CHAPTER-X

RAMAKRISHNA MISSION IN THE FIELD OF TRIBAL EDUCATION

"Educate our people, so that they may be able to solve their own problems. Until that is done, all these ideal reforms will remain ideas only."-Swami Vivekananda

INTRODUCTION

India is a habitat for a huge diversity of indigenous populaces. With a population of 104 million India's is the sole major tribal population in the world. This constitutes 8.6 per cent of the total population of the country (Census of India, 2011). But in India the tribal population characterizes the most economically penurious and side-lined group. According to The Constitution (Scheduled Tribes Order), Second Amendment Bill, 2011, "Tribal follow some specific criterion like having primitive traits, distinctive culture, geographical isolation, shyness of contact with the community at large and backwardness." Although this criterion is not spelt out in The Constitution of India but has become well established and accepted. Tribes are not part of the traditional Hindu caste structure. STs in India are more like the "indigenous" or "native people" in other parts of the world. Mishra (2002) defines Scheduled Tribes as people who (I) claim themselves as indigenous to the soil; (ii) generally inhabit forest and hilly regions; (iii) largely pursue a subsistence level economy; (iv) have great regard for traditional religious and cultural practices; (v) believe in common ancestry and (vi) have strong group ties. However, all characteristics do not apply to all tribal communities. Tribals are not homogenous groups. There are at least four groups of STs – hunting-gathering group, agricultural group, irrigation-agricultural group and industrial wage earning group. Education is one of the prime means of change towards both growth and development. Education is in fact, an effort not only for financial improvement of tribes but also for internal strength of the tribal societies which supports them in addressing the new challenges of life. It is an action - a series of value based activities - or a procedure which may either advance the instant living conditions or increase the potential for impending existence. It is the single most significant means by which both the individual and the

society can progress personal endowments, build capacity heights, overcome obstacles, and expand openings for a sustained perfection in their well-being. Thus, education proves a vital opportunity for promotion of the economic and social conditions of the Scheduled Tribes. Literacy and educational attainment are powerful indicators of social and economic development among the backward groups in India. Currently, the tribes not only lag behind the general population but also the Scheduled Caste population in literacy and education. Education, especially in its elementary form, is considered of utmost importance to the tribal people because of its crucial purpose towards total development of tribal communities and is particularly helpful to build confidence among the tribes to deal with outsiders on equal terms. Despite the genuine and intensive efforts by the government for the overall development of the scheduled tribes, they are still far overdue in almost all the standard parameters of development. They are not able to join in the process of development, as they are not aware of most of the packages and policies made for their good. Considering these factors, education in Narainpur district (Chhattisgarh), right from the primary stage, assumes significance because of its low literacy level and poor ranking (8th out of top ten lowest literate district of India) in Education Index as per Census of India, 2011. On literacy front, about 57.31of males and 39.88% of females are literate and Average Literacy is 48.62 as per 2011 Census. It is home to indigenous tribes of India, including Gond, Muria, Abuj Maria, and Halbaas. It was only in 2009 that the Government of Chhattisgarh lifted the restriction on the entry of common people in the area imposed in the early 1980s. Geographically isolated and largely inaccessible, the area continues to show no physical presence of the civil administration, and is also known as "liberated-zone" as it is an alleged hub of Naxalite-Maoist insurgency, the banned Communist Party of India (Maoist) and its military wing, People's Liberation Guerilla Army (PLGA), who run a parallel government in the area (Abujmarh, n. d.). All these reveal the educational backwardness of the district. When the government of the then Madhya Pradesh felt helpless in trying to reach these nomadic groups through their machinery, they requested the Ramakrishna Mission to take up this challenging work (Gautamananda, 2006). The major objective of the work is to promote culture-friendly education of good quality among these communities. In the District of Narainpur, i.e. the study area, a Residential Higher Secondary School with 5 Schools inside Abujhmarh area; Computer Training Centre; Coaching Centre; Vocational Training; Industrial Training Institute (ITI) and Agriculture Training-cum-

Demonstration have been established across 4000 sq. km. operational area to cater the needs of the tribal population there. Necessary facilities, including infrastructure, environments have been created; and human as well as material resources have been provided to impart quality education in these schools.

Against this background the present chapter aimed at exploring educational atmosphere, living condition of students and their life, infrastructure and facilities available and quality of education in terms of teaching learning process, class room transaction and challenges in school run by the Ramakrishna Mission. The study assumed qualitative case study approach which helped to explore phenomena within its context using a variety of data sources. The features of qualitative case study research method such as collecting data from the natural setting with the help of qualitative data gathering tools, e.g. interviews, observation, focus group discussion; use of triangulation (i.e. collecting the data from multiple sources using multiple methods); and making research holistic as well as descriptive were taken into account.

TRIBAL EDUCATION IN INDIA: WHAT STUDIES SAY?

There exists a substantial amount of literature on the condition of tribal education in India. A brief review is worthwhile in order to highlight what has already been done in the field. In a study on tribes of Andhra Pradesh, Sujatha, K. (1994) contends that the perspective adopted for educational development of tribal communities fails to adequately address the specific disadvantages characterizing the tribal population. She found that one of the major constraints of tribal education at the planning level is the adoption of a dual system of administration. Rani, M (2000) observed in her study that due to the language barrier the tribal children are unable to establish communication link with the teacher and thus leading to the termination of their education in some point or the other. Vaidyanathan and Nair, (2001) suggested that teacher motivation contributes more to teaching – learning process than teacher competence. Sujatha, K. (2002) revealed that though education was not a critical demand among Scheduled Tribes, government policy focused on education as the main avenue by which to integrate them into „mainstream‟ society. Jha &Jhingran, D. (2002) have strongly advocated the use of the mother tongue or home language as medium of instruction in early stages of education. This assumes greater significance

in the context of education of tribal children because their mother tongue is often quite distinct from the prominent languages in the state or regional languages and it is desirable to have a local teacher from the same tribal community. The Praitichi Committee Report (2002) identifies cost of schooling, lack of motivation of teachers, lack of inspection, and the increasing dependence on private tutoring to be the main hurdles in the path of education for tribal children. Gautam, V. (2004) in his article found that high "dropout" rates among tribal children He analysed that due to wrong medium of instruction, the appointment of non-tribal teachers in tribal areas and communication gap between the teachers and tribal children are the causes of high dropout rates in tribal schools. Maharatna, A. (2005) the key challenge does not concern how tribes can be brought within the folds of mainstream society and culture, but how a more voluntary and mutual interaction between tribes and mainstream society can be developed. Lal, M. (2005) found that among all school dropouts, Adivasis and Dalits form the biggest group. Further, the largest group amongst them is girls. Education, thus for the weaker sections of the society needs to become the panacea and an inclusive growth strategy for their economic and social upliftment. Education has special significance for the SCs and STs who are facing a new situation in the development process. Nair, P. (2007) has given importance on non-formal education in tribal areas particularly to reach out to the hardest-to-reach group of children in remote areas. NFEs therefore target children who are drop-outs from the formal system of education. This non-formal method provides room for innovations and injects flexibility to a rigid system in terms of organization, teaching method, content, target group of learners and evaluation procedures. Sedwal, M. and Kamat, S. (2008) focused on issues related to Scheduled Castes and Scheduled Tribes – groups which are recognised for affirmative action within the Constitution of India. Abdulraheem, A. (2011) explained that education as an important parameter for any inclusive growth in an economy and the policies have to focus on inclusive rather than divisive growth strategies.

However in the above studies Ramakrishna Mission's contribution in the field of tribal education is next to unnoticeable.

AN OVERVIEW OF EDUCATION RENDERED BY RAMAKRISHNA MISSION IN TRIBAL AREAS

India is treated veritably as a subcontinent for its size and population. Therefore, apart from the Government endeavour the participation of the non-government sectors towards improvement of the educational status of the scheduled tribes is highly essential. Ramakrishna Mission is one of the foremost of such non-government organizations working towards the upliftment of the tribal communities of this country. A pre-Christian edict of Ashoka reads 'Upon the forest tribes …the Emperor has compassion'. It is thus evident that the tribal communities in India have lived in peace with the rest of the society for the last two thousand years. It was only when the British colonists started tampering with the tribal society in the third quarter of the eighteenth century that the problems of the tribal community began. The British enacted the Scheduled Tracts Act in 1874, the Backward Tracts Act in 1919 and the Excluded Area Act in 1935 all of which were politically motivated and meant to segregate the tribal people from the mainstream society. Gautamananda, Swami. (2006) in his article found that: One of the factors that moved the Ramakrishna Mission to work among the tribal community is the exhortation of Swami Vivekananda: 'Keep the motto before you –elevation of masses without injuring their religion.' He further wrote 'Can you give them (the masses) back their lost individuality without making them lose their innate spiritual nature? This is to be done and we will do it.' The situation in tribal areas in India was the exact opposite. Tribal people were being converted in religion and hence their age-old value-based life i.e. their individuality, was disappearing. The plan of Ramakrishna Mission was to repair this very damage based on the two basic principles of the Mission: (a) Respect for all religions and hence non-proselytization. (b) Education for the all-round physical, intellectual, emotional and moral growth of the students. The Ramakrishna Mission initiated its work with the tribals in Meghalaya in the 1920s. The Cherrapunji centre was officially affiliated in 1931. These educational institutions intended to instil in the local people to be unapologetic about their own culture (dress, decoration, dance, festivals, etc). Being attracted by the liberal concept of respect for all religions practised by the Mission, students of many groups like the Khasi, Garo, Mizo, Naga (who/their families/forefathers had earlier been converted in religion) started joining the Ramakrishna Mission school. It thus became a laboratory of the harmony of

religions inspired by the teachings of Sri Ramakrishna and Vivekananda. As the schools were upgraded upto class VIII in the late 1930s a great need was felt for opening a high school in Cherrapunji. It was strange that the foreign missionaries who were running numerous schools in Meghalaya for almost a century i.e. from 1840 onwards had never opened a high school till then. The Ramakrishna Mission became the pioneer in secondary school education in the region upon the start of the first ever high school of South Meghalaya, having 45 primary and middle schools as feeders. The educated young men later started the 'Seng Khasi' (pure Khasi) movement which intended to preserve the best values of life in their tradition along with the spread of modern education. It helped them to a certain extent from being swept off their feet by the onslaught of Western Culture. The liberal principles of the Ramakrishna Mission of (a) non-proselytization (b) non-sectarianism i.e. treatment of all people as equal irrespective of religion, caste, sex or creed and (c) national outlook featuring a synthesis of science and religion on the basis of Vedanta (thus imparting a modern scientific and technological education along with the values of life which encourage all to be good and do good) led to a further spread in the Mission's activities. Around 1966 the Government of India invited the Ramakrishna Mission to start centres in Arunachal Pradesh on the borders of China and Burma and thus came up the three centres at Along, Narottam Nagar, and Itanagar. For the first time the Arunachali tribes saw their children getting the best English medium education with Hindi, Sanskrit and science too without any fear of conversion. On the contrary, the Ramakrishna Mission encouraged the tribes in their traditional religion and culture through means like the composition of songs in Gallong and Mynyong dialects and publication of literature of Indian culture in the Adi dialect. It thus succeeded in shedding the inferiority complex so deeply rooted in the tribal psyche. One may be astounded by the national sentiments imbibed by the Arunachalis through their education in the Ramakrishna Mission schools.

Keeping the aforesaid approaches as its foundation the centres of Ramakrishna Mission in Aalo (Along), Cherrapunjee, Narainpur (Chhattisgarh), Narottam Nagar, Viveknagar (Agartala), Puri (Mission) etc., directly catered to the needs of tribal folk in a big way. Of these, special mention may be made of the numerous village units started for educating the hill tribes in Meghalaya, as well as the farming centre in Ranchi, specially meant for people belonging to the Scheduled Tribes. Ramakrishna

Mission Educational Complex, Hatamuniguda, Rayagada, Odisha. Rayagada is a district with 57.52 % of tribal population. The Ramakrishna Mission has taken an initiative to contribute towards the development of education and healthcare in and around this district. Efforts are on from 2008 for setting up a modern school for tribal, along with a vocational training centre. The tribal development project of our centre at Narainpur has made a significant contribution towards the all-round development of the local tribes (Ramakrishna Math and Ramakrishna Mission, n. d.).

NARAINPUR: SELECTING THE CASE AND ITS PROFILE

Narainpur is the gateway to Abujhmarh Hills in Chhattisgarh. A 'marh' (Highlands) which is ‘abujh' (unknown) is Abujhmarh. True to its name, it still continues to be rather unknown and unsurveyed area with a tribal population of about 34,000 inhabiting some 233 far-flung villages over a sprawling area surrounded on all sides by a chain of hills and dense forests, this vast tract of land stretching into some 4,000 Sq. Km. is the homeland of ‘Abujhmarias’ one of the scheduled ‘Particularly Vulnerable Tribal Groups’ (PVTG). The 'Abujhmarias' live in an inaccessible geographical terrain that remains cut-off from the rest of the world during the rainy season for almost six months. Because of their extreme geographical isolation for long, the Abujhmarias have very primitive economy, their mainstay being the slash-and-burn cultivation practiced on the steep hill slopes. They also collect forest produce like Chironji, Tamarind, Resin, Cocoons, Sinhadi, Mahua, Sal-seeds, Tendu-leaves, and Lac etc. They make brooms of Fulbahari grass, some bamboo articles, and rope from grass. Parts of their dietary needs are met from the crops they grow but they have to depend solely upon the outside world for their meagre necessities like salt, chilies, tobacco, and clothes. Literacy is very low and ill-health stalks the land with malnutrition, anaemia and diseases like malaria, lung infections including T.B and skin diseases. The rate of infant and maternal mortality is quite high. Apart from being disadvantaged by extremely poor communication and few sources of income, they are economically exploited by various agencies. Present problems of Abujhmarh are:

- Lack of educational facilities and extremely low literacy
- Extremely poor communication condition

- Completely lack of medical facilities and high infant mortality rate
- Low productivity, dispersal habitations, isolation and inaccessibility
- Shifting cultivation
- Destruction of forests
- Weak co-operative and marketing infrastructure
- Rampant and never-ending land grab by outsiders leading to dispossession
- The Naxalite–Maoist insurgency and infested area

The Ramakrishna Mission Ashrama, Narainpur, has been rendering services among the Abujhmarias (PVTG) in Abujhmarh since its inception in 1985 to eradicate illiteracy, ill-health and poverty in a spirit of Service of God in Man, without any distinctions of caste, creed, colour, sex or religion.

The distribution of services in various fields by the Ramakrishna Mission Ashrama, Narainpur can be seen from table- 1 as follows:

Table-24 (Tribal Educational Programmes at Narainpur)

Ramakrishna Mission Ashrama, Narainpur	**Education**	Residential Schools	*1. Vivekananda Vidyapeeth* *2. Vivekananda Vidyamandir, Akabeda* *3. Vivekananda Vidyamandir, Kutul* *4. Vivekananda Vidyamandir, Kundla* *5.Vivekananda Vidyamandir, Irrakbhatti* *6.Vivekananda Vidyamandir, Kachchapal*
		Free Coaching Centre	
		Vivekananda Computer Training Centre	
		Students' Hostel	
		Bal Bhawan	
		Library	
		Gymnasium	
	Integrated Rural	Tribal Youth	*1. Automobile Repairing* *2. Tailoring*

	Development Programme	Training Centre	*3. Carpentry* *4. Electrification* *5. Printing* *6. Motor Driving* *7. Welding* *8. Training of Health Worker*
		Agriculture Training and Demonstration Centre	
		Fare Price Shop	
	Health Care	Vivekananda Arogya Dham (Indoor Hospital of 30 bed)	
		Health Post	*Akabeda, Kutul, Kundla, Irrakbhatti, Kachchapal*
		Fare Price Medical Shop	
	Viswas (A sister institution)	*1. Integrated Child Development Scheme (ICDS)* *2. Anganwadi* *3. Free Coaching Centre* *4. Fare Price Shop* *5.Construction Works* *6. 3 Health Posts* *7. Maa Sarada Vidyamandir, Orchha* *8. Maa Sarada Kanya Chatrawas (Girls' Hostel), Narainpur*	

Source: Brief Report issued by The Secretary, Ramakrishna Mission Ashrama, Narainpur, Chhattisgarh - 494661

CONDUCTING FIELD WORK

The field work was participatory in nature. The researcher visited the Ramakrishna Mission Ashrama, Narainpur in working days from May 11 – May 15, 2015 to make thorough interaction with the authorities and the various functionaries, including beneficiary students, teachers, members of community and non-teaching staff on the variables and aspects of the study.

OBSERVATIONS ON KEY ASPECTS

School environments:

A Model Residential School – Ramakrishna Mission Vivekananda Vidyapeeth (from 1st to 12th class) is being run on Public school pattern in the base camp at Narainpur exclusively for the Tribal students, giving them maximum facilities, all free (the students are provided free accommodation, food, stationery, uniforms, medical facilities, etc.), with value based education, to ensure their all-round development, to make them physically strong, mentally agile, culturally enriched, to imbibe in them a spirit of independence and pride so that they can stand on their own and proudly join the main stream of the nation. The present student strength of the school is 1126 (724 boys and 402 girls) of which 75% students are from the Abujhmaria community. In the Model Higher Secondary School, there are 4 (four) streams viz. Science (both Mathematics and Biology), Commerce, Agriculture and Home Science. Mathematics and Science subjects are being taught in English medium from class III onwards.

In the most interior of Abujhmarh, the Mission runs 5 free residential schools - Vivekananda Vidyamandirs (2 Middle & 3 Primary Schools) at Akabeda, Kutul, Kachchapal, Irakbhatti and Kundla villages. The total strength of students during the current academic session is 849 (491 boys and 358 girls) of whom 85% are from Abujhmaria Community. The total strength of the students in the Schools is 1687 (1174 boys and 513 girls).

Student Enrolment distribution in Schools in the academic session 2015-16 run by Ramakrishna Mission Ashrama, Narainpur by gender can be seen from Table-2

Table-25 (Student Enrolment in Schoolsunder Narainpur)

Name of the School	Boys	Girls
i. Vivekananda Vidyapeeth	724	402
ii. Vivekananda Vidyamandir, Kacchapal	57	26
iii. Vivekananda Vidyamandir, Irakbhatti,	73	26
iv. Vivekananda Vidyamandir, Kutul	58	31
v. Vivekananda Vidyamandir, Kundla,	164	25

vi. Vivekananda Vidyamandir, Akabeda	139	35
vii. Maa Sarada Vidya Mandir, Orchha	-	215

Source: Data provided during interview of the Secretary, Ramakrishna Mission Ashrama, Narainpur to the researcher

Sports & Co-curricular Activities:

In addition to educational activities, the students are also provided special training in sports like Kho-Kho, Volley ball, Gymnastics, Athletics, Football etc. During October- November every year, a 5-day Sports Meet is conducted in collaboration with Bhilai Steel Plant, Bhilai in which about 2000 tribal students of Narainpur, Orchha, Antagarh and Koileebeda Blocks participate. All students are provided free board and lodging facilities for all the days during the Meet. Every year the students participate in Regional, State and National level competitions in Kho-Kho, Gymnastics, Athletics, and Football etc. Last year i.e. 2014 the Football team (under 17) became champion twice in the State (Subrata Cup in State level and under nineteen "Chhattisgarh Open Football Championship") and represented Chhattisgarh in Subrata Cup All India Tournament held in Delhi. There is a large outdoor stadium and also a large gymnasium, both of national stadard, within the Ashrama campus.

The students are given training in Hindustani music, both vocal and instrumental, local folk dance, various arts, agriculture etc. The school's band is adjudged the best in the state, and has taken part in the Republic Day Parade in Delhi. Training is also imparted in various sports and in making varieties of handicraft such as candles, chalk, agarbatti, book-binding, jute-craft, stone-craft, woodcraft, bamboo-craft etc. during the Anand Mela in the ashrama itself.

Value Education in Cultural & Daily-life activities:

Celebration of different events and festivals of religious and national importance throughout the year such as the Republic Day, the Holi, Rakshabandhan, Independence Day, Janmastami, Ganesh Puja, Saraswati Puja, the anniversaries of Sri Ramakrishna, Maa Sarada, Swami Vivekananda etc. are celebrated. The daily routine

of the residential students of the Ramakrishna Mission Ashrama, Narainpur can be seen from the Table-3

Table-26 (Daily routine of the residential students at Narainpur)

Monday to Saturday	
5 a.m.	Universal Prayer in the Ashrama Temle
5.30 a.m. to 6.15 a.m.	Campus Cleaning
6.15 a.m. to 7.30 a.m.	Breakfast
8 a.m. to 12.30 a.m.	Class
12.30 p.m. to 2.30 p.m.	Lunch & Rest
2.30 p.m. to 4.30 p.m.	Class
4.30 p.m. to 5.30 p.m.	Gardening
5.30 p.m. to 6.30 p.m.	Playing
6.30 p.m. to 7 p.m.	Evening Prayer in the Ashrama Temple
7 p.m. to 8.30 p.m.	Study
8.30 p.m. to 9 p.m.	Dinner
9.30 p.m. to 10.30 p.m.	Study
Sunday	
5.30 a.m. to 6 a.m.	Breakfast
6 a.m. to 9 a.m.	Campus Cleaning
9 a.m. to 10.30 a.m.	Fishing
10.30 a.m. to 12. p.m.	Playing
12 p.m. to 4 p.m.	Lunch & Rest
4 p.m. to 6 p.m.	Playing
6.30 p.m. to 7 p.m.	Evening Prayer in the Ashrama Temple

Source: Data provided during interview of the Secretary, Ramakrishna Mission Ashrama, Narainpur to the researcher

Food and Nutrition:

Since the Abujhmarh area is poverty stricken and bare of medical service, mal-nutrition is a common feature. In Abujhmarh the Ashrama detected some 868 SAM (Severe and Acute Malnourished) children. The Ashrama runs 7 NRCs to bring the

SAM children into normalcy funded and guided by UNICEF and ECHO (European Child Health Organisation). Each NRC is having one Health Officer, one ANM, 3 Counsellors and 2 cook and helpers. 378 children (below six years) so far as on 30th September 2012, have been brought into normal health and are being conducted regular check-ups. The diet given to residential students is cooked, balanced, and nutritious. Apart from rice, daal, chapatti, bread, various vegetable and greens, fish and egg is regularly served to the students. Milk and milk products are also common in the menu. Meat is given to the students twice in a week.

Residential facilities:

All the schools i.e. Vivekananda Vidyapeeth; Vivekananda Vidyamandir, Akabeda; Vivekananda Vidyamandir, Kutul; Vivekananda Vidyamandir, Kundla; Vivekananda Vidyamandir, Irrakbhatti; Vivekananda Vidyamandir, Kachchapal run by the Mission are fully residential. The ITI institution is also fully residential. Apart from that Maa Sarada Vidyamandir, Orchha and Maa Sarada Kanya Chatrawas run by the VISWAS are fully residential too. All the students as residents are tribals. The Mission tries to provide them maximum facilities. The tribal students are provided fully free accommodation, food, stationery, uniforms, and medical facilities. The Hostels are spacious, airy and conducive to student-life. Sanitation facilities and cleanliness are take care of extremely well. The infrastructure in the hostels are very much modern and at per with the ideal educational climate.

Excursions and Diversions:

The schools send their students on excursions to different parts of Chhattisgarh as well as other states in the country (Class V, VIII, X and XII every year) so as to enable them to familiarise themselves with the diverse cultural traditions giving uniqueness, colour and vibrancy to the composite Indian culture. The annual function popularly known as 'Ananda Mela' is organized for all the students of Abujhmarh (interior centres) & Narainpur Schools to encourage and develop their local culture and traditions. In the month-long Mela the students exhibit their skills and hidden talents in Sports, local folk dance, drama, folk songs and patriotic songs. The Ashrama also motivates, guides, and helps the students for pursuing higher studies in various fields by providing them monetary help, scholarships etc. The schools also

send students for agriculture training and in nursing course (B.Sc. and GNM) to their sister institutions in other states as well.

Computer Literacy:

Keeping in view the needs of modern education, Vivekananda Computer Training Centre (V.C.T.C.) was started on 29th April, 2008 to train the students from class VI onwards under the careful supervision of competent instructors. Students from class VI to XII are being taught regularly.

Free Coaching Centre:

With a view to check the drop-out from schools, special coaching facilities in English, Mathematics and Science are being run for the local students studying in Government-run schools in Narainpur and surrounding areas. This project has been started with the help of Rajiv Gandhi Shiksha Mission. Presently around 1433 students are enrolled in the Mission's free coaching centre. The students from distant villages are provided free to and fro transport facility. In addition, all students are given breakfast, milk, uniforms, sweater, books & stationery free of cost. The Coaching centre is known as Ramakrishna Mission Swami Vivekananda Educational Complex with a big new building situated in a spacious premise opposite to the Ashrama campus.

Liberal Education and Integrated Child Development Scheme:

- **Vocational Training:**

A Tribal Youth Training Centre (Vivekananda Vanvashi Yuva Prashikshan Kendra) is a residential training centre which trains 24 tribal youths annually in the trades like health workers, horticulture, carpentry, tailoring, motor driving, vehicle maintenance, welding, electric wiring and fitting etc. Almost all the trained youths are employed in their respective trades.

- **Industrial Training Institute (ITI):**

An Industrial Training Institute has been started since 1st October, 2012 initially with seven trades – Tractor Mechanic, Driver cum Motor Mechanic, Electrician, Welder, Mason, Draftsman and Computer Operating and programme Assistant (COPA). The Institute will be of sixteen trades in near future.

- **Agriculture Training-cum-Demonstration:**

An 'Agriculture Training-cum-Demonstration Farm' has been developed on a 52 Acre of land at Brehibeda, 2 km away from Ashrama. Tribal farmers are trained with modern techniques in preparing land, sowing, use of manure etc. They also undergo training in Dairy, Poultry, Duckery, Composite farming, Horticulture, Bee-Keeping and fishery. The Farm also conducts demonstrations in the farmers' fields to enrich their knowledge. Last year i.e. 2014 about 1378 tribal farmers were benefited through the demonstrations conducted by the Farm. As many as 30 Fish ponds were dug in nearby villages for the development of agriculture and fisheries in the area. About 35 training camps of short and long duration were also conducted in which about 2507 farmers were benefited.

FINDINGS

1. While conducting the programmes the Mission tries to ensure that the basic cultural heritage of the tribals and their religious beliefs are respected and at the same time maintain the value of no conversion unlike other non-government organizations.

2. The beneficiaries are made aware of those cultural practices which are harmful to them with regard to their livelihood in the context of the socio-economic environment.

3. The Mission also makes the tribal people aware of the cultural milieu of the country as a whole and also new technologies which are essential for the socio-economic development.

4. The Mission takes care of the appropriate fusion of new technologies with their environment, suitable vocational training programmes are imparted along with general education.

5. The Mission tries to invigorate the tribal intuitional structure so that their traditional institutions can become effective tools for the modern development.

6. The Anganwadis run by the joint effort of the Mission and its sister organization VISWAS deep within the Abujhmarh area are for children between 3 to 5 years are doing remarkably well by providing all sorts of additional supports conducive to education for the first generation learners.

7. The Free Coaching Camp run by the Mission actually has reduced the dropout rates in the neighbouring schools.

8. Fully free Hostels under the Mission proved the inclusivity of nature of the educational intuitions and ensured education for both boys and girls from the deep interiors.

9. The Mission is bringing education to the students in spite of the extremely poor communication condition throughout its service-area of 4000 sq. km.

10. Where even Government mechanisms find difficulties due to the nature of the Naxalite–Maoist insurgency, the tribal people especially students of Abujhmarh can only hope comprehensive and fruitful education under the Mission.