level. A few Dongria students were pursuing studies in different Ashram Schools outside their villages. Despite the facilities provided to the Dongrias through the Ashram Schools, the progress of education has not been satisfactory. The duality of the management system of the State education department and that of the Agency in running the formal and non-formal institutions, education of the Dongrias was suffering. However, the opening of the low cost hostel at Kurli was working as an impetus for motivating the Dongrias for education.

Section II

Indigenous Educational and Training Practices

In this section the nature, scope, objectives and usefulness of the native educational and training practices prevailing among the Dongria Kandhas have been discussed.

Data pertaining to objective three were collected with the use of the appropriate tool as given in appendix-X and analysed as follows.

Nature

It was found that the nature of the education and training facilities prevalent among the Dongrias were of an informal type. The knowledge and skills pertaining to agriculture, horticulture, socio-cultural performances were handed down from the older generation to new generation particularly through parents. In the same way some specific knowledge, work skills or techniques such as embroidery, wood carpentry, blacksmith, stone bonding making and repairing the musical instruments, and fish nets, nets to trap, birds, bow and arrow, catapults and other articles like comb out of horns, etc. were also handed down from the older generation of the community to the younger generation. For imparting both the general as well as specific native skills no formal institution was found. Non-formal programmes were not existing among the Dongria community for the purpose. The knowledge and skills were handed down in an informal manner in the work place or in the field. The process of learning such skills involved keen observation and interaction on the part of the learner with the skilled person and then through actual participation in the work concerned. For females the Dhangdi benta (Girls' youth

dormitory) was the place where the kind of informal training was going on. Sadarghar (meeting place) for male members also served as a place for informal training in many activities. However, for iron work and wood work appropriate places were selected depending on the seasons. Except the rainy season, the wood work was carried on in the open space of the wide village streets.

The indigenous practices as observed in different sample villages are given in a tabular form as follows.

Table 5.15 : Indigenous Practices

Villages	Woodwork Carpentry	Embroidery	Hand Spinning	Iron Work	Making Musical instruments	Total
Kurli	2	3(w)	-	-	2 1(w)	8
Khambesi	3	3(w)	1 1(w)	-	2 1(w)	11
Mundabali	-	2(w)	-	-	1	3
Radanga	1	1(w)	-	1	1 1(w)	5
Khajuri	3	-	1	-	1 2(w)	7
Kadraguma	1	1(w)	-	-	2	4
<hr/>						
Total	10	10(w)	2+1(w) =3	1	9+5(w) =14	38

(w) Indicates women practitioners.

Scope

The scope of the native educational or training facilities was limited, in the sense, the wood work carpentry was centering around the needed articles such as doors, windows, small stools, tables, chairs, charpais, boxes, handles for sickle, spade, knife and other such agricultural implements. Iron work of a blacksmith was confined to prepare implements for the use in agriculture and horticulture, iron rings, knives, hairpins for women and other ornaments made of silver, copper, iron, etc. Embroidery work was found only in towels and bedsheets and clothes used only on festive occasions. The making and repairing of musical instruments were for the use in the community on festive occasions. Thus the activities and their scope was limited within the territory of the Dongria Kandha settlement.

Objectives and Usefulness

It was ascertained through the interview with the technical tribal persons that the objectives of imparting this kind of native educational training was to perpetuate their socio-cultural life from generation to generation. Another objective was to fulfil their requirements in daily life without depending on others.

The articles and materials prepared indigenously were available and useful to the community. These were of little use for the non-tribals in the plains, not even in the adjacent areas. These were not for sale or making profit.

The DKD Agency has taken initiatives to provide necessary training facilities in embroidery, spinning, weaving, carpentry, bee-keeping, fruit preservation and fruit processing. The tribal beneficiaries took benefit of

such facilities organised by the DKD Agency with the support of Industrial Promotion Officer, Bissam Cuttack.

The following table indicates the number of beneficiaries in different sample villages.

Table 5.16 : Beneficiaries in Training Programmes

Sl. No.	Nature of Activities	Year	Village	Beneficiary
1.	Hand spinning	1980-81	Khambesi	33
2.	-do-	1980-81	Kurli	9
3.	Blacksmith	1981-82	Kurli	1
4.	-do-	1981-82	Radanga	1
5.	Bee Keeping	1982-83	Khambesi	14
6.	-do-	1982-83	Radanga	10
7.	-do-	1982-83	Kadraguma	9
8.	-do-	1982-83	Khajuri	5
9.	Carpentry	1983-84	Radanga	1
10.	-do-	1987-88	Khambesi	1
11.	-do-	1987-88	Khajuri	1
12.	Embroidery	1987-88	Kadraguma	20
13.	-do-	1987-88	Kurli	5
14.	-do-	1987-88	Khambesi	8
15.	-do-	1987-88	Khajuri	22
16.	-do-	1987-88	Radanga	15
17.	-do-	1987-88	Mandabali	10
18.	Carpentry	-	Radanga	1
19.	Blacksmith	-	Kurli	1
20.	-do-	-	Radanga	1
21.	Hand spinning	-	Kadraguma	20
22.	-do-	-	Kurli	5
23.	-do-	-	Khambesi	8
24.	-do-	-	Khajuri	21
25.	-do-	-	Radanga	15
26.	-do-	-	Mundabali	10
27.	Horticulture, Food Preservation & Processing.	-	Khajuri	1
28.	-do-	-	Khambesi	2

Through informal discussion and interviews with the indigenous practitioners and other tribal leaders it was found that the age old indigenous practices are still continuing. However, in case of literate tribals the love for new kind of dress, new furnitures and new kind of implements and techniques of agricultural practices have developed. It was further observed that the literates were not using the old traditional ornaments or dress patterns. Hence there is little importance attached to this kind of indigenously prepared articles by them. Rather they have developed love for better design of furniture like folding chairs, and cots, in preference to what was available in the community earlier.

It was observed that inspite of the training facilities and the supply of instrument units for each kind of activities as discussed above, the Dongria Kandhas in general are not continuing the practices as expected of them. Through interview with the practitioners it was found that many reasons were found for the above fact. One, the raw materials were not readily available. Two, it required a long way to go to collect cotten, wood, iron, etc. Three, the cost of labour involved much more compared to the value of the items produced. They required a minimum number of articles. They do not want to sell it in the nearest market. The Dongrias were busy in their agricultural and horticultural work throughout the day and hence, were left with little time to devote for the same.

The following table shows the extent of the use of the indigenous practices in sample villages.

Table 5.17 : Indigenous Practices in Operation in all the Sample Villages taken together

	Hand Spinn- ing	Black- smith	Wood Car- pentry	Bee Keep- ing	Embroi- dery	Fruit Preserva- tion and Processing
Facilities availed	121	4	4	38	80	3
Practising in actuality	5	1	3	33	7	1
Percentage	4.13	25	75	12.7	11.4	33.3

It was found that except the case of wood work in no other areas of indigenous activities. The facilities provided by the DKD Agency was utilised.

In section two it was found that the indigenous practices among the Dongria Kandhas were handed down from older generation to the new generation. The process of transmission of the traditional knowledge and skills was informal. It's objective and scope was limited within the community. Although the Government has provided them with training facilities, still then, no substantial improvement has been Dongrias. However, the change in their needs and outlook has slightly influenced their traditional practices.