

## CHAPTER VII

## IMPACT OF EDUCATION ON DONGRIAS

This chapter focusses on how education has influenced the socio-economic, cultural, political, health and agricultural aspects of the life of the Dongria Kandhas.

The formal, non-formal and indigenous educational programmes operative in the Dongria region seem to have made an impact on the living condition of the Dongrias. Though the pace of slow transition and change of the community can not be attributed to education only, yet its role in this direction can not be under-estimated. The ecological and geographical conditions in the intractable terrain seem to have conditioned the life cycle of the Dongrias in a peculiar way. Though the Christian missionaries had made an attempt to spread religion in the district by way of establishing churches and hospitals at places like Koraput, Rayagada, Gunupur, Jeypore and Bissam Cuttack, etc. they had not been able to influence the Dongrias to follow Christianity as a religion. This is evident as none of the Dongrias followed Christianity and not a single church is found to have been established in the Dongria habitation.

Observation made of the Dongrias and their setting reveals that they had never been influenced in the past by any elite forces other than the Governmental machinery and especially the persons, who were at the helm of district administration. Two senior leaders of the Dongrias admitted that how the then Deputy Collector of Koraput brought a halt to the large scale killing of buffaloes by the community members on the occasion of Dusshera festival, which was being celebrated

at Bissam Cuttack at that time. According to them the then district collector had visited almost all of their villages by foot and had given them blankets, clothes and food while he was on his tour of this region. He was friendly with them and was solving many of their disputes. He was understanding and speaking to them in Kui language. The Dongrias used Kui language in the past and they express themselves mostly in Kui language at present.

This phenomenon of sticking to a particular language pattern over decades provides grounds to believe that the Dongrias were less influenced by the outside world. So whatever perceptible changes among the Dongrias have occurred may be attributed to three factors. Firstly, the exposition of the Dongrias to the administrators, who took initiative to understand their life and culture with close co-operation with the latter, secondly to the voluntary workers of the Kasturuba Trust, who have been offering their services to the Dongrias in this region since three decades and thirdly, the developmental activities undertaken by the DKD Agency, since it's inception in 1978.

As revealed by the sevikas of the Kasturuba Memorial Trust, senior teachers, senior Dongria leaders and even by the opponent Dambas (Scheduled Caste neighbours) that the DKP Agency has played a vital role in bringing about the change in the life of the Dongrias particularly in their socio-economic condition, cultural aspects, political consciousness, education, agriculture and health. It started functioning on economic development, education, health and sanitation. The focus has been on improving the condition of life of the poorest man of the community.

### Socio-economic Development

It is common experience that improvement in agriculture and health care measures are dependent on educational awareness, literacy and educability of the individuals. Table 7.1 indicates the relationship of adult literacy and the size of the land holdings of the plantation area in the Dongria Kandha region.

Table 7.1: Adult literacy and Category of Landholdings for Plantation in six villages

	A Above 10 Acs.	B Between 5 Ac to 10 Acs.	C Below 5 Acs.	Total
Total No. of Adults	93	197	496	786
No. of Literates	19	26	72	117
Literacy	(20.43)	(13.19)	(14.51)	(14.88)
Illiteracy	(79.57)	(86.81)	(85.49)	(85.12)

Note : Figures in parentheses indicate percentages.

It is found from Table 7.1 that adult literacy is having relationship with the category of land holdings for plantation area in the Dongria Kandha region. Three categories of plantation area were demarcated as 'A', 'B' and 'C'. Category 'A' included ten acres or more area, 'B' included five acres to ten acres and 'C' included less than five acres of plantation areas. It was found from Table 7.1 that out of these three categories of land holdings the per centage of adults

participating in the adult education programmes was more from 'A' category being followed by category 'C' and 'B' in that order. There was slight difference in the categories 'B' and 'C' in relation to their contribution to adult literacy programme. More plantation areas were allotted to the Dongrias by the DKD Agency considering their responsibility and educability to undertake horticultural operations.

A relationship of the category of land holdings and enrolment of children was also found in the Dongria region. Table 7.2 shows the relationship of enrolment of children and the category of the land holdings for plantation. It was found that 50% enrolment was there in case of category 'A' and 55.68% and 29.72% in case of category 'B' and 'C' respectively. It can be interpreted that since the percentage of adult literates was more from category 'A' and 'B' it led correspondingly to their pupils enrolment in schools. In case of category 'B' it was found that in an attempt to make more horticultural products, more money, these parents have been motivated to send their children to school. They were more aware of the value of education and as a result the enrolment from this category was more. But category 'C' represents a large number of inhabitants having less than five acres of land, they were less motivated and seemed not to be as sincere as the people in categories 'A' and 'B' in getting their children enrolled in schools.

The relationship between adult literacy and level of income was also studied with a comparative perspective in view. The data obtained in adult literacy and income level in 1984-85 was compared with the similar kind of data obtained in 1988-89. In determining the levels of income such as high, middle and low category in both the cases, consideration was focussed on the market prices of commodities available <sup>at</sup> both times and the Dongrias' perception of high, middle and low category of income.

Table 7.2 : Enrolment of Children (6-11) Age Group and Category of Land Holdings for Plantation in Six Villages.

	A Above 10 Acs.	B Between 5 Acs to 10 Acs.	C Less than 5 Acs.	Total
No. of Children	34	88	185	307
No. of children Enrolled	17	49	55	121
Percentages of Enrolment	(50)	(55.68)	(29.72)	(39.41)
Percentages of Non-enrolment	(50)	(44.32)	(70.28)	(60.59)

Note : Figures in parentheses indicate percentages.

The high, middle and low levels of income in 1984-85 was having the cut off points such as Rs.5,001 or more annual income was considered as 'High', Rs.2,001 to Rs.5000 annual income was considered as 'Middle' and Rs.2,000 or less annual income was considered as 'Low'. But the high, middle and low income group was having different set of cut off points in 1988-89. Income above Rs.10,001 per year was considered as high and Rs.5,001 to Rs.10,000 annual income was considered as middle and less than Rs.5,000 annual income was considered as low in 1988-89.

Table 7.3 deals with the relationship between the levels of income and the adult literacy percentage in both the years, 1984-85 and 1988-89.

Table 7.3: Adult Literacy and Income Levels

	High 1984-85 1988-89	Middle 1984-85 1988-89	Low 1984-85 1988-89	Total 1984-85 1988-89
No. of Adult Literates	32 30	23 73	15 14	70 117
No. of Adult Population	276 197	224 467	197 122	697 786
Percentages	11.59 15.22	10.26 15.63	7.61 11.47	10.04 14.88

When both the figures in Table 7.3 are viewed in a comparative perspective, it is found that the net percentage of literacy has increased over the span of four years and the trend of contribution towards adult literacy from each level of income over the years has been more or less similar. It has been marked that the percentage of average adult literacy has gone up from 10.04 per cent in 1984-85 to 14.88 per cent in 1988-89.

It was also found that the net adult literacy percentage in case of the high level of income has gone up from 11.59% in 1984-85 to 15.22% in 1988-89 and the net adult literacy percentage has gone up from 10.26% in 1984-85 to 15.63% in 1988-89 and from 7.61% in 1984-85 to 11.47% in 1988-89 in case of middle and low levels of income respectively. It was found that the percentage of adult literacy has increased in favour of the high and middle income levels at both the points of times. So, it can be said that education is one of the factors that might have contributed to socio-economic condition of the families of the Dongria Kandhas.

The influence of education on socio-economic condition of the Dongrias can be considered from the background of leaders found among the Dongria Kandha community. Table 7.4 deals with the leaders and their socio-economic and educational background.

Table 7.4 reveals that majority of the Dongria leaders were found to have come from the high and middle income category and equal number of leaders belong to families having 'A' and 'C' category of land holdings. Eighteen out of the total 35 leaders belonged to middle size families and similarly 15 out of 35 leaders belonged to small family size. It has been found that all the 35 families contributed to 31.62% of adult literacy.

As 88% of the leaders owed their allegiance to high and middle income groups taken together it can be considered that social and economic conditions went hand in hand in the context of Dongria Kandhas. As most of the leaders' families had contributed to the growth of enrolment to the extent of 34 out of 121 (28%), it is evident that leaders among the Dongria communities have recognised the value of literacy and thus seem to be comparatively more aware of the fact that education is the instrument through which they had improved their socio-economic condition and they have been able to lead a better life than ever before.

Observation of the household articles, utensils, cattle and levestocks, ornaments and assets like radio, watch etc. possessed by most of the leaders revealed that more than 50% of them possessed the assets worth more than Rs.1,000. This indicates their awareness for availing amenities enjoyed by people other than their own community.

The indigenous practices that was prevalent in the past seem to have contributed little to improve their socio-economic condition as these people were not making money out of such indigenous products, viz. wooden furniture, iron instruments, embroidery work, musical instruments, etc.

Whatever socio-economic changes have taken place among the Dongrias may be attributable to their interaction with the Sevikas and personnel of the DKD Agency, who have been engaged for the purpose since long.

So the perceptible changes in the socio-economic condition of the Dongrias may have been due to different horticultural and educational schemes undertaken by the DKD Agency. Supply of necessary commodities and collection of their forest produce and other investment programmes initiated by the Co-operative society also played a major role in solving many of their socio-economic problems as conveyed by the leaders of the community. Most of the leaders and other adults, who were exposed to schooling or chatashalis in the past, seem to have maintained contact and interacted with the DKD Agency and other officials at the Block level. Thus they appear to have gained more benefit in socio-economic aspects than those, who were ignorant, illiterate and less exposed to the outer world. It can be considered that education has contributed towards the improvement of the socio-economic condition of the Dongrias.

### Cultural Practices

Influence of education on the cultural practices of the Dongrias have also been perceived and expressed by the Dongrias themselves, by the teachers, officials and voluntary agency workers in that area.

Table 7.4 : Education, Income and Leadership among the Dongria Kandhas

Village	No. of Leaders	Category of Land holdings			Income Levels			Adulte litera- tes from their families	Enrol- ment from their families	Family Size of the leaders		
		A	B	C	H	M	L			L	M	S
KHAJURI	7	1	5	1	20	5	3	10	13	2	5	-
KURLI	10	3	2	5	2	5	3	9	5	-	4	6
KHAMBESI	6	4	2	-	3	3	-	4	12	-	4	2
KADRAGUMA	4	3	1	-	2	2	-	6	3	-	2	2
MUNDABALI	5	1	-	4	2	3	-	6	1	-	3	2
RADANGA	3	-	1	2	1	1	1	2	-	-	-	3
TOTAL	35	12	11	12	12	19	4	37	34	2	18	15

Note : A - More than 10 Acs. of Plantation area  
 B - Five to Ten Acs of Plantation area  
 C - Less than five Acs of plantation area.  
 H - High income level (Rs.10,001 or More)  
 M - Middle Income Level (Rs.5,001 to Rs.10,000)  
 L - Low income level (Rs.5,000 or less)

L - Large size family (more than 9 members)  
 M - Middle Size family (6 to 8 members)  
 S - Small Size family ( 5 Members or less).

With regard to food habits, particularly in selection of raw vegetables, manner of cooking and eating variety of food stuffs no perceptible change has been marked among the Dongria Kandhas, who are illiterate and unaware of the nutritional value of eating different kinds of vegetables available in their locality. But it was observed that the Dongrias who were exposed to schools in and outside the village, even those who were exposed to schools in and outside the village, even those who were coming in contact with the teachers at the non-formal institutions, have shown a tendency to eat and appreciate many kinds of vegetables, which they have not tested and cooked before. For instance, pupeya - although it was available in the area, the Dongrias were not eating it as vegetable item. But now they have known its use. The literates and even the illiterates, who have been exposed to the outer world, were seen to have developed liking for vegetables like Cabbage, Cauliflower, Tomato, Potatoes brinjal, etc. Some of them even know how to cook these vegetables with spices and mustard oil. Still a few of them know how to prepare chicken with spices like Onion, garlic, chillies ginger and other hot spices.

Dongrias are very fond of meat and pork. Buffaloes' meat is their favorite food. But it has been marked that some of the young boys who have left school and those who are continuing in schools do not show their interest in the buffalo meat as the illiterate adult members. The popular style among them for cooking the buffalo meat is to boil it with salt and turmeric, then add some chillies to it. But some educated Dongrias would not like it rather they like for a better way of preparing the meat. Some of them now deny to take the same, no matter, however, nicely it is prepared. But a majority of the adults, who have been exposed to the ALCs, do not say no to any amount of buffalo meat offered to them. They consider it as a ceremonial dish and treat it as an occasion of gaiety and pleasure.

Some of the literate adults have developed interest in modern dress materials. They put on lungi, dhoti and shirt and a handful of Dongria adults have been found wearing pant and shirt. The change in the dress pattern of the male members have brought about change in the choice of their females for new kind of dresses. These young girls now are seen with colourful sarees, shaya and blouse. They wear it the way ordinary, household women of the Damba neighbour and other scheduled tribes women of the plains do. Similar finding was there in a study of the Orans and Mundas in Ranchi district.

The literates and the dropped out adults were using Oriya language in their conversation with the teachers and officials. They could follow Oriya language and expressed themselves in it. But the illiterate adults and even the children who are not attending the schools do not show interest to learn Oriya language.

The literate Dongrias were found to have been approachable, modest and obedient, polite and hospitable than those who were illiterate and unexposed to the world outside.

Both the literates and illiterates were found to have been ardent worshipers of God (Penus) and spirits. Even the so called literates were no exception to it. They were not opposing the ritualistic performances nor even sticking to its age-old formalities. The sorcery, witchcraft and looking into 'Puchuna' have yielded place to other reasonable, understanding of the causes of illness of any member of the family. The effect of supernatural power over rain, agricultural produce has been slowly giving way to understanding of the natural cause and effect relations. This all happen in case of the so called literate and semi-educated Dongrias but a majority of the Dongrias being illiterate have not given up their traditional beliefs and values.

The literate family heads have shown interest in judicious expenditure in all religious celebrations. They appear reasonable while making purchases of livestock or borrowing money or incurring loans for the purpose of festive occasions and celebrations.

The literates and conscious adults have developed concern for education. It is known from the way they have complained against the absence of the teachers in the schools and the officials, who were putting them into trouble for giving them loans. These conscious young Dongrias no more dwell upon the thought of untouchability so strongly as it was in practice in the past. The young school boys at present eat food even if it is touched and cooked by the Dambas that too with the knowledge of their parents. The conscious and literate parents have realised the value of education.

The traditional practice of the youths visiting girls' youth dormitories 'Dhangdibenta' among the Dongrias are still in vogue. But the literates who have dropped out expressed that they do not visit these places now because of being married. A few of them smilingly disclosed that sometimes they do visit such places.

The literates and dropped out youths were found to have shown their keen interest to observe the puja of Lord 'Ganesh' and 'Saraswati' on the usual day of celebrations. They have shown interest in modern entertainment programmes like film-shows, T.V. serials and cassette recorder, etc. Some literate adults in village Khambesi have organised a video programme in their village in 1988 to see some episodes on Ramayan. A study conducted by Ambasht (1970) states that in Ranchi or in its sub-divisions cinema has an important place in the entertainment of the educated tribal youth. In Simalega, the cinema

hall was mostly packed with the tribal youths. Unlike that of the tribals of Ranchi district, the literate Dongrias in Koraput district although have interest in cinema shows have never been found in cinema halls in large numbers. The reason is not far to seek. The number of Dongria literates are less and they are living in far of places from the cinema halls. The Dongria youths only enjoy viewing a cinema when it is shown to them in the village.

The Dongria Kandha children who had been exposed to formal schools in the past and also those who are being exposed to the learning environment now seem to have become modern in their approach to living particularly in dress and hair style. They have got their hair cut in saloons and look like ordinary school boys. They prefer to put on pant and shirt. They do not like to wear noserings, ear-rings, threads and necklace of beads around their neck and waste. They do not like to allow their hairs grow longer and do not like to tie the hair into a knot at the back of the head like most of the illiterate adults of their community.

Education has it's repercussions on culture. So Dongrias, once culturally segregated, autonomous, self contained and complacent have begun slowly to make themselves amenable to change. Their age old traditional beliefs and superstitions have started steadily eroding with many of them coming to the fold of education.

### Political Consciousness

It has been found that the Dongria Kandhas have not yet become conscious of their political duties and rights. They do not know even what political changes are taking place in the state and the country. Even among the thirtyfive leaders, as many as fourteen (40%) did not know the name of the then

Chief Minister of Orissa, the name of their Member of Parliament and the then Prime Minister of the country. In general, it was found that 74 per cent of the tribals were ignorant about the prevailing political situation in the state and what were the usual function of the M.L.As, Block Chairman and Sarapancha in the assembly, block and panchayat respectively.

As conveyed by the officials, Sevikas of the Kasturba Trust and most of the literate leaders of the community, they are becoming aware of the political situation slowly. The political situation as was observed during the last Sarapancha election held in 1983-84 and the situation in the last parliamentary and assembly election held in 1988-89 as revealed by the teachers, the officials, village leaders and the workers in the Kasturba Trust indicates that the Dongrias have started criticising the elected leaders for their failure to translate into action their election promises.

In the last Panchayat election in 1983-84 the investigator was present in village Khambesi and he observed the way the Dongrias were getting united to get their candidate elected for the post of sarapancha, for Kurli gram Panchayat. They were so conscious of their political interest that they were ready even to fight physically with the supporters of the opponent for the post. The young boys and the Dongria leaders particularly of Wadeka Mutha were strongly united to mobilise the people of Jakasika mutha and Kadraka mutha to cast their vote in favour of their candidate. The leaders of Dongrias have developed a sense of rivalry with the Damba neighbours particularly those who were the active supporters of the Damba candidate for the post of Sarapancha of the Kurli Panchayat. Some literate adults and the leaders of the community did not fear to meet their elected M.L.A. and M.P. to redress their grievancies and to seek welfare measures for the community and its members.

The way the adult Dongrias complained against the teacher, against some of the concerned officials shows that they have undergone a great political change over the past three decades. A few of them think of seeking political help to get some officials transferred from the agency for their negligence of duty.

### Health and Sanitation

It was revealed by the Sevikas of the Kasturuba Trust and even by some of the literate Dongria adults that they have changed a lot in their health habits. They are now eating food after brushing their teeth. Cleaning themselves after attending the call of nature. They have learnt to take bath regularly. They are no more dirty to look at. Bad odor does not come out of their mouth since they use to brush their teeth. The literates, both young and adults, were found to be making use of oil and soap while taking bath.

A few of the literate adults have started realising the possibility of the cause and effect relationship of various kinds of illness and epidemics that plague the community at times. They appeared not so dependent on sorcery and witch craft at present as they used to be in the past. As revealed by the officials, some of them co-operated and actively participated in the medical camps and also in the drive against the distillers of liquor organised in their villages. It was observed that the literate adults of the community have adopted a tendency to use allopathic medicines to get rid of the diseases. Even the old male and female members insist on getting medicine for cough, cold and fever.

Most of the Dongrias have realised the need of having hospital at Kurli. They have not fully given up the practice

of using herbal medicine. The literate adults have become conscious to keep the village surroundings neat and clean.

### Agricultural Practices

Nothing note worthy has taken place in their age old agricultural practices. However, in matters of horticultural products a perceptible change has been experienced by the Dongrias as have been expressed by them. They have shown more interest in cultivating the orange, pineapple, and banana covering large areas of land in hill slopes. Good variety of turmeric and ginger has also become other items of products. For seeds, shoots and suckers they depend more on the Niyamgiri Food Growers Co-operative Society. The literate and conscious Dongrias now prefer to have loans from the Indian Overseas Bank, Bissam Cuttack and the Koraput Panchabati Gramya Bank, Chatikana and also from the NFGC Society. They do not feel encouraged to incur loans from the Damba neighbours. Most of them do not sell their products to Damba neighbours rather they prefer to sell at the Chatikana Market. But some of the illiterate Dongrias still prefer to have the loans from the Damba money lenders. The literate paddy cultivators have been using manure, pesticides and the high yielding variety of seeds. They have shown interest in procuring more landed property on lease in the adjacent plain areas.

As expressed by the leaders of the community the change in the Dongrias' life mainly in aspects of socio-economic condition, education, agriculture, health and sanitation has been possible due to the role played by the DKD Agency workers, teachers and the Sevikas of the Kasturba Trust. Indigenous education which was in vague since long seems to have contributed little for transformation in their living condition.

Some case studies conducted in the community throw light on how they have become amenable to change and adopted change in different aspects of their living condition.

### Case Studies

**Case 1 :** A widow aged 59 stated that she joined the Kasturaba Memorial Trust in village Khambesi in 1964. Being the Sevika of the Trust she was looking after the children, women and all other members of the Dongria Kandha community. She was getting Rs.100 per month and was managing with that amount. She narrated how she taught the Dongria children and adults during her stay in village Khambesi. She told that the present sarapanch of Kurla Panchayat was once reading and doing arithmetic under her supervision. She had taken a lot of pain to bring the Dongrias to the present condition. She had to train the people on many behavioural aspects. They were leading a sub-human life. They did not know how to brush their teeth and keep themselves neat and clean. She took interest in teaching alphabets, principles of arithmetic, multiplication table so on and so forth. She further stated that Janga Jodi L.P. School was shifted to Khambesi in 1967-68. The entire village including the school got destroyed in fire in 1978. Some three Dongria children were sent to Thakkar Bappa Ashram School, Rayagada but they did not stay there long to pursue their studies. Dongria children left the schools stating no reasons. But later on she could find out from the children the reasons of their leaving the school. She told that the children were in the habits of eating ragi gruel early in the morning. They used to eat the roots and fruits from the jungle. They were fond of meat. The children were not getting the type of food in the hostel they wanted. Moreover, learning was a difficult task for them because they were afraid of the class teacher.

She further told that the Dongrias were very dirty. They were suffering from illness many a times. They did not know the use of allopathic medicines. Sorcery and witch craft were their method of treatment. Animal sacrifice was another method to get rid of the illness. She stated before the investigator that it was belief with many old Dongrias that if they would read and write, they would lose their eye sight. She expressed with grief that only one boy from the Dongria community completed graduation during her 20 years stay in the region. The boy was serving at Bhubaneswar. He was not sending money to his elder brother, a poor man, village Khambesi. She expressed with a sense of pleasure that the Dongria adults who were reading under her supervision, have changed a lot. They are able to calculate the loss and profit in horticulture, in selling and purchasing things and livestock. They know how to talk, show manners and respect officials and outside visitors. They have realised the value of education and started sending their wards to schools. They know the technique of cooking food. They know to use chemicals and pesticides in horticulture and agriculture. They are able to fix the price of the forest produce. She stated that their socio-economic condition, cultural practices, responsiveness to education awareness about health have undergone a great change. But the illiterate adults have not shown that much of change in their behaviour and attitude.

**Case 2 :** A young Damba boy aged 19 of village Khambesi stated that he was continuing his studies in final year (B.Com.) at Rayagada College that year, 1984-85. He stated that he studied up to class III in Kurli village school then completed his education up to class VII in Chatikana M.E. School and was admitted into Ambadala residential high school. He was getting stipend starting from the M.E. School standard. He was getting Rs.115/- per month at college and was managing with the amount some how. He stated that the Dongria boys studying with him at the L.P. School did not continue. The Dongria

students were not interested in studies. They were afraid of the teacher. They were not feeling comfortable at school. They were interested in roaming in the hilly areas and doing some work with their parents.

He further stated that the Dongria students who were reading at the Ashram School, Rayagada at that time were fearing the teachers. They were not attending the classes many times. They were not supplied with meals on the day they were absent in class. So, due to fear of the teachers, the subject matter and lack of food of their taste they could not continue in the Thakkar Bappa School.

The harijan boy mentioned that the Dongrias were given all kinds of help from the Agency, but they were not utilising the same properly. It was mainly due to their illiteracy, and ignorance. They were drinking liquor excessively. They were very dirty and not taking care of their health. He stated that the condition of Dongrias has changed a lot, particularly of those who were learning under the care of the Sevika of the Kasturuba Trust. They are putting on good dress. They know how to calculate profit and loss while purchasing or selling livestocks. They have started taking tablets and other medicines. Still they have not become as conscious as the Dambas in the region.

**Case 3 :** An adult aged 25 in village Khajuri stated that he studied up to class II in childhood and also was attending the ALCs regularly even after his marriage. The teacher in the Chatashali was very co-operative and helpful. Further, he told that he has purchased a piece of land near the chatikana market. That was suitable for paddy cultivation. He told that all of his family members take modern medicines when they suffer from any kind of illness. His son has started

going to the village chatashali. He admitted that he drinks only on festive occasions, not always like most of his villagers.

**Case 4 :** An adult aged 33 in village Khambesi stated that he studied under the supervision of the Sevika in the village long back. She trained them in working out simple arithmetic problems. He was also learning oriya language at that time. His friends were also studying under her guidance and supervision. All of them were listening stories from her in the evening. They have gained a lot of information regarding the outside world.

He, further stated that the DKD Agency has been doing good work for their development. He has been producing a good variety of turmeric and making profit out of it. He is living happily and sending his son to village chatashali.

From the analysis of the different aspects of life of the Dongrias as discussed in this chapter it can be concluded that formal and non-formal education and awareness have influenced the socio-economic condition of the Dongrias. Literate adults were found to be making progress in all aspects of Dongrias life have undergone great changes. They have become more concerned about their health than ever before. In agricultural and horticultural aspects also a shift from shifting cultivation to settled agriculture has been marked. Dongrias have become more responsive to education than what they were before hand.