

**A study of impact of ashram schools on development
of nomadic tribal community in Kolhapur
district (1999 - 2009)**

**A thesis submitted to
Tilak Maharashtra Vidyapeeth, Pune**

**For the Degree of
Doctor of Philosophy (Ph. D.)**

In

Social Work Subject

Under the Board of Social Work Studies

Submitted By

Miss. Sonal Vilas Mangal

Under the Guidance of

**Dr. Devanand V. Shinde
Professor Karve Institute of Social service, Pune.**

August 2017

DECLARATION

I hereby declare that the thesis entitled "**A Study of Impact of Ashram Schools on Development of Nomadic Tribal Community in Kolhapur District (1999 - 2009)**" completed and written by me has not previously formed the basis for the award of any Degree of other similar title upon me of this or any other University or examining body.

Place: Pune

Date :

Researcher

(Miss. Sonal Vilas Mangal)

CERTIFICATE

This is to certified that thesis entitled "**A Study of Impact of Ashram Schools on Development of Nomadic Tribal Community in Kolhapur District (1999 - 2009)**" which is being submitted herewith for the award of the Degree of Vidyavachaspati (Ph. D.) in Social Work of Tilak Maharashtra University, Pune is the result of original research work completed by **Miss. Sonal Vilas Mangal** under my supervision and guidance. To the best of my knowledge and belief the work incorporated in this thesis has not formed the basis for the award of any Degree or similar title of this or any other University of examining body upon her.

Place : Pune

Date :

Research Guide

(Dr. Devanand V. Shinde)

ACKNOWLEDGEMENT

It is my first duty to notice the name Late Dr. B. S. Ghatage who inspired for this research. His guidance created zeal in me to do the research work. He inspired me for choosing the research subject related to social work.

The researcher will be thankful to Tilak Maharashtra University, Pune for giving an opportunity to research work. The researcher thanks Dr. Devanand V. Shinde who guided valuable for the present research. He gave the confidence to complete this work. He has a lion's share in the researcher's work and it is possible with the guidance of him.

University Grant Commission chose the researcher for Rajiv Gandhi National Fellowship. That is why, researcher got economical help to complete the present research work, so the researcher thanks University Grant Commission.

The researcher thanks the Social Justice Department's officers and staff because I could get information of the Secondary Ashram Schools with their permission. So, I could complete the present research work.

I thank the voluntary institution runners of secondary Ashram Schools and Superintendent, Head Masters, Teaching and Non - teaching staff for their valuable cooperation. I am also thankful of secondary Ashram Schools students for their valuable response.

I thank the Libraries for providing reference material and the books which indirectly helped the researcher. The Libraries which availed the rare books for the research work, Dr. Balasaheb Khardekar Library, Shivaji University, Pune University library and Karveer Nagar Vachanalay Kolhapur.

I thank my family members - mother Mrs. Alka Vilas Mangal and father Mr. Vilas Maruti Mangal, brother Pradeep and Vishal, my sister in law Vaishali and Shubhangi and My sister Rupali and brother in law Mr. Anand Aiwale. I am very much thankful to my in laws family members - mother in law Mrs. Yashoda Tukaram Devkule, father in law Mr. Tukaram Govind Devkule and my husband Mr. Amit Tukaram Devkule for their important and valuable mental and emotional support.

I thank my well-wishers who supported, inspired me for the present research work.

Place : Pune

Researcher

Date :

(Miss. Sonal Vilas Mangal)

INTRODUCTION

A) VJNT (*Vimukt Jati Bhatkya Jamati*) - Background

B) Ashram School - At glance

The Company government ended in 1757 after the war of Plassey and British rule started in India. British became the ruler of our country. They concentrated on the trade so the social arrangement collapsed of India. The thieves, criminals started to get benefit of the present situation. The people of the country were harassed, so they complained against the criminals. But the government was not stable so, no any solution was found. At last in 1871, the British government passed the Criminal law after special inquiry. Through this law 14 castes were decided the criminal out of 42 castes. The government established the colonies with wire fences for these 14 castes. The criminal caste were tied under the law. The people were harassed in the colonies. The distresses of the people were reached to the then Prime Minister Pandit Jawaharlal Nehru, then seeing the troubles in colonies, he ordered to free the people. The 14 caste were escaped from that date. Such caste which became free from the wire fences were called *Vimukt Jati* (Denotified Tribes). But those 14 caste and other 28 total 42 caste had no their own village for living, not permanent sourced for their livelihood, such castes were got involved in the trouble social, economic and educational difficulty. Till today, these caste are wandering village to village for their livelihood. Such deprived community has created their independent world. They are tied with their traditions and conditions. This community is far away from the development so they are facing the problems of health, education, economic and social.

This community has only one way to overall development that is education. Education is a medium of social change. This community wander here and there so they cannot get education properly. They are socially and economically backward due to illiteracy.

The Maharashtra government has applied more welfare policies for the complete development of *Vimukt Jati Bhatkya Jamati*. The government started the Ashram School for the propaganda of education for the castes from 1953. The voluntary institutions supported the government for giving the education to the

nomadic tribes. Ashram School is run by granted voluntary institution. Such Ashram Schools are as primary, secondary and junior college. The students of these schools are from *Vimukt Jati Bhatkya Jamati*. The free living and free meal are given to the resident students. The School uniform, writing material, books, oil, soap, bed are provided free of cost. Other caste students are also given admission, the students who known as day scholar. But the day scholar students only get education; other facilities are not given to them.

14 primary Ashram School, 8 secondary Ashram School and 1 junior college are running through voluntary institution in Kolhapur district in Maharashtra. For the present research researcher selected 8 secondary Ashram School from Kolhapur district. 1. Secondary Ashram School, Rajputwadi, Taluka Karvir. 2. Secondary Ashram School, Pachgav, Taluka Karvir. 3. Secondary Ashram School, Petwadgav, Taluka Hatkangale. 4. Secondary Ashram School, Hatkangale, Taluka Hatkangale. 5. Secondary Ashram School, Jaishingpur, Taluka Shirol. 6. Secondary Ashram School, Danwad, Taluka Shirol. 7. Bhaveshwari Secondary Ashram School, Chimgav, Taluka Kagal. 8. Styashodhak Prof. Ramesh Dhavre Secondary Ashram School, Kushire, Kagal. The title of the research is "A study of impact of Ashram Schools on development of nomadic tribal community in kohapur district. (1999 - 2009)" The given facilities for the residential students in the Ashram School, the problems of the residential students and the barriers and problems in Ashram School administration are studied in this research as well as the need of social work intervention in the educational field is also studied in this research.

The present research work is arranged into six chapter. Chapter 1. Introduction A) VJNT (*Vimukt Jati Bhatkya Jamati*) - Background B) Ashram School - At Glance. Chapter 2. Review of literature. Chapter 3. Research Methodology. Chapter 4. Kolhapur District - Profile. Chapter 5. A) Data analysis and interpretation B) Hypothesis testing C) School social work intervention need / co- relation and last Chapter 6. Findings and Suggestions.

This research will be helpful for the voluntary institution to run Ashram school as well as other voluntary institution can take inspiration by this research. The researchers who study about Ashram School can research easily with the help of this research. Social workers can guide the *Vimukt Jati Bhatkya Jamati* to get education, due to this research. This work will help the government system to bring such deprived children to the school and arrange various policies and schemes.

A) VJNT(*Vimukt Jati Bhatkya Jamati*) - Background

1.1 The History of VJNT (*Vimukt Jati Bhatkya Jamati*)

The man has lived his life through different steps of development from the creation of the nature. The man was as an ape. He used his front legs as hand and created weapons. In this way, man developed himself and created modern machines and technology. The man is always unsatisfied so, he used the rules of nature for his comfort and developed himself from cave man to computer man.

Security from wild animals and good income in farming with easy work, he used to live stable life with group on the fertile region and bank of rivers. He started to establish the towns having his skills and new technology. The numbers of towns were increased due to the facilities, modern technology and sources of livelihood. But due to lack of place, they attacked on the forest. In the forest, the hunters, cattle guardian used to live. The undeveloped man group who was living in the forest was divided into two parts. One of them used to live in town life using his skills and by begging. Another has to roam in the forest. We see the nomadic tribes in India today; they are groups of the people who search for food, cattle guardian and hunters.¹

The Arya entered in India before nearby 2000 years. The tribes of Arya attacked on India for long time. The Dravid people were living in India before the entrance of Arya. They were very backward. The Arya got benefit of Dravid peoples backwardness. The Arya people entered in the region of seven rivers of Uttar Pradesh. they destroyed old towns for their new cities. They destroyed forests by burning and disturbed adivasi people. These all references are given in the Rigved.

The Arya people lived in Dravidians places for the cattle's which were helpful for living and economic production. They slowly started to spread their living on the fertile regions. But that time Dravid opposed them. In the beginning Arya attacked Dravid lightly. Afterwards, Arya defeated Dravid useful things, cows, horses, crops, farming and lakes and developed their own strength, manpower and wealth.

Actually Dravid people were the original inhabitants but Arya people struggled with them as their enemies. The original Anarya people who used to live in the fertile region of Sindhu and Ganga were known as das, dasyu, ahi, pani, naag, rakshan, asur, kalley, kirat. They were civilized and peaceful. They were farmers, builders of dams, architectures and artists.² It was an injustice of Dravid people. Though they were the kings of nation, they had no sufficient wealth and manpower, They were backward, uncivilized and they had no more manpower so, they could not

face the Arya people. They used to attack the Arya without knowing the Arya people and used to hide in the forest. That's why they used to live near hills and became uncivilized.

Mohenjodaro and Hadappa cities were found on the bank of Sindhu and Ravi river in Uttar Pradesh while digging. The things structure of cities, bathrooms roads found in digging were developed civilization before the Arya. Lack of insufficient sources of security, Arya people demolished Anarya cities with the help of few tribes. There were few dead bodies in Mohenjodaro, Hadappa and the Narmada river ruins. It means that when Arya attacked the cities, the people used to run in forest leaving their possession and Arya used to seize the possessions.³ Dr. Babasaheb Ambedkar says the various Arya tribes were fighting with each other. Victorious tribes used to live there. The defeated tribes were wandering leaving their houses and possessions. They never accepted permanent life such wandering people were called as Parivrajak.⁴

The Arya tribes were not skilful. So, they had not the farmers, potters, artists. So, they used to permit the people who had gone to live in forest by giving them work as slaves for living near or out of village.

1.2 Displacement of Denotified Tribes (*Vimukt Jati*) - Historical Background

The company Government ended in 1757 after the war of Plasi in this period the British rule began in India. British became the ruler of our country. They paid their attention on the trade so, the social arrangement collapsed of India. The thieves, criminals started to get benefit of the present situation. The people of country were harassed, they complained against the criminals. But the government was not stable, so no any solution was found. At last in 1871, the British government passed the criminal tribes act. British government declared 198 nomadic people the criminal. They called criminals whether they make crime or not.⁵

The law was passed in 1871 as *Vimukt Jati* man is criminal by his birth and caste. The assumptions of this law were depended on the role of T. V. Stephen.

1. A man becomes an inborn criminal who is born in a group or a caste because he accepts his father's business.
2. A criminal lives as criminal for his all life because he thinks it is our business, it is our religion.
3. Doing continuous crimes, the person becomes proficient criminal.

Assuming above points, the following things were mentioned in 1871 Criminal Tribes Act.

1. The police officer should enter the names of the declared Criminal Tribes members. The criminal should present before the police officer whenever he called.
2. The criminal must take permission of the police officer for the migration or place changing or being absent from the colony.
3. Due to this law, the government had got an authority to take compulsory pass for migration or leaving any place for the criminal. The criminal will be punished if he did crossing the above rules.⁶

In 1924, criminal tribe's colonization law was passed. Declared criminal tribes were kept in the wire fences.⁷ To become secure society and to punish the criminal, with the help of law, the government kept 14 castes in the wire fences establishing colonies in Pune, Baramati, Aurangabad, Jejuri, Solapur, Chinchwad. Those 14 castes were as following 1. Berad 2. Bester 3. Bhamta. 4. Kaikadi 5. Kanjarbhat, 6. Katabu 7. Banjara 8. Pardhi 9. Rajpardhi. 10. Pajput bhamta. 11. Ramoshi, 12. Wadar 13. Waghari 14. Chhapparband. The law fixed, they were criminals. Such colonies were of barb wires circles one in another one. At the centre, arrant criminal families were kept. Next was the less arrant criminal families kept. It was the structure of the colony. Without the government permission no one live colony.⁸ The people of this caste were counted in morning for leaving out and in evening for coming in. They were harassed in the colonies. They were under observation of police for day and night. They were banned for using economical source. So, those castes became poor. The law finished the opportunity of living life with work. The permanent society also decided those castes criminal. They beard the cruelty of law. Police used the law as a weapon for those caste. The local villagers also denied to mention such tribes in their society.

To give well education to the criminal tribe's children, the change was taken place in the law in 1890. Such children should learn leaving away from their parents, this thought was done. Settlement centre should be started in India was suggested in 1919. According that 1. Facility of education for children away from their parents. 2. Creation of new industrial colonies. 3. Availability of land for cultivation. 4. Facility for such tribes people as untrained workers.⁹ The government started the

schools in colonies of compulsory education such schools used to provide technical education like processing, carpenter, tailoring.¹⁰

1.3 Educational Situation in Colonies

Laxman Mane has described the critical study of *Vimukt Jati* in Maharashtra in his book *Vimuktayan*. He studied the educational situation very keenly of *Vimukt Jati* in colony.

He got the following things

1. The compulsory education was must for 5 to 15 year old children in settlement and free colony. Because of it the ratio of school going children was more than 240 children out of 1000 population.
2. The children were very particular in the study and extracurricular activities when the schools started.
3. The settlement schools have proved that such children can progress more than other caste in discipline, creativity and sports.
4. These tribes children have inborn skills of playing hockey, cricket, football and athletics.
5. These tribes have good interest in drawing and technical education.¹¹ The children were given the chance to develop their natural skills in the settlement. Such people used to play football very well. This opinion is given by W.H. B. Starta.¹²

The British returned their country in 1947. The elected representatives administered the country. The shackles were relaxed of colonies. The people of colony understood. They got new inspiration. They told their pains in colony to the chief Minister and Prime Minister. Then the Prime minister promised to visit the colony of Solapur. The first session of criminal tribes of all India level was held on 11th April 1960 in Solapur. Seeing the position the Prime Minister order the chief Minister of Maharashtra to free them. They were freed from that day so, they were called *Vimukt*. The freed people from the colony became unstable. Again 14 + 28 total 42 *Vimukt Jati Bhatkya Jamati* remained wandering for food. They are living unstable life till today.¹³

The British Minister broke the wires to free them but they were pushed in slavery. The British government had given them facility for employment.¹⁴ One thing is clear that these tribes are hundred milled away from progress.

Christi Muktisena institution has helped for rehabilitation of these tribes. This institution focuses on reformation not to punish the criminals. There were 33 colonies under observation of muktisena in 1923.¹⁵ The government took responsibility to run 54 colonies in Mumbai region. Mumbai government opposed missionary means Muktisenas administration on 12th June 1939 due to following reasons.

1. Muktisena compelled the syllabus depended upon Bible in settlement.
2. Muktisena activists used to discriminate between Christi and other, The special facilities were given the *Vimukt* people who accepted Christi religion.
3. Such situation used to be seen in every settlement. An example is given in the government report in settlement in Hubli.
4. The propaganda of Christian religion was done through expenditure of settlement.
5. Rs. 5000/- were collected in mission account from settlement in 1934-35.
6. Per year Rs. 300/- used to be given to an American mission.¹⁶

For these reasons, Mumbai government opposed administration of settlement to the Muktisena. So, Mumbai government appointed their officers to work for colonization of criminal tribes.

1.4 Indian Society Arrangement

The society is a group of people when they come together for every person's security and well of all with sense of unity.¹⁷ The sociologists define as above of Society word. Indian society is an ancient established from nearby five thousand year very complicated and impossible to discover easily.¹⁸ Indian society is a combination of races, religions, castes, language, thoughts and traditions, it is a cultural country. Other cultures were destroyed but Indian culture has developed day by day.¹⁹

Caste is an inseparable factor of Indian culture. Indian society is made of more religions, but it is divided into more caste. Every caste has its independent existence. Every person of the caste thinks his caste is superior to other caste. The Indian social structure is depended on castes. Indian society is divided into hundreds of castes and sub castes. The caste is determined by the man's birth. So, there is no unity in Indian society. Everybody wants to uplift his caste not his nation, that's why unity is finished and there is discrimination.

Indian society has depended on the four original castes - Brahman, Kshtriya, Vaishya, Shudra. There is inequality in the nation because of caste. Dr. Babasaheb

Ambedkar has told that the four original caste systems is a building without ladder. In the first layer there is Brahman, Kshatriya in the second layer Vaishya in the third and at the last Shudra. The higher society is Brahman and Shudra is low. Every caste has its own shackle. So, there is difference in various caste.

The man's dignity is decided by his caste. The man cannot leave his caste from his birth to death. The caste is superior to his work. The higher caste layer people were superior and the man of low caste is inferior. The caste is a big barrier in the Indian social revolving. Every caste follows their traditions for their professions. So, there are barriers to develop the nation.

Indian society is depended on caste arrangement. There was a rule to work every person of their castes. There were shackles on every caste.²⁰ Before independence of India, the village used to depend directly on twelve village public servant that is Balutedar jati and eighteen Alutedar jati.²¹ It was decided that the every caste had to do its given work. Due to this reason, there was no progress of the society.

Every caste used to provide caste wise productions to the village for example, cobbler which was one of the twelve village servant had to do work of animal skins things. A Smith used to prepare equipment for farming. Potter prepared soil utensils. The barber had to shave people and animals. These castes started to give services to the village and they used to get grains, clothes from village for their livelihood. The eighteen Alutedar used to provide services and productions. Shimpi, Mali, Tamboli, Teli the castes are mentioned in it.

The village used to run with the help of others. But all castes couldn't live together happily in the same village. They had their different temples, businesses. So, they used to live separately. The untouchable castes had to live out of the village.

1.5 VJNT (*Vimukt Jati Bhatkya Jamati*)

The village work has run depending on the caste arrangement. But we can see the different world of VJNT (*Vimukt Jati Bhatkya Jamati*) out of the circumference of the village work. These castes are wandering for their livelihood. 42 castes tribes are there of VJNT (*Vimukt Jati Bhatkya Jamati*) in Maharashtra. These castes have sustained their existence living away from the village with their traditions independently. These castes have no place for the shelter so, they wander for livelihood. As village system VJNT (*Vimukt Jati Bhatkya Jamati*) have also

superiority and inferiority layer. Every tribe has different tradition, style, language and living. Their speaking, jewellery, dressing, Gods, birth rites, wedding, funeral rites are different.

VJNT (*Vimukt Jati Bhatkya Jamati*) were not mentioned in village work but their livelihood was depended on village work. This community used to get income through traditional sports, entertaining village, providing some things to village, begging, sometimes stealing from the people.

VJNT (*Vimukt Jati Bhatkya Jamati*) were not permitted to live any village for long time because of their criminal background. So, they had to wander village to village for livelihood.

The village people used to think the wandering people are foreigners, unknown or thieves. Sometimes they were treated as criminal. So they couldn't stable anywhere.²²

VJNT (*Vimukt Jati Bhatkya Jamati*) were connected to the village only for living. These people used to come to village to show the entertainment of animals. The villagers accepted only their arts and skills, they didn't accept VJNT people. They were kept deprive for all time. Kaikadi people used to prepare thing from the thick bamboo to sell the villagers. The smith used to provide equipment's for farming cultivation. These caste and tribes were living their life with the help of villagers. The villagers took benefit of such tribes people but they didn't treat them as human. So, these people used to migrate another village for the livelihood.

These people have not their own house, land and village. But they live today keeping their existence in the nation.²³ They have not their own existence. So, their life became very complicated with social, economic and educational problems.

The villagers have treated VJNT (*Vimukt Jati Bhatkya Jamati*) people as beggars, thieves. They have created their own culture. They are away from permanent society. They have tied up themselves for their happiness.

The numbers of wandering people are increasing. Wandering community lives here and there in Maharashtra in distress. Their groups live out of the village in hill, unfertile land. They have different traditions, Gods and temples. The same things there for every tribe that is wandering.²⁴

1.6 Creation / Definition of Caste System

Caste may be created to stable society for unstable. Dr. Ghurye has noticed 3 original castes. But such castes are not given. There were no laws for weddings. The groups of people left the big groups and slowly these small groups may be converted in to castes.²⁵ In this way the castes were created.

But it is very difficult to define 'caste'. Some philosophers couldn't define caste. But somebody tried to define according their nature, features and working methods. Some definitions are as following.

1. Sir Harbart Risley

Caste is "a collection of families to groups of families bearing a common name claiming a common descent from a mythical ancestor, human or divine professing to follow the same hereditary calling and is regarded by those who are competent to give an opinion as forming a single homogeneous community.

2. Dr. Shirdhar Vyanktesh Kethkar

Caste is a social group having two characteristics

1. Membership is confined to those who are born of members and includes all persons so born.
2. The members are forbidden by an inexorable social how to marry outside the caste.²⁶

3. Dr. Mujumdar and Madan

Caste is a closed group.

4. C. H. Kule

When a group is fixed on hereditary, that group is called a caste.²⁷

5. Baba Maharaj Satarkar

Caste is a cheating word. "Caste is thing which never goes from our mind"²⁸

1.7 Definition of VJNT (*Vimukt Jati Bhatkya Jamati*)

It is difficult to define VJNT (*Vimukt Jati Bhatkya Jamati*) community. Nomad means a person who does not stop on place.

'Nomad' is a word prepared from Greek word 'Nemo'. Nemo means cattle guardian. The people used to keep cattle and wander one place to another place with cattle's are called Nomads.²⁹

The definition of nomad is given in the Indian Science Dictionary as follows "The people who wander for business for livelihood or finding of livelihood resources are called Nomads."³⁰

Ramnath Chavan has defined 'Nomad' "A group of people wander village to village for livelihood begging or showing traditional arts and is found in Maharashtra from a lot of years living by various caste tribes names called Nomadic."³¹

Ramnath Chavan opines in his book 'Jati and Jamati' "The people who could not exist in the village and could not stable out of the village but they did their livelihood with the help of village people and become inseparable part of caste system are called Nomadic and freed"³²

Dr. Nagnath Kadam opines in his book 'Maharashatil Bhataka Samaj and Sahitya' "A group of people who has no name to tell, has no home, has not permanent income source as land, deprived and wanders for food, lives on begging and their arts, lives in Maharashtra by caste tribes names is called Nomads "³³

T. N. Atre has called the pedlars to the nomads in his book 'Gaongada' of year 1915. He called Bichhayati to the people who beg for grain in harvest time. The pedlars wander without their traditions are called Uplani.³⁴

There were 42 nomadic caste in the British rule period. 14 castes were declared criminal by law out of 42 kept in the wire fences. The 14 castes were freed from the wire fences and they were called *Vimukt Jati* after getting independence. Nomadic tribes 28 and Denotified tribes (*Vimukt Jati*) 14 totally 42 castes tribes were not rehabilitated and could not get permanent income source as land, they are wandering for food. Such deprived community is called VJNT (*Vimukt Jati Bhatkya Jamati*).

There are main three groups of original *Vimukt Jati*

1. The tribes live in the thick forest from thousands years away from human culture. e.g. Santhal, Bhilla, Koraku, Kolam, Gond etc.
2. The tribes which begged or used their skills for livelihood after destroying their dwelling places. e.g. Kaikadi, Makadwale, Garudi, Gopal, Chitrarathi, Joshi, Paradhi, Kanjarbhat etc.
3. The tribes living with caste system but out of village. e.g. Ramoshi, Berad, Wadar, Ghisadi, Gondhali etc.³⁵

The first group is not mentioned out of above groups in Maharashtra. The rest of the *Vimukt Jati* has two groups. The first is the migrated tribes from North e.g.

Pardhi, Kanjarbhat, Rajput Bhamta, Chhapparband, Waghari, Banjara etc. They have fair complexion. Their speaking language a mixture of Hindi, Gujrathi, Marwadi, Rajsthani. The second is migrated from the south e.g. Wadar, Kaikadi, Takari, Katabu, Manggarudi, Ramoshi, Berad. They have wheat complexion or blackish. They have a mixing language of Telgu, Kannada, Tamil. According their language, they are known as tribes from south.

1.8 Developed Stage of VJNT (*Vimukt Jati Bhatkya Jamati*)

The ancient society was wondering because they had not travelling attitude but the wealth was cattle's. Cattles were original nomads.³⁶

The primary state of nomads was 'food searching nomads' while they were developing.³⁷ They used to depend upon natural source wealth for livelihood. They used to eat fruits and roots for living. After some period, the man got a skill of preparing weapon. The wood, metal was used for preparing weapons. Which was helpful for self - defence and hunting of animals. The meat of animals was used as food in this way, they developed themselves as hunter nomads.

Hunter nomads understood the benefit of animals. They started to use animals for growing their production. They used to get milk from buffaloes and caws, wool from goats and horse and camel used for travelling. They used to take care the cattle's so they were known as pasture land nomads.³⁸ They used to cultivate farm. There was grown in animals. They started to sell animals. At the last, animal seller nomads became the commercial dealer nomads.³⁹

After the farming search, nomads became stable. They used cattle's for livelihood. They used to get production from cattle's. Such nomads were known as producer nomads.⁴⁰ They used to give service through the business to people so they were known as service work nomads. They entertained the people by their inborn skill so they were known as entertainment nomads.

1.9 Classification of VJNT (*Vimukt Jati Bhatkya Jamati*)

VJNT (*Vimukt Jati Bhatkya Jamati*) life was unstable so they have different income sources. According to the position these tribes are classified as follows.

1. Wandering tribes for food collection
2. Animal husbandry tribes
3. Tribes being in small scaled business

4. Beggar tribes
5. Tribes of living traditional nomadic life⁴¹

VJNT (*Vimukt Jati Bhatkya Jamati*) community wanders from one place to another place for livelihood. The various philosophers have classified VJNT (*Vimukt Jati Bhatkya Jamati*) by their characteristics.

Laxmanshashtri Joshi has classified VJNT (*Vimukt Jati Bhatkya Jamati*) by their business.

1. Creator workers
2. Service Industry workers
3. Entertainers⁴²

1. Creator workers

This community lives on cattle's. Getting milk from cow and buffalo's, Selling cattle's, Wool from goat etc. The business depending on cattle's. So they would find pastures for grazing.

2. Service industry workers

The nomads work for providing services to the permanent society. They work as selling medicine. Sharpening weapons as knife, scissors, smiths work. They buy cheap grains and other things and they sell them increasing prizes on other places. They get benefit this way.

3. Entertainers

The casts mentioned in this group which entertained the permanent society. e.g. Garudi showing game of snakes, Nandiwale showing bullocks game, Dombari showing various skills, Joshi predicting the people, Vasudev etc. are mentioned in this group.

Beckon has classified the nomads in Prabhakar Mandes 'Gavgadyabaher' book in 1954.

1. Nomads: Caste always wanders
2. Semi nomads: live somewhere permanent life and wander for some period in month.⁴³

The classification of nomads is given in encyclopaedia is as follows

1. Hunters Nomads
2. Animal Husbandry caste
3. Depending on farming nomad caste.⁴⁴

Shree. V. Raghawayya has giving the caste come in nomadic tribes.

1. Living with collecting food nomads
2. Wandering nomads for keeping cattle's e.g. Dhangar
3. Doing small scales business nomad
4. Beggar nomads. e.g. Gosavi, Bairagi
5. Entertainer nomads e.g. Garudi, Dombari, Bahurupi, Nandiwale
6. Living on people sympathy nomad⁴⁵

Raghwayya has classified VJNT as follows

1. Tribes living traditional wandering life
2. Animal husbandry tribes
3. Seasonable nomads
4. Criminal nomadic tribes
5. Beggar nomads⁴⁶

Narendrarao has classified VJNT as follows

1. Castes who have to wander for food
2. Castes wandering to search business
3. Professional nomads, entertainer, criminal and migrated nomads.

The philosophers classified the tribes with the help of following points

1. Kind of peddler
2. Economical life
3. Philosophical principals

According to this thing the classification of VJNT is as follows

1. Semi nomads
2. Cattle guardian nomads
3. Professional nomads
4. Service provider nomads
5. Other nomad tribes⁴⁷

There are total 42 VJNT (*Vimukt jati Bhatkya jamati/* Denotified tribes Nomadic tribes). Out of them, 14 are Denotified tribes (*Vimukt jati*) and 28 are nomadic tribes (*Bhatkya jamati*).⁴⁸ The classification of tribes are as following

1. Huntsman tribes - Phasephardi, Shikalgar, Vaidu etc.
2. Cattle guardian tribes - Gopal, Golla, Mairal, Dangat etc.
3. Entertainers tribes - Kohalti, Sapgarudi etc.

4. Prophecy teller and beggar tribes - Tirmali Mendhagi, Kudmude Joshi, Damruwale, Vasudev etc.
5. Various business - Kaikadi, Vadar, Banjara, Beldar etc.
6. Caste doing religious rites of God - Gondhali, Waghe etc.
7. Panthiya Magate - Dasmami, Namjoshi, Nathgosavi, Lawangi gosavi etc.
8. Caste Magate - Dakkalwar, Rayrand etc.

Shankarrao Kharat has classified VJNT community in nomads and semi nomads.

Some tribes are wandering village to village. These are as Pardhi, Phasepardhi, Nandiwale, Makadwale, Vaidu, Manggarudi, Dombari. There are some seasonable tribes wanders to villages in the winter, summer session for livelihood. These are semi tribes as Wadar, Gosavi, Kohalti, Kaikadi and Banjara.⁴⁹

There are nomads and seminomad tribes due to their wandering. But the problems of rehabilitation of these groups are same.

Prof. Ramnath Chavan has given following reasons for VJNT wandering.

1. Natural Disasters
2. War and War like situation
3. Trade and Occupation
4. Social and religious ex communication⁵⁰

Dr. Suryanarayan Ransutre has given different reasons for VJNT wandering. He opines the tribes which is used to prepare weapons in the Akbar period, Could not get work for livelihood so they spared in another region of the nation.⁵¹

1.10 Characteristics of VJNT(*Vimukt Jati Bhatkya Jamati*)

1. No place in caste system of village system

There is no place to VJNT(*Vimukt Jati Bhatkya Jamati*) in the four original caste in the village system. There is no place VJNT(*Vimukt Jati Bhatkya Jamati*) also out of the village. They are not mentioned in the village works, cast system, Hence this tribes are remained *Avarn*.⁵²

2. Wandering for livelihood

Every caste which is existed in the installed village has traditional business and income source. But this VJNT(*Vimukt Jati Bhatkya Jamati*) have no place in the village, so they do not have any traditional income sources. They live on the sympathy of villagers. These castes are found as serving, entertaining, predicting of

the permanent society. As well as they do not have stable shelter, they wander from village to village for living.

3. Own special confidential and code language

Every tribe and sub tribe of VJNT(*Vimukt Jati Bhatkya Jamati*) has its own special confidential and code language. Every tribe has less population. They use confidential and code language to communicate. Their daily life depends upon such language. They use code language to keep their trade's confidential form permanent society. This code language transferred from generation to generation orally.

4. Justice system - Jatpanchayat

The justice system of VJNT(*Vimukt Jati Bhatkya Jamati*) is 'Jatpanchayat'. Jatpanchayat influence on every tribe and its sub tribe. They have respect about Jatpanchayat. Jatpanchayat has its strict laws; nobody can dare to violate the laws. If anybody violates, he is punished very cruelly. Nobody can marry out of his caste. If anybody does this he is punished as burning with heated golden bar or with hot water or hot bronze coin.⁵³

5. Faith in God

Due to wandering life, VJNT live out of the village for their livelihood with open insecure life. So, they have very much faith in God. They have feeling as God will keep secure to their family and hut. Their God will save them from any natural disaster as heat, wind, rain, storm, illness etc. There are God flags before their huts.

6. Superstitious

VJNT(*Vimukt Jati Bhatkya Jamati*) living in insecure and the influence of God is on them. This feeling helps for superstition. An ill person is taken to the temple, not to the doctor. The sacred ash is applied to the sick person. Goats are killed for God, the superstitions are got into their deep mind, it is very difficult to take them out from it.

7. Influence of old custom and tradition

VJNT(*Vimukt Jati Bhatkya Jamati*) life is dependent upon tradition. Nobody is ready to violate. Their life is full of bad tradition as birth and death. The people fear to violate the bad tradition. The youngsters oppose the tradition. But they cannot succeed.

8. Fruitless pride of tribe's superiority

Every caste and sub caste has pride for its caste. They suppose their caste is superior. They have legends of their castes. The legends are transferred orally to the next generation. They have pride about their caste. As Ramoshi calls themselves

Ramvanshi. There is a legend for it. Bharat went to meet his brother lord Ram in the forest. While returning Bharat took the people who would live in forest to Ayodhya. He visited them to Ram, when Ram come to Ayodhya. Ram appointed them the security guard of the village and he permitted them to be called as Ramvanshi.⁵⁴

9. Marriage method

Every caste or sub caste compels its members to marry within its own group. Weddings are decided applying kumkum to the pregnant women stomach. Child marriage is taken place here and it is the tradition of VJNT. The sister demands her brothers' first daughter as her daughter in law in her brothers marriage in Berad community.⁵⁵ The marriage method are new according the caste. Wedding ceremony runs for 3 to 7 days in Kaikadi community. To provide wine and banquet to the guest in wedding ceremony is a traditional method. Wine is a must in weedings.⁵⁶ If widow keeps relation with other men, she was punished to be burnt.⁵⁷

10. Inborn criminal

Criminal Tribes Act was passed in 1871. According to the act, British government decided 198 nomads criminal in India. They were known as criminals.⁵⁸ Every child was going to be born as a criminal. The permanent society did not treat them of humanity.

11. Mentality of compassion

The permanent society never mentioned these caste and tribes in the flow. These tribes have been regarded as entertainer, giving service to the permanent society. So, these tribes beg today. They beg for stomach, sometimes they beg by Gods names. This is the mentality of the community. So, there is no progress of this community.

12. Rites of birth and death

Every caste does all rites from birth to death according to their tradition. Every rite has variety and novelties. Their rites are more different than the permanent society.

13. Feeling of unity

VJNT(*Vimukt Jati Bhatkya Jamati*) migrate continuously for their livelihood. Coming together, some families live openly where they get any source of livelihood. Due to insecure life, they have feeling of unity. To help in difficulty is a feature of this caste. Due to wandering, they have developed the feeling of unity.

14. Oral tradition

VJNT(*Vimukt Jati Bhatkya Jamati*) are illiterate. So, every caste has kept their methods traditions orally. Their traditions are not in written script. Legends, birth rites, marriage method, death rites are full of varieties. These traditions are transferred for one generation to the next generation orally and they are nourished.

15. Impact of modernization and industrialisation

VJNT(*Vimukt Jati Bhatkya Jamati*) are struggling for their existence, due to increasing modernization and industrialisation. Villages are changed. The needs of villages are changed. Villages do not need the traditional arts, skills of these caste tribes. The skills are now out-dated due to modernisation. So, those caste tribes are going to the city area. It is difficult to live there because they are illiterate and lack of modern skills. So, these tribes cannot mention anywhere. This time, they live on the side of roads, in huts, under the pool. They are begging, collecting plastic and living very poor life.

16. Tendency of wandering

VJNT(*Vimukt Jati Bhatkya Jamati*) have developed tendency of wandering. So, there life is unstable. Some tribes get satisfied in wandering. They are not ready to change with life. There are nomads wandering with groups and wandering lonely.⁵⁹ Permanent society should mention them with themselves today.

1.11 Occupations of VJNT in Maharashtra

Occupations of VJNT in Maharashtra are as following -

1. Hunting, 2. Keeping cattle's, 3. Entertaining with traditional arts, 4. Predicting, 5. Begging on God's name, 6. Begging home to home, 7. Religious rites, 8. Working as labour.⁶⁰

1.12 Festivals of VJNT in Maharashtra

Festivals of VJNT in Maharashtra are as following -

1. Nagpanchami, 2. Mahashivratri, 3. Dassera, 4. Navaratra Utsav, 5. Aashadhi, 6. Khandoba Fair, 7. Khandoba 8. Pitrapandharwada 9. Fair of Mahadev, 10. Rangpanchami, 11. Chaitramas, 12. Champashashthi, 13. Festivals of Gods, 14. Ramjaan Eid, 15. Moharam, 16. Fair of madhi (festival of Kanifnath), 17. Holi.⁶¹

1.13 Living

VJNT(*Vimukt Jati Bhatkya Jamati*) wander continuously from one village to another for livelihood. They live where they get work. They take with them their family, horses, donkeys, dogs, goats, hens while migration. They live out of the village making tents of clothes. Men do their occupation as entertaining, showing arts.

Women also help their family by selling useful things in the villages e.g. combs, pins etc. The elder children keep the younger and watch cattle's and tents. Sometimes they help their parents. Such families fill their stomach, sometime they starve. In short, these communities live in poverty.

Due to insecure life, they believe in God. They think only God can help them in difficulty. They follow superstitions due to ignorance. Jatpanchayat makes these tribes weak. They cannot fulfil the fundamental needs as food, cloth, shelter, health and education.⁶² They live dirty life. They do not take bath daily. They cannot get sufficient clothes. VJNT live their life as they are deprived.⁶³

1.14 Cultural Life

There are various castes in tribes of VJNT which have artists. But their art has no scope. Gondhali people has an art, they show it in the wedding ceremony. But it has not independent stage.

Gopal, Domabri do some exercises. Berad are very strong and run very fast. It is the natural gift but lack of education, they cannot participate any sports competition. They exercise as walking on a rope, raise a pole on teeth, throwing fire from mouth, keeping a big stone on chest, but they cannot get well remuneration of their skill. They cannot fill their stomach through these dangerous arts.

These castes make plays with bullock, bear, monkey and snake. New generation of these castes neglect this occupation. The government also banned such occupations. Bahurupi, Gondhali, Waghya - Murli are finding new ways for income leaving the traditional occupations.

That's why, their cultural life is going to destroy. But if everybody tries to raise their cultural life, they will help to strengthen the nation.

1.15 Economical Position

VJNT(*Vimukt Jati Bhatkya Jamati*) life is unstable so, they do not have permanent income secure. Due to wandering, they accept any occupation for getting

income. Because of migration and wandering they do not have their own records as birth - death records, caste certificate etc. They do not have documents of government records, so, they cannot get loans from banks. That's why, they cannot start any new occupation. They have no capital, so, they cannot invest in new business. Being illiterate, they cannot get information of new government welfare policies.

They are poor, so they believe in superstitions. If any patient is there, he/she is taken to the Devarshi, a pilgrim of God. Instead of medical treatment, cocks and goats are given to the God. There is banquet and wine in marriage ceremony. Fairs are celebrated and for this they take loans.

Jatpanchayat dominates this community and Jatpanchayat having its strict rules. Thousand rupees are fined to the criminals. The criminal's pays the penalty by taking loan.

Doing traditional occupation, they live their life. They entertain the permanent society. If animal is injured or died while playing, the loss is not paid by the government. The person has to bear the loss. If they cannot get income through their traditional occupations, they start to steal things. Some people do illegal occupation e.g. making wine. When the police catch them, the all family destroys. Due to above reasons, VJNT are living poverty.

1.16 Social Position

VJNT(*Vimukt Jati Bhatkya Jamati*) social position means an empire of poverty, ignorance, illiteracy, addiction, pride for castes superiority, domination of Jatpanchayat, blot of criminality.

Supposing criminal to these castes they cannot progress themselves. So, their social position decreased.⁶⁴ After the theft in the village, police would arrest them first. Being criminal caste, nobody would treat them with well manners. They were denied by everyone. The police would prepare their record. After migration they should show the certificate to the Police Patil. Without certificate, there was no entry in the village.⁶⁵

Due to wandering, there is no education. They could not understand the benefit of the education. So, they live away from education, being illiterate. Due to illiterate, they believe in superstition.

Economical position is very dangerous because their traditional income sources are very less. Every age group has addiction. Everybody wastes time to tell

the superiority of his own caste. Jatpanchayat dominate the VJNT. Due to strict rules and cruel punishments, the development of the community is stopped. They live their live with pain, distress, poverty and tears only.

1.17 Jatpachayat

Jatpachayat is regarded the justice system of VJNT. They live their life under the influence of jatpanchayat.⁶⁶ Jatpachayat head has been given the names as Panch, Talage, Patil, Naik, Karbhari. The 4 - 5 experienced person help the head of Jatpachayat of the same caste. They are known as the directors of Jatpachayat. Jatpachayat head as the status of the Judge. The Criminal has to accept the justice given by panch. If they do not get satisfaction on the justice, they can appeal in the high court. VJNT(*Vimukt Jati Bhatkya Jamati*) high court is regarded the 'Madhi' in Ahemdnager district. But the criminal must accept the decision given in the high court.

Quarrel in home, disputes in husband wife, transaction in to occupation, disputes in business, disputes in relatives, kinds of theft, dispute for honour, dispute in marriages these disputed are considered to the Jatpachyat for the justice.

The punishment is given to the criminal as per his crime nature. Sometime punishment are cruel and stronger. e.g. criminal is hanged to the tree upside down.

Penalty is given form 1 paise to 5 thousand rupees. This is on insulting things for such people. Despite it, to excommunicate, to give banquet to the people, to do public work are given as punishment.⁶⁷

The criminal accepts the justice and to undergo the punishment. If he could not complete the punishment, such person and his family is excommunicate by the community. Jatpanchayat is the highest institution of these castes. They have to come before Jatpanchayat to solve their dispute. They do not go to the court.⁶⁸

1.18 The Present Position of VJNT

VJNT(*Vimukt Jati Bhatkya Jamati*) are working about the education. They are learning now. They have accepted new occupation for livelihood changing traditional occupation. They are trying to get stable lifestyle. So, they are getting now domicile certificate, birth - death record, caste certificate. They are established their own businesses with the help of bank.

The literate people have established organisation for awakening. There are some representatives as MLA of VJNT, so, they are mentioned in the government.

The people are taking benefits of government welfare policies. VJNT tribe's children are taking education through Ashram school. All facilities are given free of cost to the children. Of course, it is benefit for the society.

Attempts are taking place to prosper the cultural life of VJNT. The stage is given to the VJNT artists. Their arts, skills are shown to the permanent society through various media.

The health camps are held for family. Planning through health centre for awaking the community. The guidance is given for how superstitions are harmful and we should leave them. In this way, VJNT people are living their life today.⁶⁹

In the above part of this chapter is about the VJNT community. The next part of this chapter reveal the information about Ashram School for VJNT community children.

B) Ashram School - At glance

1.19 Factors in Formal Education

Education has two types 1. Formal Education, 2. Informal Education

Educational institutes, mediums of education, sources of education process are important in formal education. Formal education is given through schools, colleges and other educational institutes.

Student, teaches and educational institute are the important factors in the modern formal educational system. Analysis for educational position of VJNT children will be done paying attention of the above important three factors.

Educational institutes are the important aspect to attract the students towards education. All credit goes to Christi religion propagandist who started modern formal education in VJNT. The propagandist started formal education where VJNT used to live.

After consideration of social and cultural life of VJNT, the Christi religion propagandist started to give formal education. Education is an effective medium for VJNT community development. But due to illiteracy, they are backward.

1.20 Responsible Reason for Illiteracy in Community

1.20.1 Social Reasons: - Social factor is very important in VJNT. The people of VJNT kept their children away from the education because they think that children would be rude, be away from their society due to education. Superstition is laid in their mind celebrating fairs, cutting cock and goats for God are their favorite traditional work.⁷⁰ These are the obstacles to take education.

1.20.2 Economic Reasons: - VJNT People are economically backward. Children of this community help their parents for hard working. Dr. Ambedkar describes their economical position, if children go to school the income source stops from the children, the expenditure for the education has to be endured by the parents. So, the parents live on employment, cannot afford the children's education. The generation to generation is kept away from education.⁷¹

1.21 Educational problems of VJNT

The population of India will be divided as following. Installed society in village, Second Dalit Society out of the village, third society of Adivasi living in cliffs, the fourth wanders for food. This nomad society is regarded as backward caste tribes. Special attempts are being done for their development and education plays important role in it.⁷²

The educational problems of VJNT are following:-

1.21.1 Wandering : VJNT community continuous wander for food. They have unstable living from one village to another. Their life is dependent upon the village system.⁷³ Being continuous unstable, they have a question to admit their children in the school. If the children enrolled any school, they can't live there for long time so, the children can't get education. VJNT children can't even completed primary education though there is low of compulsory education. It is big obstacle in spreading primary education.

1.21.2 Blot of criminality : The blot of criminality low on VJNT was not wiped off after independence. Also, stable society treats them as criminals. The children bear such harassment in the school. Other caste children tease them by their caste and traditions. So, children don't like to go to school.

1.21.3 Poverty : VJNT have poverty for forever. But they think to give opportunity of education to their children. But due to weak economic position, they can't afford the expenditure on education. Children study enthusiastically but when they have to give exam fees, they become disappointed.

1.21.4 Problem of meal : VJNT people live in poverty so, it is very difficult to get two time meal. They can live easily in harvest time doing their occupations but in rainy season the can't get work. They have to starve for something. It makes effects on children's education. Laxman Gaikwad has described his childhood in this autobiography 'Uchalya'. He says that he could not go to school regularly due to his family economical background. They enrol the names of their children in Ashram School because Ashram School provide free meal. If they demand more food in the boarding, they were not given.⁷⁴ They have to face a lot of educational difficulties because of poverty.

1.21.5 Birth certificate : It is impossible to give birth date certificate to children due to their wandering life. So, the children of this community have to face difficulties while taking admission in the school. They can't get admission without birth date certificate. So, this community is far away from the education.

1.21.6 Custom of child - marriage : Child marriage custom is prevalent today in VJNT. Though children want to learn, their parents shackle them in married life. Marriages are more important than children's education for their parents. An example is given about child marriage by a person of Dhangar Community, "We have to care the embryo more than the clothes and food. Kunkoo (a red power) is applied on the pregnant woman's stomach to arrange the marriage."⁷⁵

1.21.7 Jatpanchayat : Domination of Jatpanchayat of this community keeps the society away from education. The famous writer Shankarrao Kharat tells in his autobiography that if anybody wants to send their children to the school, he has to get permission of the Panch.⁷⁶ An example is given of a child of Nandiwala. He passed the S.S.C. Exam. He was offered a job of a teacher. But Jatpanchayat and his parents warned him not to accept job. So, his caste excommunicated him. The caste did not understand the benefit of education. It is told that a person will be slave if he learnt, otherwise he will be the king of land.⁷⁷ Due to this thought they could not progress their community.

VJNT community is spreader in to valley, cliffs and out of the village, they are in poverty. They could not food or clothes. Wandering keeps them away from education. That is why, ignorance, superstitions and poverty exist with them keeping away from education, there is no development.⁷⁸

1.22 Remedies for Improvement of VJNT

VJNT Community is scattered all over Maharashtra. They have come from out of Maharashtra and wander for livelihood. It is difficult to tell their accurate population due to wandering life. VJNT population is 82.67 lakh as per the populations growth rate 1.6% in 2001-2011.⁷⁹ Wandering life, ignorance, superstition, traditional prevalent, influence of customs, traditional occupations kept them away from their progress. The government has planned various educational and other schemes but these schemes have not reached to the people of VJNT, so they could not get benefit of it.

There are various welfare schemes of government for Scheduled Castes, Scheduled Tribes, VJNT in Maharashtra. The governmental welfare schemes of scheduled castes have been taken benefit by this society. Because this society is stable, they have taken the benefit of education. This society has leaders to lead. As well as the people of Scheduled Tribes are found in the particular region, so, the governmental schemes are useful for their development.

But there are VJNT in Maharashtra. They are scattered for livelihood. The people are not organized due to unstable society. The society has no leadership due to lack of education. This society is unorganized. Government should apply welfare schemes for VJNT development.

VJNT are changing according to current position. The government, social activists, social organization, institutes are trying to develop VJNT.

1.23 Government Schemes

VJNT live the life of wandering, So, they face economic, social, educational and health problems. To get all-round development, the need of education is a must today. VJNT, other backward caste and special backward caste welfare directorate are working for educational development of this society. The following educational schemes are applied through VJNT, Other Backward and Special Backward Castes welfare Directorate.

1.23.1 Educational concessions :

1. Scholarship schemes after metric to the students of VJNT, other backward castes and special backward castes.
2. Giving education fee, examination fee to the students of VJNT, OBC and SBC.
3. Rajarshi Shahu Maharaj merit scholarship scheme for the students of VJNT and SBC who have passed SSC examination with good merit and entered in the 11th standard and learning in the 12th std. students.
4. Giving maintenance allowances to the students of VJNT and SBC who are living out of the government hostels but eligible to enter in government hostels.
5. Maintenance allowance to the students of VJNT and SBC learning in the military school.

6. Savitribai Phule scholarship scheme to the girl of VJNT and SBC learning in std. 8th to 10th.
7. Pre matric and Merit scholarship for the students of VJNT and SBC learning in secondary school.
8. Savitribai Phule scholarship scheme for the girls of VJNT and SBC who learn in Std. 5th to 10th.
9. Giving education fee, examination fee to the students of VJNT and SBC who learn in secondary schools.
10. Stipend schemes for the trainees of VJNT and SBC who learn in Industrial Training Institutes.(I.T.I.)
11. Assistant Grant Scheme for the boys - girls primary, secondary and higher secondary Ashram Schools for VJNT and run by voluntary institutes.
12. Junior colleges for VJNT Students.
13. Assistant Grant Scheme to voluntary institutes for running Ashram School.
14. Ashram School Scheme for sugarcane cutter labors children.
15. Giving professional training to the candidates of VJNT and SBC through government Industrial Training Institutes.⁸⁰

1.23.2 Economical upliftment :

The following schemes are applied for the economical upliftment of VJNT.

1. Vehicle Driver Training Scheme (VJNT and SBC)
2. *Kannyadan* Scheme.
3. Grant for voluntary institutes and assistant grant scheme for the VJNT Women's sewing work center institutes.⁸¹

1.23.3 Housing :

1. Carvan Dwelling Reform Scheme.
2. Financial Help Scheme to the Co - Operative Housing Institutes of VJNT and SBC.
3. Yashwantrao Chavan Free Colony Scheme for VJNT.

1.23.4 Other schemes :

Vasantrao Naik Vimukt Jati Bhatakya Jamati Vikas Mahamandal works to avail loan for business to VJNT from year 2003-04. This board applies following schemes.

1. Without Capital loan Scheme
2. 50% grant Scheme

3. Training Scheme
4. Finance Aid Scheme for purchasing the shares of registered Co-operative Institutes.⁸²

The above welfare schemes are implemented by directorate, the assisted grant scheme to the primary, secondary and higher secondary Ashram School which is one of the educational schemes run by voluntary institute is very important for VJNT community children educational development. Due to unstable living, VJNT children can't take education. Being Ashram Schools are residential schools, there is facility of living, food freely and other facilities are given free.

1.24 Ashram School Concept

The word Ashram School is consisted of Ashram and School.

- School: - A place of teaching science, knowledge, an exercise. Temple of education, Learning House, Gymnasium.⁸³
- Ashram: - Cottage, Abode, Hermitage, School, living place of saint.⁸⁴

The concept of Ashram School is cleared with the above words. The concept of Ashram School existed in Gujarat. Thakkar Bappa started Ashram Schools on the Panchmahal hills in Gujarat for the education of VJNT. He succeeded in it. The art, skills of VJNT children were developed through professional training in Ashram Schools. Ashram Schools schemes which are run by such country institutes were implemented in Maharashtra and Bihar first time. Many voluntary institutes of Maharashtra, Gujarat and Orissa took interest in beginning Ashram Schools for VJNT children's education after independence.

Ashram School schemes started from 1953-54 in Maharashtra. Bhimrao Jadhav started the first Ashram School at Lambodi village, Solapur in Maharashtra in 1953. Kisanrao Rathod started the second Ashram School in Mukhed block in this way it was the beginning of giving education to VJNT children.⁸⁵

According to the recommendations of Master Plan Committee, one Ashram School should be opened per 1,000 population of VJNT.⁸⁶

The details are given of this scheme as following.

1.24.1 Name of Scheme :

Grantable Ashram School and Post basic Ashram School of VJNT run by voluntary institutes.⁸⁷

1.24.2 Purpose of scheme :

VJNT (*Vimukt Jati Bhatakya Jamati*) community can't educate their children because of economical backwardness and unstable living. Economical support is given to the voluntary institutes for beginning the Ashram Schools to turn from their unstable living.

1.24.3 Conditions of scheme :

1. Beneficiary boy /girl should be between 6 to 14 years old and be in age of secondary school.
2. They should be of VJNT community.
3. Voluntary institute must be registered with Society Act 1860 and Public Trustee Regulation 1950.⁸⁸

1.24.4 Nature of schemes benefit :

1. Arrangement of free meal and residence is done of VJNT and SBC students.
2. Educational material, books and uniform, blankets are given free of cost to the entered residential students.
3. Grant is given on the following things when \ an instituted of Ashram School gets government permission.
 - A) Salary :100% grant for approved staff.
 - B) Maintenance :The grant of Rs.900 /- is given for per month for the approved residential student for 11 months to primary School and 10 months to Secondary School.
 - C) Building Rent : 75% grant and of the approved rent by public working department.
 - D) Extra Salary Grant : This grant is given 8% out of annual salary of approved staff for the primary Ashram Schools residential student and 12% for the secondary Ashram School.
 - E) Building Grant : According to the availability of the fund Rs.3 lakh for the primary Ashram School and Rs.5 lakh for secondary Ashram School.⁸⁹

1.24.5 General nature of scheme :

Ashram School is a residential school where free living and meal facility is given. The facilities are provided to the students as educational materials, 2 uniforms, meal utensils, bed material, iron bed, soap, coconut oil, tooth powder etc. VJNT

students live in Ashram School as residential, the day scholar students are given the admission as non- residential students. Vocational education is given through Ashram School.⁹⁰

Ashram Schools are as primary Schools and rules of primary education law are applied. The rules about syllabus, text books and examination are as primary schools. But these schools are only for VJNT. The facility of residence and meal is done in Ashram School.⁹¹

At the beginning, the education was given only for the 1st to 7th std. in Ashram School. But it was extended towards 7th std. and till 12th std. increasing rank from 1967-68. Post Basic Ashram School was called to the class towards 7th std. in the beginning; these schools were under the authorities of education department. The Ashram School of Adivasi were merged to the Adivasi Development Department from 1st April 1985. The government took the decision to start Ashram School schemes for Scheduled Castes too from 1996-97 The voluntary institutes run the Ashram School for the children of VJNT and SC. Ashram School (1st to 7th) and post Basic Ashram Schools (8th to 10th) are called as the primary Ashram School and Secondary Ashram School.

The education department had the control of grantable Ashram School at the beginning. But it was given to the Social Welfare department after wards The Social Welfare department has the control of grant for VJNT Ashram School and the Adivasi Development Department has the control of grant for Scheduled Tribes Ashram School.

The Government Education Department had the control of Ashram Schools from 1953-54 to 1974-75. The Social Welfare Department controlled Ashram Schools from 1st April 1975. But the Government Education Department control on educational affairs, inspection of schools and grant implementation - of both Ashram School.⁹²

Generally there are some rules for starting the Ashram Schools. They are following:-

1. The voluntary institutes which demand for Ashram School should be registered at least two years before.
2. There should be no another Ashram Schools in about 10 Kms. distance from where new Ashram School is going to be started.

3. The population of VJNT should be 10,000 on the place where demand is done for Ashram School.
4. The Ashram School should have two class rooms of 15 x 30 at the beginning.
5. The District Planning Development Board has to do provision for new Ashram School and New Post Basic Ashram School.⁹³

1.25 Ashram School Definition

S. K. Sohani has given a definition of Ashram School as following

“Ashram Schools are the schools where the facility of living, food and education is given to the children of under privileged communities, Adivasi, Harijan, VJNT and Scheduled Castes Tribes.”⁹⁴

The definitions of Ashram Schools are given in the first chapter in “Ashram Shala Sanhita” of Maharashtra Government, Adivasi Development Department.

They are following:-

1. Grantable Ashram Schools means the assisted grantable acquired Ashram School run by voluntary institutes who have get the permission of department and proper authorities.
2. Ashram Schools means Government Primary Ashram School, Government Secondary Ashram School or Grantable Primary Ashram School /Grantable Secondary Ashram Schools.
3. Primary Ashram Schools means the primary schools where the general education approved by department is given from std. first to std. eight.
4. Secondary grantable Ashram Schools means the secondary school where the facilities are given to appear the S.S.C. exam or government permitted exam till std.10th
5. Secondary government Ashram School means the secondary Ashram School runs by Adivasi Development Department.
6. Girls Ashram School means any Ashram School which is permitted by proper Authorities and which is grantable or being government and only Girls are admitted.⁹⁵

1.26 Ashram School meaning and nature

Meaning :- “Ashram Schools are the Schools where the facility of living, food and education is given to the children of under privileged communities, Adivasi, Harijan, VJNT and Scheduled Castes Tribes.”⁹⁶

Nature :- Mr. M. D. Saukude has given more information about the nature of Ashram School in his book “Khajagi Ashram Shalla Margdarshika.” That is the Primary Ashram School work according to the old Mumbai Primary Education Regulation 1949. And the Secondary Ashram School work according to Maharashtra State Secondary and Higher Secondary Education Rule.⁹⁷

1.27 The working method of Ashram Schools differs state wise

Concept, purpose and objectives are the same in every state for establishing Ashram Schools. But administration and planning of Ashram School is different in every state. The method of establishing and work of Ashram Schools is different according to the state.

The voluntary institutes run Ashram Schools in Maharashtra and Gujarat. The Government of Adivasi Welfare Department runs Ashram School in another state as Andhra Pradesh, Orissa, Madhya Pradesh and Rajasthan. The Primary, Secondary and Higher Secondary Ashram Schools are available in Maharashtra, Gujarat and Orissa. Ashram Schools gives the secondary stage education in Madhya Pradesh. There is co-education in Ashram Schools of Maharashtra, Gujarat and Andhra Pradesh. But Ashram Schools have been established where girls and boys in Orissa, Rajasthan and Madhya Pradesh learn separately.

1.28 Purpose of establishing Ashram Schools

To give free residence and meal to the VJNT children and to make progress keeping under observation and guidance of proper teachers is the main objective of beginning the Ashram Schools.⁹⁸ An another purpose is that the VJNT Children should take education without any difficulty, and get good civilization through such schools, so, the Ashram Schools have been worked through the voluntary institutes. The voluntary institutes have got a good opportunity of work for VJNT community. The voluntary institutes works for the VJNT children to bring them in to education course giving them free residence, meal, text books, blanket, note books etc.

The voluntary institutes try to give at least stable life for economic and social development, because their previous generation lived as wandering life. The students who take education through Ashram Schools a pillar of our nation, so, Ashram Schools are very important. Dr. Babasaheb Ambedkar has noticed in the paragraph No. 46 of the Indian Constitution that SC. under privileged caste, other castes should be cared and nourished economically. The voluntary institutes have been given the grant for running primary and secondary Ashram Schools.⁹⁹

There are responsible posts in the Ashram Schools as the head master, teachers and superintendent for student's educational, social, physical and mental overall development. Entered students in Ashram Schools are of under privileged group. So, the government has given responsibility on the teacher staff for their education progress.

Being residential students, except summer vacation, Diwali vacation and other holidays, students live in Ashram Schools, so, the teacher staff has the responsibility to make complete development.

The students should be developed physically and culturally. They should develop some virtues as neatness and independence. The atmosphere of Ashram School should be fresh. The garden should be their around the school. Such things should be impressed on the children's mind.¹⁰⁰ Such purpose should be there of Ashram School. The school should be begun with prayer. The students should be prosperous in their future, so, teachers should try to come true such things.

1.29 Need and importance of Ashram Schools

It is very difficult to create awareness about education in illiterate community of VJNT. Their poverty, ignorance, superstitions, addiction are the barriers for getting education. So, the voluntary institutes should lead to work with the government.

The need of Ashram Schools is for educational welfare and upliftment of VJNT community. VJNT can't take education due to their present position. So, they need Ashram Schools for their education. It is not good to keep away this community from education. The Ashram Schools can play their important role for educational and complete development of under privileged society. The children of this community are coming in the educational course due to only Ashram Schools.

Compulsory Primary Education Scheme reached almost all villages of the state. But it was essentials to facilitate of education for VJNT children. Due to poverty

of VJNT people cannot educate their children in regular school, so, there is need of Ashram Schools for VJNTs education development.

The voluntary institutes established primary and secondary Ashram Schools through the government grant for VJNT children. After independence of India, the government started hundreds of Ashram School for VJNT. But after nearby 50 years, very few people of VJNT became literate. To literate new generation of VJNT, Ashram School has a key role.

1.30 Kinds of Ashram Schools of VJNT

Ashram Schools are established for educational development of VJNT there are some kinds of Ashram School. These kinds are according to the particular castes population, educational and economical position. They are following

1.30.1 The Primary Ashram Schools of VJNT

1.30.2 The secondary Ashram Schools of VJNT

1.30.3 Ashram Schools for sugarcane cutting laborers children

1.30.4 Public Schools (*Vidyaniketan*) for VJNT Children

1.30.5 Junior College for VJNT Children

The nature of above Ashram Schools is as following

1.30.1 The Primary Ashram Schools of VJNT

VJNT people wander continuously for their livelihood. So, their Children are away from education. The government started this scheme from 1953 for facilitating of living and meal freely. The Social Welfare Department governed this scheme from June 1975. The Primary Ashram Schools are from 1st to 7th. The voluntary institutes run grantable Ashram Schools as the private primary school are run, There are 526 grantable Primary Ashram Schools today in Maharashtra and their educational work is going according to the rules of primary education and Ashram Schools code.

1.30.2 The Secondary Ashram Schools of VJNT

At the beginning, Primary Ashram Schools were opened from std.1st to 7th then from, 1967-68, There was scale grow, so, Ashram Schools were opened from std.7th to 12th Such Ashram Schools were known as the Post Basic Ashram School, there were 3 Post Basic Ashram Schools in the State.

There was change in the names of Ashram Schools (Std. 1st to 7th) and Post Basic Ashram School (Std.8th to 10th) and now they are known sequence the Primary Ashram Schools and Secondary Ashram Schools. The Secondary Ashram Schools are

from Std. 5th to 10th and Std. 8th to 10th Total 296 secondary Ashram Schools are working in Maharashtra State.

1.30.3 Ashram Schools for sugarcane cutting labourers children

All districts in Maharashtra are known as farming region geographically. Maximum people of here depend upon farming. But the thousands of families of Marathwada migrate for work every year. Due to discontinuity of rain. So, the children of such families keep away from education. If some children take education. They have to quit the school and migrate with their family. So, they can't take education. That is why, the remedy on this problem. Ashram Schools were opened in Beed and Parali Vaijanath from 1996-97 for sugarcane cutting labourer's children.

1.30.4 Public Schools (*Vidyaniketan*) for VJNT Children

The students who pass competitive examination in std. 4th are given the entrance in std. 5th according to their merit, like in the grantable primary Ashram School run by VJNT, OBC and SBC Welfare Directorate. Now there is only one such type of Ashram School which is public School (*Vidyaniketan*) at Kamalewadi District Nanded.

1.30.5 Junior Collage for VJNT Children

The Junior Collage have been established for the students who pass S.S.C. (Secondary School Certificate) examination to take education of Std. 11th to 12th There are 148 Junior Colleges in Maharashtra State. There are total 973 different types of Ashram Schools for VJNT community children.

1.31 Structure of Ashram Schools

The Ashram Schools is divided mainly in to two sections.

1. School Section
2. Hostel Section

1.31.1 School Section - The numbers of students are decided by the government rule in Ashram Schools. The number of girls and boys are limited in the hostel means 120. The students who get entrance in hostel and called residential students. The students who can't get entrance in hostel but there is name in catalogue are called the day scholar students.

A) Number of approved intake students in Ashram Schools is shown in the following chart No. 1

Chart No. 1

Approved students intake Number (Primary, Secondary)¹⁰¹

Sr. No.	Approved year of school	Primary Section No. of Residential Students	Secondary Section No. of Residential Students
1	First Year	20	40
2	Second Year	15	40
3	Third Year	15	40
4	Forth Year	15	-
5	Fifth Year	15	-
6	Sixth Year	20	-
7	Seventh Year	20	-
	Total	120	120

The total student's entrance ratio should be 3:1 it means 3 boys and 1 girl. The residential students should be of VJNT.¹⁰²

B) The number of teachers in the Secondary Ashram School is following in the Chart No. 2

The appointments of teachers for Teaching to the Students in Ashram Schools are as per the government rule, reservation and number of students

Chart No. 2

Secondary (Std. 8th to 10th) No. of staff Approved¹⁰³

Sr. No.	Staff	Approved No.
1	Teacher	05
2	Junior Clerk	01
3	Lab Attendant	01
4	Peon	03
5	Cook	01
6	Helper	01
7	Kamathi	01
	Total	13

1.31.2 Hostel Section

Accommodation of residence for students is done in VJNT Ashram Schools. There are two independent sections in hostel that are Kumar Ashram for Boyes and Kanya Ashram for Girls.

A) Number of Residential and Day Scholar students

In VJNT Ashram Schools, the residential students are of VJNT and other castes students are day scholar. The day scholar students are not provided any facilities. The numbers of residential and day scholar students in Ashram School of VJNT are shown in the following chart No. 3.¹⁰⁴

Chart No.3

Number of Residential and Day Scholar students

Sr. No.	Ashram School		Number of residential students (Hostel Section)	Number of day scholar students (School Section)
1	Primary	1 st to 4 th	70	15 (in every Class)
	Ashram School	1 st to 7 th	120	15 (in every Class)
2	Secondary	5 th to 10 th	170	15 (in every Class)
	Ashram School	8 th to 10 th	120	15 (in every Class)
3	Junior College	11 th to 12 th	40	40

50% students of VJNT should be in residential students in Ashram School and 50% students of other castes. There is limitation on day Scholar students. But there is no limitation for number of VJNT students.¹⁰⁵

1.32 Ashram Schools Administration and Management

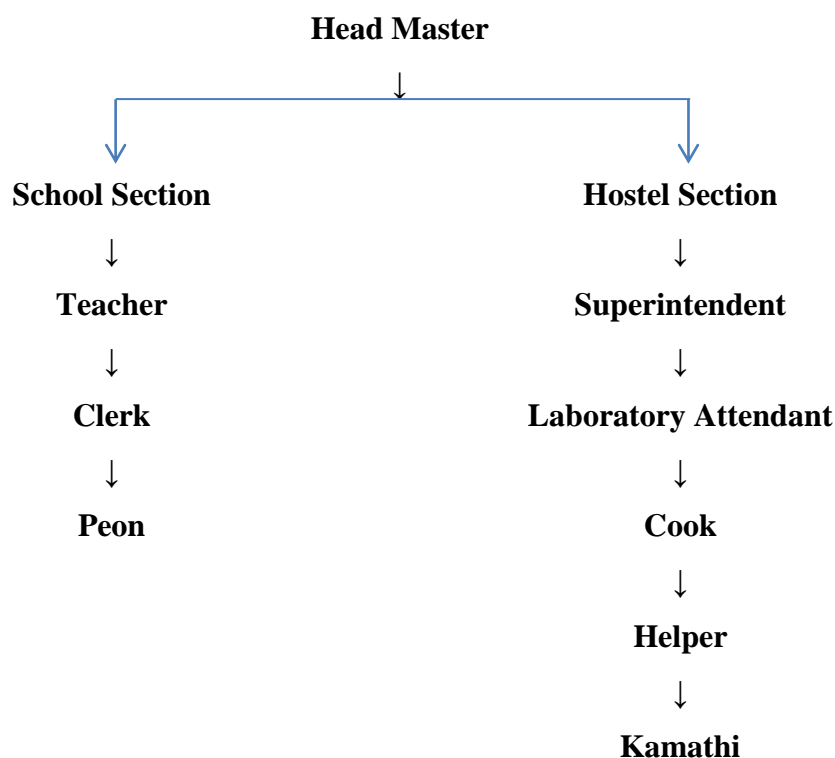
Every state has to pay the attention towards the educational and economical progress of underprivileged groups specially Janati and Girigan according to the 40th section of the constitution. The compulsory primary education scheme reached towards the villages as well as till the group of 300 population of the state, it was necessary to give facilities to the VJNT children. Because Girijan live with groups in the hill region and VJNT live in the city or nearby cities with wandering. Due to unstable life and poverty, they can't educate their children.¹⁰⁶ If the facilities are given to the such groups children, it will be educational upliftment. So, the Ashram School were opened specially for such children from 1953-54. The Ashram Schools

are grantable and run by the voluntary institutes.¹⁰⁷ These Ashram Schools are the schools where the free facilities are given of primary, secondary and college education. The administration of Ashram School is done by the state level. The Director (VJNT, OBC and SBC welfare Directorate) is the head of the Ashram Schools Administration and there is an assistant Director for helping. Some Officers allow help the Director as the Deputy Director, Assistant Director.

The Regional Deputy Commissioner of Social Welfare is appointed for implementing various Schemes of Directorate. The Assistant Commissioner of Social Welfare works to observe and control the VJNT Ashram Schools of the district as well as implement the schemes for VJNT. There is Social Welfare Inspector for inspecting VJNT Ashram Schools of district and sectional level. The Inspectors are appointed by the Regional Deputy Commissioner Social Welfare and Assistant Commissioner Social Welfare. The Social Welfare Inspector complete their responsibilities as to observe, supervise the Ashram Schools and visit to the Ashram Schools.

The work of Ashram School on local level goes as following:-

The head master is responsible to run the schools and for school management. The head master the head person of Ashram Schools who is appointed by the management and approved by the competent officer.



The Head Master is the head of school administration. He guides the school administration. The head master takes decisions and implements on both of sections respectively school section and hostel section. All assistant teachers, clerks and non-teaching staff are responsible to help the head master in the school section management.

The hostel superintendent, cook, helper and kamathi help the head master for the hostel sections management. The head master is the head of school administration. He controls and observes all things related to the school.

1.33 The other information about Ashram School is as follows

When Ashram School is started only one class is opened of std 1st or two classed of std. 1st and 2nd The 30 students are given admission. The ratio of admitted students is 3:1 (3 Boys and 1 Girls) is decided.¹⁰⁸ Every next year, One class is opened. And 20 students are admitted in the 1st std.

In this way, when from std. 1st to 7th classes are opened and the total no. of students is 120, It is regarded that the Ashram School is fully developed. No. of classes, no of students and no of approved teachers are qualified for grant as per shown in the chart No. 4

Chart No. 4

No. of classes, no. of students and no. of approved teachers

Year	No. of classes	No. of students	No. of approved teachers
1 st	Std.1 st and 2 nd	30	01
2 nd	Std.1 st and 3 rd	50 (30+20 New)	01
3 rd	Std.1 st and 4 th	70 (50+20 New)	02
4 th	Std.1 st and 5 th	90 (70+20 New)	03
5 th	Std.1 st and 6 th	110 (90+20 New)	03
6 th	Std.1 st and 7 th	120	03

Std. 1st to 7th classes and 120 students will be remained in 7th year and next year's onwards.¹⁰⁹ The students who do not live in Ashram Schools but come in Ashram Schools are taken as day scholar students. The no. of day scholar and no. of approved teachers is shown in the chart no. 5

Chart No. 5

No. of day scholar and No. of approved teachers

Sr. No.	No. of day scholars	No. of approved teachers
1	For first 15 day scholars	No teacher
2	For 15 to 59 day scholars	01
3	For 60 to 99 day scholars	01
4	For 100 to 139 day scholars	01

The teacher is appointed as per for the next every 40 day scholars. The local students are given admission as day scholars in the Ashram School. But it is need to bring one boy and one girl of particular caste tribes from nearby every village in the Ashram School.¹¹⁰

Every year new students are taken in only std. 1st and 2nd only day scholar students can be taken in the next classes. The children of 6 to 9 years old in the 1st Standard and till 10 years old children are taken in the 2nd std. The 5% admissions have been reserved for the scheduled castes and scheduled tribes in every class from std.1st to 7th.

The rules of school and hostel in Ashram School must be followed. Students should be present regularly, no students should go out of the Ashram School without the permission of the head master. If any student runs away from Ashram School without permission the parents of the student take that's responsibility. The students should participate to extra-curricular activities with curriculum.

1.33.1 Conditions about grant

The government has decided the grants for running Ashram School and for its structure. The government has given some conditions for grant as following:-

1. Grant must be need for particular things for what it is sanctioned.
2. The Ashram School manager should keep accounts of institutes in particular format.
3. The accounts should be checked by approved auditor and checked reports should be sent to the district senior auditor education department for making reports.
4. The governments given grant should not be used for propaganda against any political party of government. The extra grant should be for temporary period.

5. Ashram School should be inspected by the officers of education department or the officers of Social Welfare department.
6. All documents, note books of accounts and remark book should be provided immediately.
7. Extra information should be given.
8. The place of Ashram School should not be shifted anywhere without the governments permission.
9. The strategy of Ashram School should be according to the government policies and suggestions and ordered should be applied strictly. Inspection Section / Social Welfare / Education Director / Director of VJNT, OBC, SBC Welfare can give suggestions.
10. Without the government permission or more than rules extra classes should not be opened if this will done, Ashram Schools should not be qualified for grant. If any institute violates the rules, the permission can be cancelled and given grant will be repayable partly or totally.¹¹¹

1.33.2 Number of approved teachers

- A) While Ashram school is started, one teacher for std. 1st and one superintendent for taking care will be sanctioned and as per natural growth one by one teacher will be sanctioned for every class. When std. 1st to 4th classes complete, the post of the head master will be sanctioned.
- B) The institute should appoint a physical teacher after the beginning of std. 5th
- C) The institute should take undertaking from the teacher not to leave Ashram School while appointing. As well as if the teacher went to the another school in educational year or left Ashram School, he should repay his salary of last one year. This condition should be mentioned in the under taking.¹¹²

1.33.3 Non-teaching staff

A post of cook will be appointed in public school for std. 1st to 3rd. A helper will be appointed for std. 4th to 7th. A post of kamathi will be appointed after std. 5th.

These all non-teaching staff should be appointed on daily wages by the institute. But the institute should pay them monthly remuneration. The government will pay that amount of salary afterwards.¹¹³

1.33.4 Approval to teachers and non-teaching staff

The permission must be taken of the Regional Deputy Commissioner / Assistant Commissioner Social Welfare for appointments of the full time and working

in regular scale grade teachers and non-teaching staff. The applications should be demanded for the post of teachers and non-teaching staff from Social Welfare Officer Class 1 and District Employment Office. And after taking interviews, according to the rules staff should be appointed.¹¹⁴

1.33.5 Compulsory things

The place for every student should have minimum 24 (Twenty Four) and maximum 40 (Forty) sq.ft. in hostel section. The well availability in Ashram School should be of electricity and water. The kitchen room and dining room should be separate. The independent arrangement of the hostel section and the school section must be compulsory.

There should be a wire compound around the Ashram School for the security. The wire compound should be there at the beginning, after two years a wall should be built. It is compulsory to avail empty and large place for playing ground in Ashram School surrounding.¹¹⁵

1.33.6 To cancel the approval of Ashram School

The director, VJNT, OBC and SBC welfare Maharashtra state, Pune will be competent officer for cancelling the approval of Primary / Secondary Ashram school. The institute must appeal within 15 days against an order of the director of cancellation of Ashram Schools approval on closed letter of Rs.20. The appeal will not be considered if it is done after 15 days.¹¹⁶

1.33.7 Transfer of Ashram School

The government has all the rights to transfer the primary / secondary Ashram School from one voluntary institute to the other voluntary institute.

1.33.8 Migration of Ashram School

The migration of Primary / Secondary Ashram School will be considered on government level in any exceptional situation. But this migration of Ashram School will be done in 10 km from the place of Ashram School.¹¹⁷

1.33.9 Educational status, inspection and observation

The educational Officers of district and block level, Block Education Officers and Inspector will inspect for reforming educational status in Ashram School as well as the management of hostel according to the aims, policy and rules will be checked by the officers of Directorate, Non-teaching staff of VJNT, OBC and SBC and the government officers.

1.33.10 Admissible things of grant

The grant will be admissible on the following things to the primary / secondary Ashram School institutes.

1. Salary :- 100% Salary of teachers and non-teaching staff.
2. Unexpected Expense :- 15% amount of total salary of teachers and superintendent.
3. Building Rent :- 75 % amount of approved rent by Executive Engineer, Public Works Department.
4. Building works grant :- Rs.3 lakh for the Primary Ashram School and Rs.5 lakh for Secondary Ashram School such grant will be given according to fund availability.
5. Maintenance Grant :- Rs.900/- per month for every student. It is given for 11 months for Primary Ashram School and 10 months for Secondary Ashram School. This grant will be given according to the visit average presence of the inspecting officers in one year.¹¹⁸

1.33.11 Grant assessment

The sanctioned grant will be given as per rules 60% grant at the beginning of the educational year in June / July and 40% grant in January /February according to funds availability to the voluntary institutes. Grantable Ashram School but the grant will be given the institutes after presenting report of every years expense account checked by auditor. The first and second instalment of the grant will be given to the institutes through assistant Commissioner, Social Welfare.¹¹⁹

1.33.12 The process of giving salary to the teachers and non-teaching staff

The monthly salary of approved teachers and non-teaching staff will be given according to governments assessed process through Co-operative / Scheduled / National Bank.¹²⁰

1.33.13 Facilities and concessions to the students in Ashram School by institutes

The institute provides residence arrangement to residential students in the Primary / Secondary Ashram School as well as they are provided the following Facilities:- nutritious meal of twice a day, breakfast, water for bath, soap, hair oil, drinking water, lamp, two uniforms, note books, text books, other educational material, health services, bedding blanket etc. The institute provides library and sport material for getting students mental and physical development.¹²¹

Reference :

- 1) Mane,L.(Ist Edition 12 March 1997). Vimutayan Maharashtraatil Vimukta Jamati : Ek Chikistak Abhyas. Yashwantwantrao Chavan Pratishtan, Mumbai 1997 Prastavik Pg.No.2
- 2) Ibid. Pg.No 5
- 3) Ibid. Pg.No 6
- 4) Dr.Babasaheb Ambedkar ani Bhasane Khand 3 Pg.No.548
- 5) More,G.(Dr.) Bhatkya Vimuktanchi Chalval, Pahile Bhatke Vimukta Sahitya Samelan, Kolhapur. Rajashree Chh. Shahu Jayanti 26th and 27th June 2013 Smaranika, Pg.No.47: Prakashak Bhatke Vimukta Jamati Vikash Manch.
- 6) Vidrohi Sansktrik Chalvalichya Vicharala Vahilele Mashik, Samyak Vidrohi Bhatake Vimukta (Sahitya, Sankruti Ani Samkalin Samaj Vastav) Pg.No.6
- 7) More,G.(Dr.) Bhatkya Vimuktanchi Chalval, Pahile Bhatke Vimukta Sahitya Samelan,Kolhapur. Rajashree Chh. Shahu Jayanti 26th and 27th June 2013 Smaranika, Pg.No.47: Prakashak Bhatke Vimukta Jamati Vikash Manch.
- 8) Pawar,J.(Dr.) Vyankappa Bhosale Ani Bhatake Vimuktanchi Chalval Jagtikikarnach Avkash Ani Parivartanchya Chalvali,Vyankappa Bhosale Gourav Granth, Sampadak Prof. Dr. Sharad Gaikwad, Pg No.91
- 9) Garg,S. M.(Sampadak) Bhartiya Samaj Vidnyan Kosh, Khand Pahili Auruti Zund Shahi te Uro Communisim, Pg. No.393
- 10) Manvi Vidnyan Parishadeche Treimashik "Hakara" January te March 1987 Pg.No.9 Maharashtra Rajya dwara prakashit.
- 11) Mane, L.(Ist Edition 12th March 1997). Vimuktayan Maharashtraatil Vimukta Jamati Ek Chikistak Abhyas. Yeahwantrao Chavan Pratishan, Mumbai 1997 Prastavik Pg.No.211.
- 12) More, D. Jagtikikaran Ani Bhatkya Vimuka Jamati, Vidrohi Sanstrik Chalvalichya Vicharala Vahilele Mashik, Samyak Vidrohi Bhatake Vimukta (Sahitya, Sankruti Ani Samkalin SamajVastav) Pg.No.22
- 13) Deshmukh, P.R.(1966) Sindhu Sanskruti Rugved Va Hindu Sanskruti. Prandnya Path Shala, Vai, Pg.No.9
- 14) Kumbhar,R.(Dr.) Bhartatil Bhatake Vimukta Etihas Va Sanskruti Jagtikikarnacha Avkash Ani Parivartnanchya Chalvali, Vyankappa Bhosale Gaorav Granth, Sampadak Prof. Dr. Sharad Gaikwad Pg. No.25
- 15) Mande,P.(Ist Edition Sept.1983). Gaogadya Bahar. Aurangabad 431 001 Pg.No.267: Parimal Prakashan.

- 16) Ibid. Pg. No. 268.
- 17) Vhatkar,N.(3rd Edition 1972). Bhartatil Jati Bhed Ani Tyavar Upay. Ajb Pustakalaya, Kolhapur Pg.No.7.
- 18) More,G.(Dr.(Ist Edition 10th March 2007) Jati Antacha Ladha Budha te Karla Marks Sankalan Shobha Chalke, Jati Antacha Ladha Ani Annabhau Sathe, Kolhapur Pg. No.90 : Nirmitya Vichar Manch.
- 19) Dixit,S.M.(1st Edition 1985) Sanskruticha Etahas Pg.No.7
- 20) Kalekar, G. (1999) Mumbai Elakhyatil Jati. Pune, Pg. No.87 : Varad Prakashn.
- 21) Chavan, R.(April 1989, 1st Edition). Jati Ani Jamati. Pune Pg.No.1: Mehata Publikeshan House.
- 22) Chavan, R.(5th March 2002, 1st Edition). Bhatkya Vimuktanchi Jat Panchayat. Pune, Pg.No.19 : Deshmukh And Company publishers.
- 23) Chavan, R.(April 1989, 1st Edition). Jati Ani Jamati. Pune, Pg.No.43 : Mehata Publishig House.
- 24) Chavan, R.(April 1989, 2nd Edition). Bhatkya Vimuktanche Aantrang. Mumbai 400 032, Pg.No.20 : Manovikash Prakashan.
- 25) Sangave,V.A.(Dr.) (1st Edition 1979 / 1901) Bhartatil Samajik Samashya, Mumbai Pg. No. 220 : Popular publication.
- 26) Ibid.Pg.No.222
- 27) Ibid.Pg.No.223
- 28) Dhavalikar, S.V. Mandal Ayog Magasvargiyana Arakshanachi Garj Ka? Kotharud, Pune 38, Pg. No.7 : Raje publication.
- 29) Rathod,M (1st Edition 1988) Bhatkya Vimuktancha Jahirnama. Aurangabad. Pg.No.14: Mo.Ra.Prakashit.
- 30) Garga,S.M. (Sampadak). Bhartiya Samaj Vidnyan Kosh, Khand-3 (1st Edition) Zund Shahi te Urocummunisim, Pg.No.392
- 31) Chavan, R.(1st Edition,1989). Jati Ani Jamati. Pune Pg.No.43: Mehata Publikeshan House.
- 32) Chavan, R.(3rd Edition,2000). Jati Ani Jamati. Pune Pg.No.44: Mehata Publikeshan House.
- 33) Kadam,N.(Dr.) (1st Edition 1995) Maharashtil Bhatka Samaj : Sanskruti Va Sahitye, Pune Pg. No.12 : Pratima Prakashan.
- 34) Atre,T.N.: Gaovgada, Pg. No. 121

- 35) Mane, L.(1st Edition): (12th March 1997). Vimuktayan Maharashtraatil Vimukta Jamati : Ek Chikistak Abhyas: Yeahwantrao Chavan Pratishan, Mumbai 1997 Prastavik Pg.No.4
- 36) Pagare,H (2nd Edition 14/10/2006).Mahatma Phule Ani Dr. Babasheb Ambedkar Ek Vaicharik Pravas. Ganesh Nagar, Boregaon, Vardha, Pg.No.37 : Sudhir Prakashan.
- 37) Tarkirth, Joshi,L.S. (Pramukh Sampadak). Marathi Vishakosh, Khand 12, Pg.No.19
- 38) Ibid.Pg.No.19
- 39) Ibid.Pg.No.19
- 40) Ibid.Pg.No.19
- 41) Garga, S.M. (Sampadak). Bhartiya Samaj Vidnyan Kosh, Khand-3 (1st Edition) Zund Shahi te Urocommunisim, Pg.No.392
- 42) Joshi,L.S.(Pramukh Sampadak) Marathi Vishakosh. Khand 12, Pg.No.19
- 43) Mande,P.(Dr.) Gaon Gadya Bahar: Prastavana.
- 44) Encyclopaedia of Social Science Bhag (11-12) Pg. No. 390-392
- 45) Aher,H.R.(1st Edition March 1995) Udayonmukh Bhartiya Samajatil Shikshan, Nagpur, Pg. No.292: Vidhya Prakashk.
- 46) Mande,P.(Dr.) Gaon Gadyabahar, Prastavana
- 47) Ibid Prastavana.
- 48) Mane,L.(1st Edition: 12 March 1997).Vimuktayan Maharashtraatil Vimukta Jamati Ek Chikastak Abhyas.Yeshwantrao Chavan Pratishtan, Mumbai 1997 Prastavik Pg.No.2
- 49) Kharat,S (1st Edition, July 2003) Bhatkya Vimukta Jamati Va Tyanche Prashna, Pune, Pg No. 124 : Sugava Prakashan
- 50) Chavan, R.(1st Edition 2008) Bhatkya Vimuktanchi Jat Panchayat. Khand 4 Pune, Pg.No.12 : Deshmuk and company publisher.
- 51) Chavan, R.(1st Edition 2004). Bhatkya Vimuktanchi Jat Panchayat. Khand 2 Pune, Pg.No.29 : Deshmukh and company publisher.
- 52) Musale,S. Marathi Sahityatun Prakatnare Bhatake - Vimuktanche jivan Charitra. Pahile Bhatke Vimukta Sahitya Samelan, Kolhapur Rajarshi Chh. Shahu Jayanti 26th Va 27th June 2013 Smaranika, Pg No. 74: Prakashk Bhatake Vimukta Jati Vikas Manch.
- 53) Enthoven, R. E. The Tribes and caste of bombay, Khand 3, Pg. No. 408.

- 54) Joshi, M.S.(Sampadak 31st August 1974) Bhartiya Sankruti Kosh, Khand 8, Pune Pg. No 199
- 55) Gasti, B.(1987). Berad. Belgaon, Pg. No. 68 : Parakh Prakashan.
- 56) Chavan, R. Bhatkya Vimuktanche Aantrang, Pg No. 37 : Sugava Prakashan
- 57) Ibid Pg. No. 36
- 58) More,G.(Dr.) Bhatkya Vimuktanchi Chalval - Pahile Bhatke Vimukta Sahitya Samelan Kolhapur Rajarshi Chh.Shahu Jayanti 26th Va 27th June 2013 Smaranika : Prakashak Bhatke Vimukt Jamati Vikas Manch, Pg.No.47
- 59) Chavan, R. Bhatkya Vimuktanche Antarang Pg. No.13 : Mehata Publikeshan House.
- 60) Ibid Pg. No. 7
- 61) Chavan, R.(5th March 2002, 1st Edition). Bhatkya Vimuktanchi Jat Panchayat. Pune, Pg. No. 224 : Deshmukh and company publication.
- 62) Mane,L. Khel Sadetin Takkyacha. Indian Education Society, Dadar, Mumbai 400 028 : Granthali Prakashan.
- 63) Kadam, N.(Dr.) (1st Edition 1995). Maharashtraatil Bhataka Samaj : Sanskruti Va Sahitya, Pune 411 031 Pg. No. 196 : Pratima Prakashan.
- 64) suryavanshihp1998blogspot.com/2013/07
- 65) Rathod,M.(1st Edition 1988). Bhatkya Vimuktancha Jahirnama. Aurangabad, Pg. No. 21: M.R. Prakashit.
- 66) More, D. (2nd Edition) Vimukta, Pg.No.7: Mehata Publication.
- 67) Kadam,N (Dr.) (1st Edition). Maharashtraatil Bhataka Samaj : Sanskruti Va Sahitya, Pune 411 031 Pg.No.200 : Pratima Prakashan.
- 68) Kamble,U. (Ist Edition 1988). Bhatkyanche Lagna. Pune Pg.No.72 : Mehata Publising House.
- 69) Kadam,N. (Dr.) (1st Edition) Maharashtraatil Bhataka Samaj : Sanskruti Va Sahitya, Pune 411 031 Pg.No.194 : Pratima Prakashan.
- 70) Kadam,N (Dr.) (1st Edition) Maharashtraatil Bhataka Samaj : Sanskruti Va Sahitya, Pune 411 031 Pg.No.202 : Pratima Prakashan.
- 71) Hadekar,D.Y.(Dr.) (1st Edition 15th August 2005) Dr. Ambedkaranche Shikshik Vidnyan 562, Sadashiv Peth, Pune 4110 30, Pg. No. 157 : Usha Wagh Sugava Prakashan.
- 72) Kadam,N. (Dr.) (1st Edition) Maharashtraatil Bhataka Samaj : Sanskruti Va Sahitya, Pune 411 031 Pg.No.22 : Pratima Prakashan.

- 73) Musale,S.Marathi Sahityatun Prakatnare Bhatake - Vimuktanche jivan Chitran Jagatikikarnacha Avkash Ani Parivartanachya Chalvali (Dalit Mitra Vankappa Bhosale Karya Gaurav Granth) Sampadak Dr. Sharad Gaikwad, Kolhapur.
- 74) Gaikwad, L. Uchalya : Shreevidhya Prakashan.
- 75) Mane, L. Band Darvaj. Pg. No. 51 : Granthali Prakashan.
- 76) Mandale,S.(Dr.) (1st Edition 26th June 2013).Vimukta Va Bhatkyanchi Sadhyastiti Ani Upay Yojana. Jakadevi (Rantagiri), Pg. No.29 : Akshay Prakashan.
- 77) Anvel,S.(Prof.) Bhatkya Vimutkanchi Chalval, Pahile Bhatake Vimikta Sahitya Mamelan, Kolhapur Rajarshi Chh. Shahu Jayanti 26th and 27th June 2013 Smarnika. Pg. No. 64 : Prakashk Bhatake Vimukta Jamati Vikas Manch.
- 78) Kadam,N. (Dr.) (1st Edition 1995) Maharashtraatil Bhataka Samaj : Sanskruti Va Sahitya, Pune 411 031 Pg.No.157 : Pratima Prakashan.
- 79) Samajik Nyay Vibhag, Vimukta Jati Bhatkya Jamati Ashram Shalech Uddesh Va Vyapti, Presentation, Pg.No.18 : Government of Maharashtra.
- 80) Samajik Nyay Va Vishes Sahayya Vibhag, Vatchal - Samajik Nyayachya Deshene. Pg. No. 44 : Government of Maharashtra.
- 81) Samajik Nyay Va Vishes Sahayya Vibhag, Magas Vargiyanchya Kalyanasathi San 2007-2008 ya varshi rabvinyat ynarya vividha Yojana Pg. No. 109 : Government of Maharashtra.
- 82) Ibid Pg.No.112
- 83) Date,K. (April 1988). Maharashtra Shabdakosh (Vibhag Satava ve - dnya.) Smita Printers (Promod Bapat) 1019, Sadashiv Peth, Pune 411 030 Pg. No. 292
- 84) Date, K. (April 1988). Maharashtra Shabdakosh (Vibhag Pahila A - Ai.) Varada Books Varda) Senapati Bapat Marg, Pune 16 Pg. No. 292
- 85) Mane, L.(Reprint 1st May 2006) Bhakyanche Bharud Indian Education Society, Dadar, Mumbai 400 028. Pg. No. 17 : Granthali Prakashan.
- 86) Kharat, S.(1st Edition July 2003) Bhatkya Vimukta Jamati Va tyanche prashna, Pune Pg.No.111: Sugava Prakashn.
- 87) Ibid Pg.No.112
- 88) G. R. No. VBS/2012-1497/Ch. No./229/V.B.S.-2,/Date 16 October 2012: Government of Maharashtra.
- 89) G. R. No. VBS/2012-1497/Ch.No./229/VJNT-2/Date 16 October 2012 : Government of Maharashtra.

- 90) G. R. No. Education Dept., BCH-1653/dated 22 Dec. 1953: Government of Maharashtra.
- 91) No.A.S./181/Margadarshika/Directorate of Social Welfare, State of Maharashtra, 3 Church Road, Pune 1 dated 23rd Sept. 1981 Pg. No. 1 : Government of Maharashtra.
- 92) G. R. No. Education Dept. resolution No. EBC/2571/B (C) dated 11th April 1975 : Government of Maharashtra.
- 93) Outward No. Education/D.O.New proposal/95,A.S/P.B.A.S./3/95,Directorate of Social Welfare, Maharashtra State Pune 1, Dated 19th August 1995 : Government of Maharashtra.
- 94) Sohani,S.K.(1993). Shaikshnik Tipakosh, Pune Pg.No.1: Sohani Prakashan.
- 95) Ashramshala Sanhita, Adivasi Vikas Vibhag. 2001, Pg.No.1 To 2 :Government of Maharashtra.
- 96) Sohani, S.K. (1993). Shaikshnik Tipakosh. Pune.Pg.No. 1 :Sohani Publication.
- 97) Saikud, M.D. Khajagi Ashramshala Margdarshika. Nashik 422 003, Pg. No.3 : Lalit Publication.
- 98) No. A.S. / 181 / margdarshika / Samajkalyan Sanchlanalay, Maharashtra State, 3 Church Road, Pune 1, 23 Sept 1981, Pg. No. 1 : Government of Maharashtra.
- 99) Social Welfare Officer, Pune Division, Pune Letter No. P.V / A.S / samajik Nyaydin / Karyshala / 06.07 / 1423 Samajik Nyaydin Samarop Din Sohala Prasad : Government of Maharashtra.
- 100) Saikud, M.D. Khajagi Ashramshala Margdarshika. Nashik 422 003, Pg. No. 4 : Lalit Publication.
- 101) No. A.S./ 181 / Margdarshika / Samajkalyan Sanchlanalay, Maharashtra state, 3 Church Road, Pune 1, 23 September 1981,Pg No.2 : Government of Maharashtra.
- 102) Ibid Pg. No.3
- 103) Social Welfare Department, VJNT Primary / Secondary Sanch Manyatevishyi Thodkyat Mahiti, (Cabinet Note final 3.2.2012): Government of Maharashtra.
- 104) Social welfare Department, GR No. VS- 1095 / Ch. No. 153 / MVK - 6 Mantralay, Vistar Bhavan, Mumbai 400 052, 4 December 1995 : Government of Maharashtra.
- 105) Social Welfare Department. VJNT Ashram Schools, VJNT Ashram schools aim and scope, presentation, Pg. No.23: Government of Maharashtra.

- 106) Margdarshika Pg.No.01.
- 107) Social Welfare Department, GR.No.VBS, 2008 / Ch. No. 5 / MVK - 6
Mantralay Vistar Bhawan, Mumbai 400032, Date 26 February 2004 :
Government of Maharashtra.
- 108) GR Labour and Social welfare Department No. B.C.H 1658 / D / Date 7 / 2 /
1958 : Government of Maharashtra.
- 109) No. A.S. / 181 / Margdarshika / Samajkalyan Sanchalanalay, Maharashtra
State, 3 Church Road, Pune 1, 23 Sept 1981, Pg. No.3 : Government of
Maharashtra.
- 110) Ibid Pg.No.3.
- 111) GR Education Department No.BCH / 1653 Date 22 / 12 / 1953 : Government
of Maharashtra.
- 112) GR, VJNT,OBC and SBC Welfare Department No. VBS 1099 / Ch.No.90 /
MVK - 6, Date 3 June, 1999 Letter, Pg. No. 2 : Government of Maharashtra.
- 113) Ibid Pg.No.5.
- 114) No. Aasha / 185 / J12 / Examination, Samajkalyan Sanchalanalay,
Maharashtra, Pune 1, Date 29/4/1986: Government of Maharashtra.
- 115) GR No.VBS, 2004 / Ch.No.5 / MVK - 6 Date 26 February 2004 Letter :
Government of Maharashtra .
- 116) Social Welfare Department No VAS-1095 / Ch.No.152 / MVK - 6, Date 21-
11-1995: Government of Maharashtra.
- 117) GR, VJNT OBC And SBC Welfare Department No: VBS 1099 / Ch.No.90 /
MVK - 6 Date 3 June, 1999 Letter, Pg.No.6: Government of Maharashtra.
- 118) Ibid Pg.No.6.
- 119) Samajkalyan Sanskrutik kary va krida vibhag No.VSS - 1095 / Ch.No.4 /
MVK - 6 Date 8th June 1995, Pg.No.2 : Government of Maharashtra.
- 120) Social Welfare Department,Vimukt Jati Bhatkya Jamati. Ashramshala Sanhita.
Pg. No.71: Government of Maharashtra.
- 121) Social Welfare Department, GR No. VBS, 2002 / Ch. No. 39 / MVK - 6 Date
16 October 2003: Government of Maharashtra.

REVIEW OF LITERATURE

2.1 Introduction

In the second chapter information is given about the review of literature. The researcher reviews the literature which is related to subject before work starts. This is very important step in the research process. Due to review, the repetition can be avoided. The researcher can get proper new idea and ways for research work. Though the research subject is same, the researcher can understand on which aspect of field research is done, so, it is very important to review related literature.

The researcher studied Encyclopedia of Educational Research Bunch M.B. I to IV survey of research take place in the country.

Review of related literature helps to forming objectives of research, method of research, tools for data collection, data analysis and tabulation, conclusion and suggestions.

A) Study of Related Literature

The researcher studied the following related literature.

1. Bhatakya Vimuktanche Antarang – Ramnath Chavan¹

The writer wrote about the VJNT in this book. The researchers, readers, philosophers get various information about VJNT. Through this book the writer has introduced the living of VJNT. The writer has described some castes of VJNT as Mendhagi, Laman Dhavala, Nandiwala, Gosavi, Lavangi Gosavi, Nathpanthi Davari Gosavi, Raval, Bharadi, Gondhali, Kaikadi, Matiwadar, Gadiwadar, Otari, Gadi Lohar, Kunchi Koravi, Rairand, Dombari, Waghya Mularli and Maraaiwala. Their culture, traditions, customs, God Goddess, festivals, their language, dressing, jewelry, occupations, arts, Jatpanchayat and their problems. These casts are illiterate; they nourish their arts, traditions orally.

The writer has stated the characterists of nomadic community, their today's problems. The writer introduced Madari and Darveshi Muslim community in this book. The nomadic out of Maharashtra are Saparnath (U.P.), Marwadi Bhati (Gujrat) Ramayya (Panjab), Kath Putalilal (Gujarat) Shabari Billa (Andhra Pradesh) mentioned in this book. The writer has given the classification as per VJNT, their Gods, festivals, villages of Jatpanchayat and occupations.

2. Band Darwaja - Laxman Mane ²

The writer has stated the record of VJNT. He travelled nearly 75 thousand k.m. in two years to study VJNT's hamlets, caravans. He has described the dangerous situation of VJNT what he saw. Due to wandering life, they are under injustice, harassment, fear. The writer has started his work to develop and eradicate superstitions with the help of his friends.

The writer given information above VJNT that is there 42 tribes are nomadic (*Bhatkya*) and Denotified (*Vimukt*) in the government list. But he found new 11 tribes which are unknown to government too.

3. Ashramshala Gunvatta Vikas Prakalp - Govind Nanded ³

The writer got an opportunity to observe an educational experiment in South America on behalf of government of India. The writer saw the structural activity of student's development through 20,000 School in Columbia and he inspired, So, he created Ashram School Merit Development Project (Ashramshala Gunvatta Vikas Prakalp).

The objectives of the project to give qualitative primary education to the Adivasi students and make the primary education fruitful for student's complete development.

The various daily school and other activities are stated in this project through which the development will take place the qualities search of students personality. The writer has stated some activities through the students of adivasi will develop their inner qualities. The writer has given these activities to bring the adivasi society in to the main flow.

4. Maharashtratil Vimukt Jamati : Ek Chikkisak Abhyas - Laxman Mane ⁴

The writer has studied the VJNT's social position in Maharashtra in this research. The writer stated the social and cultural history of Vimukt Jamati in Maharashtra. He has given the displacement of Vimukta Jamati and their historical background. The writer has given the information of Vumukt Jamati's social, economical, educational situation as well as marriages, festivals, customs, traditions, dressing, languages, rituals, Jatpanchayat, religious life. He has given the criminal law of British and history of colony. The writer has given some recommendations for the development, welfare of Vimukt Jamati as well as he has stated the conclusions of his research.

5. Jati Aani Jamati - Ramnath Chavan ⁵

The writer has given the information in this book of under privileged Nomadic caste tribe's distresses, social problem, economical problems and the sight of their poverty. These VJNT are living underprivileged life from hundred years. He wrote in his book about the creation of their caste, traditional folk-art, culture, customs - tradition, God's, festival, marriage rituals, language, occupation, arts and Jatpanchayati. The influence of Jatpanchayati is on the community yet today. They have respective fear of Jatpanchayat.

The writer has stated the slaving of untouchable Dalit, Matang, Charmkar, Dhor and Mehtar as well as Burud, Kolhati, Kudmuded Joshi, Kashi Papadi, Ghisadi, Pardeshi Bhoi, Waghari, Gopal Vaidu, Ghyare, Beldar, Sikkalgar, Takari, Ramoshi, Rajput Bhamta, Kanjarbhat, Paradhi, their distresses and pains.

6. Aaj Ithe Udya Tithe - Shankarrao Kharat ⁶

The writer has expressed various problem of VJNT through his story collection in this book. He explained the nature of the problem of VJNT and the remedies. These community has a blot of criminality. The permanent stable society should change attitude towards VJNT community. The writer has told some stories to express the treatment of police or stable society to the VJNT. Dhavlanandi, Joshi community is trying for stable life. Today here tomorrow there means wandering living of VJNT is explain in this book.

7. Ka Karacha Shikun? – Laxman Mane ⁷

The writer has stated his views about the education through his article collection. Education is very important for social change it has importance in society's economical, social, political, cultural development process. The philosophers also expressed the importance of education for the backward class in society. The writer has stated the history of education and social in equality in education. Education is source of social, political, and economical development.

The children of this community don't go to school in the harvest period. Some students of VJNT do not go to Ashram School because they fear about collapsing roof on them, because they live open living.

B) Review of Related Research

The researcher has studied the following related research.

1. Prof. Balasaheb Santu Chavan (December 2002) “Nandiwale Society Culture and Literature in Maharashtra” (Ph.D.) Shivaji University, Kolhapur.⁸

The researcher has given the information of VJNTs living, culture, festivals, superstitions, economical situation, language, marriage rituals, Jatpanchayat. Characteristic of tribes, place of worked the changes in VJNT shown in this thesis. The life of VJNT is in darkness due to illiterate and wandering living. They can't get uniforms, books, slates on the time because of having no money. As well as some tribes have blot of criminality, So, their children are not treated well, so, such students stop to go the school. The hostels are built for VJNT children because of it they will get the facility of living and meal with education.

The researcher has studied mainly Nandiwale community of VJNT in this thesis. He has cleared the nature of literature of Nandiwale community in Maharashtra. He has informed about their tents, occupations, costumes, religious life, Gods, Jatpanchayat, villages where Jatpanchayat holds, superstitions, marriages, dancing, arts, languages, surnames. The cultural characteristics and remedies for development of this community are given in this thesis.

2. Shri V. B. Patil (1993-94) “Social and Economical Study of Gosavi Tribes at Umbraj in Satara District” (M.Phil.) Shivaji University, Kolhapur.⁹

The background of VJNT is given in this thesis. The researcher has given the details of history of Gosavi community at Umbraj in Satara district, their family arrangement, Gods, festivals, living, death rituals, social and cultural life, women's place, Jatpanchayat etc. They work for their livelihood as collecting scrap, stove repair, umbrella repair, fishing etc.

The child marriages take place in Gosavi community yet today. Education is essential for living good life, say Gosavi people. But they are not ready to educate their women. They said that women should not be independent.

3. Miss. S. M. Chavan (1993-94) “Sociological Study of Vaidu Society in Satara” (M.Phil.) Shivaji University, Kolhapur.¹⁰

The researcher has given the details of historical background of Satara city and the geographical information of Kamathipura department, Vaidu's living place. Vaidu's social, cultural, occupational, religious life information is mentioned in this thesis. The educational awareness has taken place from 1935. Women and men used

to go to the schools of Christian Missionary Schools. The schools provide them clothes and meal. This society is literate. The children of this society go to school.

4. Mrs. Lata Vishnu Bamane (June 2003) “A critical study of problems of Marathi subject’s learning and teaching on the higher primary and secondary level in Ashram Schools in Solapur district” (Ph.D.) Shivaji University, Kolhapur.¹¹

The researcher has selected 15 Schools out of 59 Ashram Schools by lottery method in Solapur district. The researcher has taken interview of 3 or 4 Marathi subject teachers and 15 head masters.

The researcher took group interview of 1582 students of std. 6th to 10th from 15 Ashram Schools. The researcher got the information from the teachers of Ashram Schools that students are unable to pronounce Marathi words properly. Student’s Marathi writing and speaking is imperfect. The speaking language of the students is different, so, they fail in Marathi subject, so, the students face problems in Marathi subject.

5. Mr. Vinayak Ganpat Dhanake (1998-2000) “A critical study of the Ashram Schools administration in Usmanabad district.” (M.Phil.) Shivaji University, Kolhapur.¹²

The researcher has observed 10 Ashram School out of 20 in Usmanabad District. He studied about the material facilities, nature of Ashram School, management, daily administration, facility for living and meal teaching progress, health and medical facilities.

The researcher found the salary problem of the teachers in Ashram Schools it effects on daily routine. The students of Ashram Schools can’t get clothes, educational material in time. The objectives can’t be come true in such Ashram Schools.

6. Mr. Govindrao Shankarrao Kamble (December 2009) “A critical study of present situation of Ashram Schools in Pune district (Ph.D.) Shivaji University, Kolhapur.¹³

The writer has included primary and secondary Ashram Schools (24) in Pune District in this thesis. He studied on the problems in teaching to the teachers, problems about syllabus, problems in implementing various activities, problem of education and material facilities.

Ashram Schools are away from its objectives. There is no separate study room and lady superintendent in Ashram Schools in Pune District. The Ashram Schools is

an essential need for VJNT Children for educational upliftment. It helps for complete development of VJNT.

7. Shrimati Shaileja Shrirang Mandale (June 2009) “Kolhapur Mahanagarपालिका Sanchalit Prathmic Shalanmadhil Vimukt Jati Bhatkya Jamatitil Vidhyarthanchi galti and sthagan- ek abhyas.”(Ph.D.) Shivaji Unrversity, Kolhapur.¹⁴

The researcher has studied the Marathi primary schools from Std.1st to 7th and Std 1st to 4th of Kolhapur Mahanagarपालिका. The information was collected with the interview list from school left students, their parents, teachers and head master.

The conclusion of the thesis was that students have no interest in learning because of their family background. The marriages are done very early in VJNT. The girls do work in home and take care of their little siblings. The students of VJNT come to the school only for midday meal. VJNT people live with superstitions, so, they don't believe in education. The girls of some tribes are beautiful, so, the parents don't send them to school. But only education can make their life stable.

8. Prof. R. T. Bhagat (March 1981) “The educational thoughts and work of Rajarshi Shahu Maharaj.”¹⁵

In this thesis, the researcher has taken review of Shahu Maharaja's education thoughts, work and establishment of 26 boarding for various caste and religion students by Shahu Maharaj.

Shahu had believed in education to develop strength and skills. Mahatma Phule and Shahu Maharaj had thought for the education of underprivileged people. Phule saw the first dream of compulsory education in 1882 and Shahu fulfilled it in 1901. Rajarshi awakened the backward society and brought them in to the main flow through education. Shahu opened various boarding for such students.

Shahu Maharaj got success to educate Phaseparadhi children. He treated them with love. He ordered for compulsory education. This order is known as a golden leaf of social welfare.

He helped for establishing boarding for Vanjari community in Nashik in 1920. He had given Rs.5000/- for this work.

9. Shri S. M. Dhangar (1982-83) “Menddhe Dhangars in Hatkanangale taluka a sociological study.” (M.Phil.) Shivaji University, Kolhapur.¹⁶

The researcher has given information of Mendhe Dhangar, their historical background, social, economical, political, religious living, educational situation and health.

The researcher has selected 2 villages Pattankodoli and Ghunaki of Hatkanangale taluka in Kolhapur district. He collected data from 235 respondents of 50 families. This society is not much interested to take education. They don't inspire their children for education. If children go to the school, they can't take help of them in their traditional occupations. They are not ready to educate their girls.

10. S. V. Hippargi (1996) “The Kaikadi Community in Solapur city an exploratory study in Social Work, Shivaji University, Kolhapur.¹⁷

The researcher has selected 100 women - men respondents of Kaikadi community. The Women are illiterate. The women are kept away from education. The people are trying to sweep the blot of criminality on their community. The influence of Jatpanchayat on the community is very strict. They follow the rules of Jatpanchayat strictly.

11. Shri S. B. Mandale (Dec.2000) “A Socio - Economic study of Ramoshi community in Kolhapur, Sangli, Satara and Solapur district.” (Ph.D.) Shivaji University, Kolhapur.¹⁸

The study of economical and social situation of Ramoshi community is done in this research. The present economical and social situation, problems, the impact of government scheme for Ramoshi community in Sangli, Kolhapur, Satara and Solapur are studied.

Ramoshi people occupation is making wine, which give very low income. The people including women and children also addict of drinking wine. The children don't want to go to school. Very less people of this community took higher education. They take benefit of the government welfare schemes. They can reform their economical and educational situation in the future due to govt. policies and schemes.

12. NIEPA “An In-depth Analysis of Ashram Schools.” New Delhi¹⁹

The objective of this research was to check that the VJNT children really get the facilities through Ashram Schools, are the School able to give admission them, do they get all facilities given by government for Scheduled Caste and VJNT. It was focused on the population and Ashram Schools of VJNT in Andhra Pradesh, Bihar,

Gujarat, Madhya Pradesh and Maharashtra. From these states, three districts higher, medium and backward districts from every state were selected and for detail analysis One Ashram School and One regular school was selected. The conclusion was that the Ashram School is to solve the educational needs of only 4% in 6 to 11 age and VJNT Children. Ashram School should give admission to the non- nomadic children for creating good relation between them.

13. Purandare V. B. "A study of progress and problems of Ashram Schools of Thane district" (1987) SNTD.²⁰

The researcher has kept following objective. To study the availability of educational concession to Scheduled Tribes. To study the use of grant to government and non government Ashram Schools. To study the expense on the education of Schedule Tribes. To study the progress of Ashram School in Thane Ashram School.

Ashram Schools face many problems regarding education, administration etc. The researcher has mentioned 20 Ashram Schools in Dahanu block in Thane district. The conclusions are - The central and state government help economical these schools. The standards are increased till std.8th, 9th, 10th. Scheduled Tribes students get school boarding concessions.

14. Krishnarao R. : "Case study of seven tribal area schools (Tribal Center of Research and Training Institute Hyderabad-1986)"²¹

The objectives of the research are to examine the strategy of schools which work in Nomadic Tribe Area. To search problems and find remedies for educational propaganda. The different seven administration schools were mentioned. A) Primary Ashram School B) Nomadic Primary Ashram School, C) Rural Nomadic Welfare High School, D) Nomadic Welfare Ashram School, F) Non-nomadic primary School, G) Nomadic Welfare Higher Primary Schools.

The conclusions are - The primary school Pedapola was 25 Km away from district head quarter. The school was divided into tiled house and some part of school in veterinary hospital. Only 5 students entered in std.5th out of 21 students who had entered in std. 1st 1980-81. Remaining 16 students left the school. The teachers and parents were satisfied with the government facilities. The parents of SC are literate. They don't have any problem in the school.

15. Desai B., Patel A. "Ashram Schools in Gujarat an evaluative study" C.T.G.R. and T. Center, Gujarat.²²

To examine the use of concession in Ashram Schools for VJNT children and rural children. To observe the availability of living according to numbers of students and teachers. To observe the role and work of Ashram Schools about all nomadic education, To check whether the objectives are completed or not in schools.

The Ashram Schools of various 8 districts in Gujarat are mentioned in this research. There are conclusions as follows - 14 Schools had 120 student per school but 8 schools had more than 120 student.

There were no regular class in some schools. Students were backward in language and general knowledge. Profession guidance, school subjects were thought farming was the main subject for teaching. Awareness about education was the impact of Ashram School on these people.

16. S. K. Boas "Ashram Schools in Bihar" (Society for studies in Political Economy, New Delhi. 1982).²³

To search Ashram School as secondary place out of school methods. To study the expense of schools. The researcher selected sample form Ashram Schools of Ranchi, Singbhum and Santhal.

The conclusions are as following- Ashram Schools are very less for giving education for big population. The Ashram Schools failed to complete the objectives of Ashram Schools. Ashram Schools expense money for only living and meal of students not for any educational change.

17. Pratap D. R. And other "Study of Ashram Schools in Tribal Areas of Andra Pradesh." (Tribal cultural Research and Training Institute Hyderabad 1971)²⁴

To study the economical position of Ashram Schools. To observe the importance of functions through teachers and parents attitude. To study the deficiencies in programmers these are objectives of this research.

6 Schools in 4 districts of Andra Pradesh were selected as sampling (Shrikakulam, Vishakhapattanam, East Godavari and West Godavari). Any 20 parents of every school were selected.

The conclusions are - Maximum Ashram Schools have the teachers of non-nomadic society. Some Schools were not inspected from last 2 years. There was scarcity of playground, farm for garden, drinking water facility in Ashram Schools. Only three Ashram Schools had enough sources of craft learning and toys. The study

material, uniforms, bed material were not provided in the time. 33.00% students leave the schools. Reasons behind it are economical problems, house work, child marriage etc.

18. Z. P. "An evaluation study of hostels and ashrams for tribal girl students."(Tribal research institute Bhopal 1985)²⁵

To study the management and strategy of hostels and organizers established for nomadic girls in Madhya Pradesh. To suggest impacts for reforming their strategy are the objectives for research.

Ashram of Mandala and hostels of girl students of pre-matric in Raipur, Durg and Mandala are selected as a sample. The case work were taken of 18 girl students who took education in these four institutes.

The conclusions are following – SC girl students are admitted in hostels which are for nomadic tribes. So, the various problems were found because the social and cultural background of S.C. girls different than nomadic tribes girls. The scholarship which is given to the nomadic girls is not sufficient. There were no essential facilities in hostels.

Nomadic girls hostels should be there where the big population of nomadic girls. Entrance should not be given more than capacity. Trained superintendent should be appointed.

19. Gupta S. P. "A study of Adivasi students in Ranchi districts" (The Bihar Tribal Welfare Research institute 1965)²⁶

To collect data on social, individual, economical and current problems of Adivasi students. To inquire the reasons of their feeling and compromise which is inspired. These are the objectives of this research.

The researcher collected data through questionnaire from school and college administration of 200 Adivasi students in Ranchi and Simdega city.

The overall situation of Adivasi students in Ashram school was unsatisfied. They compromise because of their social, cultural and individual reasons. This was the conclusion of this research.

20. Mr. Jadhav M. L. "Educational development of tribes of Nashik districts" (Ph.D.) Education, Pune.²⁷

The following objectives are in research. To understand the geographical and historical background of tribes in Nashik district. To study the social, religious and cultural background and their morality, economical position and backwardness.

The researcher studied the views about education of the 1022 selected citizens in tribes area and 508 teachers, 768 students in Nashik district through questionnaire.

The conclusion are as the teacher were aware about the needs of students and they wanted to educate the nomadic children at any cost. The teachers contacted the parents to attract their children towards the schools. They used good school atmosphere, sports, and cultural activities. Many Ashram Schools were established in nomadic hilly areas.

The school syllabus should be according to nomadic needs. It is need to educate such students in pre secondary education in their own mother tong.

21. Masavi M. "Wastage and Stagnation in primary education in tribal areas" (Tribal Research and Training institute Gujarat Vidyapeeth, Ahmedabad 1976)²⁸

To find the nature and scope of wastage and stagnation of primary education level in nomadic area in Gujarat state. To find the reasons of wastage and stagnation and suggest the remedies. These are the objectives.

The researcher studied every district where nomadic tribes live in Gujarat state as sample. Nomadic groups were selected. One is higher literacy group and another less literacy. 104 schools were selected from both of group. Despite of it, One Ashram School was selected from every group.

The conclusions are - The ratio of stagnation of Std. 1st was more. There was individual attention, well facilities for living and meal, so, the wastage and stagnation was very less in such Ashram School. The main reasons for wastage and stagnation were ignorance of parents, immaturity, language problem, illness and syllabus.

22. Joshi S. D. "Search of educational problems on the primary level in Adivasi Education." (Ph.D.) Maharaj Sayajirao University, Baroda, Gujarat.²⁹

To study the problems in education of classified castes and classified tribes. To study the attitude about the education of parents and student's education. These were the objectives of this research.

The researcher selected 495 secondary and 105 college Adivasi students by randomly selected sample method.

The teachers failed to create the respect in student's mind. The higher caste students suggest the adivasi students to work of low quality 80% parents were illiterate and less educated. 95% parents were farmers or farm laborer and 95% women were illiterate. Parents like to educate their children, it means they have positive attitude about the education.

23. Ekk R. M. "Development of tribal education in Orissa after independence." (Ph.D.) Education, Utkal University 1990).³⁰

To search student's presentee on the different level of school. To search the progress in literacy in Adivasi after independence. To compare educational development of Adivasi tribes with general population and to study the differenced. To examine the welfare Schemes of Adivasi tribes and its contribution. These are objectives of research.

The four districts of 50% population of adivasi tribes in Orissa were selected.

The conclusions were as the problems of educational development of adivasi are very complicated. They are illiterate so, they can't take benefit of economical schemes. There literacy ratio 13.5%. The ratio of wastage on the primary and secondary level is very gravies. They are clever. Their economical position is very poor.

24. Pichad N. B. "A critical study of impacts on the education of economical and social position of Mahadev Koli community in the west and North Maharashtra." (Ph.D.)(1995) Pune University, Pune-7.³¹

The objectives of the research are - To study the educational position of Mahadev Koli Community's children in Sahyadri area in the West and North Maharashtra. To study the primary, secondary, higher secondary, professional and technical education. To study the impact on education of social and economical position. To study the impact on educational development of education concessions of the community. To suggest some remedies for educational development.

The researcher studied 700 families in four districts - Nashik, Ahmednagar, Pune and Thane in Maharashtra. 150 head masters, 320 teachers and 500 students of secondary and 300 students of higher secondary schools were selected for the sample. The researcher used random sampling method.

Only 75% students take education living in Ashram School. Adivasi students are not interested to take higher secondary education. The wastage starts at higher school education. The parents expect that their children to help them in their work, as look after sibling, grazing cattle's, work on daily wages. So children can't complete the education.

25. Chaudhari R. N. (2000) "To suggest programmers for reforming position of administration of private Ashram Schools and their educational needs in Dhule District." (Ph.D.) Pune University, Pune-7.³²

The objectives are following - To study educational position and educational needs available for adivasi students in private Ashram Schools. To check the impact of reformal accommodations to the students. To suggest remedies for reforming position of Ashram School.

20 private Ashram Schools, 6 VJNT Ashram Schools, 4 Adivasi Ashram School in Dhule District, total 30 Ashram Schools have been selected for research, survey method and questionnaire are used for collecting data.

Educational instruments, experimental material are not available in private Ashram Schools. So, the educational position is not well. The grant for free clothes, physical cleanliness and medical help is not sufficient. The teachers find problems while teaching because they are unfamiliar to the adivasi language. There are no material facilities in Ashram Schools.

26. Sisalkar P. R. "Evaluation of Ashramshalas in Maharashtra State" Adivasi Research and Training institute, Maharashtra state, Pune."³³

The objective of the research is to evaluate Ashram Schools in Maharashtra State. The researcher sent a questionnaire to 329 schools, only 134 schools responded. 68 government, 20 adivasi development board and 46 private voluntary institutes were there out of 134 schools.

The teachers were not sufficient. The reasons of adivasi students failure in examination- insufficient teacher staff, in difference of parents, poverty, lack of educational atmosphere are the conclusions of this research.

27. Mr. Pratap D. R., Mr. Jaju C. C., Shri Rao M. V. (1971) "A study of Ashram Schools in Adivasi area Andra Pradesh." Group Research Adivasi Culture and Research Directorate, Hyderabad.³⁴

To study the impact of stagnation, wastage and absentee of Adivasi, To take review of Ashram Schools economical position, To find importance of programme through teacher, parent's attitude and To study the structure, strategy of Ashram Schools are the objectives.

6 Ashram Schools were selected. The teachers were not adivasi, 50% Ashram Schools had educational material. The students did not get clothes, books in time.

Ashram Schools are established for adivasi students education. The parents use their children for house work, keep their siblings, farming work. It impacts on education these are the conclusions of this research.

28. Ramana G. V. "Problems of education among the tribal communities of Andhra Pradesh. A case study of Ashram Schools." Ph.D. Anthro, Shree Venkateshwara University.³⁵

The present study attempts to make an in depth analysis of the functioning of Ashram Schools and their impact on life in the tribal areas of Andhra Pradesh.

The objectives of the research are - to study the equipment's in Ashram Schools. To study the impact on rural area of the problems of the quality of learning - teaching in Ashram Schools, wastage and stagnation.

187 students in 6 Ashram Schools, their parents and 31 teachers were selected as sample.

The equipment's in Ashram Schools are not enough e.g. building, education material, hostel accommodation etc. The learning- teaching process is not satisfied. Ashram School impacts effective on community, some are good, some are bad. These are the conclusions.

29. Vidya V. Thombre "A critical study of Ashram Schools in the state of Maharashtra with special reference to Kolhapur and Satara District" (Ph.D.)³⁶

The objectives are - to study the historical development of education for feeble groups in the country. To study government and semi government / private source for feeble groups education. To study social and economical aspects of students and teachers. To study problems of Ashram Schools. To suggest remedies for feeble groups educational development.

The education of feeble groups are ignored today too, due to their criminality. Voluntary institutes work satisfactorily. The numbers of Ashram Schools are very less according to the feeble groups population, their habits and lifestyles.

30. Premalabai D. (1986) "A study of problems of educational facilities offered by the government of Karnataka to the Scheduled Casts students at the primary school stage in Bangalore district." (Ph.D.) Bangalore University.³⁷

To study the problems to Scheduled Caste- students in admission and use of facilities. To study the use of special educational facilities by Karnataka Government through the 23rd annual schemed from 1961. To compare between admission and growth of Scheduled Caste and other caste students. These are the objectives.

There are some reasons for not using educational facilities properly late admissions of students, students house work, no facility of higher primary school, in nearest place, deficiency of transport sources.

65% students of SC are in 6 to 10 year age group. Historical factors and organized administrative attempts help to grow admissions and development rate. These are the conclusions.

31. Joshi S. T. (1984) "A critical study of development of education in tribal Area of Dhule district since 1st May 1960 to 31st March 1981" (Ph.D.) Education, Pune University.³⁸

The researcher has stated the following objective – To study the factors of educational development at Adivasi area in Dhule and the factors create obstacles in development.

Historical and survey method was used. The researcher examined official records for it. 10 villages, 382 school teachers, 251 students, 165 illiterate parents, 175 semi literate parents and 22 education officers were selected for research.

The conclusions of the research are following- the incomplete facilities in school impact badly on the education of this area. Social, political, mental and economical factors impacted educational growth with positive and negative attitude. Early marriages and love affairs are the responsible factors for less admissions and short progress.

The deficient economical position is responsible for more wastage. Parent's social, political awareness helped to develop education. The lack of confidence in students made an obstacle in educational development. Deficiency of management for opening school, lack of inspiration and supervisor effected on educational development, wastage, discontinuity factors impacted on Adivasi school's efficiency, these conclusions were stated in the research.

Reference :

- 1) Chavan, R. (May2003 Second Edition). Bhatkya Vimuktanche Antarnag. Mumbai 400 032 : Manovikas Publication.
- 2) Mane, L. Band Darvaja. Indian Education Society, Dadar, Mumbai 400 028 : Granthali Publication.
- 3) Nanded, G. (First Edition - November 2004). Ashramshala Gunvatta Vikas Prkalp. 190 Sahayog Nager, Nanded: Isap Publication.
- 4) Mane, L. (First Edition - 12 March 1997). Vimuktayan Maharshtratil Vimukt Jamati : Ek Chikkisak Abhyas. Mumbai 1997: Yashvantrao Chavan Pratishtan.
- 5) Chavan, R. (Third Edition 2000). Jati ani Jamati. Pune : Mehata Publication House.
- 6) Kharat, S. (First Edition : 25 March 1983). Aaj Ith Udyta Tith. Jaisingpur, Aurangabad : Aanand Publication.
- 7) Mane, L. (Reprint 25 December 2007). Ka Karyach Shikun? : Granthali Publication.
- 8) Chavan, B. S. (Prof.) (December 2002). Maharashtraatil Nandivalw Samaj Sanskruti va Sahitya (Ph. D)Kolhapur : Shivaji University.
- 9) Patil, V. B. (1993 -1994). Satara Zillyatil Umbraj Yethil Gosavi Jamaticha Samajik Va Aarthik Abhyas. (M. Phil.) Kolhapur : Shivaji University.
- 10) Chavan, S. M. (1993 -1994). Satara yethil Vaidu Jamaticha Samajshstriya Abhyas. (M. Phil.) Kolhapur : Shivaji University.
- 11) Bamane, L. V. (June 2003). Solapur Zillyatil Ashramshalemadhil Uccha Prathamik Va Madhyamik Staravatil Marathi Vishayachya Adhyan Adhyapanachya Samasya Chikkisk Abhyas. (Ph. D) Kolhapur: Shivaji University.
- 12) Dhanke, V. G. (1998- 2000). Usmanabad Zillyatil Ashramshlanच्या prashashanacha Chikkisak Abhyas.(M. Phil.) Kolhapur: Shivaji University.
- 13) Kamble, G. S. (December 2009). Pune Zillyatil Ashramshalanchi Sadyasthiti Ek Chikkisak Abhyas. (Ph. D) Kolhapur: Shivaji University.
- 14) Mandale, S. S. (June 2009). Kolhapur Mahanagrpalika Sanchalit prathamik Shalanmadhil Vimukt Jati Va Bhatkya Jamatitil Vidyarthyanchi Galti va Sthagana - Ek Abhyas. (Ph. D) Kolhapur: Shivaji University.

- 15) Bhagat, R. T. (Prof.) (March 1981). Rajashree Shahu Maharaj Yanche Shikshahn Vishayak Vichar va Karya. (Ph. D) Kolhapur: Shivaji University.
- 16) Dhangar, S.M. (1982 - 83). Mendhe Dhangars in Hatkanangale Taluka A Sociological Study (M. Phil) Kolhapur : Shivaji University.
- 17) Hippargi, S.V. (1986).The Kaikadi Community in Solapur City An Exploratory Study in Social Work. Kolhapur: Shivaji University.
- 18) Mandale, S. B. (Dec 2000). A Socio - Economics Study Of Ramoshi Community In Kolhapur, Sangli, Satara and Solapur District.(Ph. D.) Kolhapur: Shivaji University.
- 19) NIEPA. An Indepth Analysis of Ashram Schools. New Delhi.
- 20) Purandare, V.B. (1987). A Study of progress and problems of Ashram Schools of Thane Districts. S.N.D.T.
- 21) Krushnrao, R. (1986). Case Study of seven tribal Area Schools. Tribal Center of Research and Training Institute Hyderabad.
- 22) Desai, B., Patel A. Ashram Schools in Gujarat an Evaluative Study. C.T.R andT. Center. Gujarat.
- 23) Boas, S. K. (1982). Aashram Schools in Bihars. Society for Studies in Political Economy. New Delhi.
- 24) Pratap, D. R. and Other (1971). Study of Ashram Schools in Tribal Areas of Andhra Pradesh. Tribal Cultural Research and Training Institute Hyderabad.
- 25) Z. P. (1985). An Evaluation Study of Hostels and Aashrams for Tribal Girl Student. Tribal Research Institute Bhopal.
- 26) Gupta, S. P. (1965). A Study of Adivasi Student in Ranchi District. The Bihar Tribal welfare Research Institute.
- 27) Jadav N.L.Educational Development of Tribes of Nashik Districts. (Ph.D. Education) Pune.
- 28) Masavi M. (1976). Wastage and Stagnation in Primary Education in Tribal Areas. Tribal Research and Training Institute, Ahmedabad : Gujarat Vidyapeeth.
- 29) Joshi, S. D. Adivasichya shikshnatil Prathamik Staravaril Shaishanik Adachanicha Shodh (Ph.D.) Gujarat : Maharaj Sayajirao Vidhyapeeth, Badoda.
- 30) Ekk, R. M. (1990). Development of Tribal Education in orissa after Independence. (Ph.D.) Education: Utkal University.

- 31) Pichad, N. B. (1995). Paschim ani Uttar Maharashtraatil Mahadev Koli Samajachya Arthik ani Samajik Paristhicha tyanchya Shikshanavar honarya parinamancha chikkisak Abhyas Karne. (Ph.D.) Pune - 7 : Pune University.
- 32) Chouidhari, R. N. (2000). Dhule Zillyatil Khajagi Ashramshalanchya Prashasanacha ani tyanchya garajancha abhyas krun tyancha darja sudharanyasathi karyakram suchavane.
- 33) Sisalkar, P. R. Maharashtra rajjamadhil Ashramshalanche mulyamapan. Adivasi Sanshodhan va Prashikshan Sanstha Maharatra Rajj, Pune - 1 : Pune University
- 34) Shree. Pratap D. R., Shree Jaju. C. C., Shree Rao M. V. (1971). Andhra Pradeshatil Adivasi Vibhagatil Ashramshalancha Abhyas. Samuhik Sanshodhan Adivasi Sanskruti va Sanshodhan Sanchanarya, Hidrabad.
- 35) Ramana, G.V. Problems of Education Among The Tribal Communities of Andhra Pradesh. A Case Study of Ashram Schools (Ph. D.) Anthro: Shree Venkateshwara University.
- 36) Thombre, V. V. A Critical Study of Ashram Schools in the State of Mahatashtra with special reference to Kolhapur and Satara District (Ph. D.) kolhapur : Shivaji University.
- 37) Premalabai, D. (1986). A study of Problems of Educational Facilities Offered by the Government of Karnataka to the scheduled castes students at the primary school stage in Benglor district. (Ph. D) Banglor: Banglor University.
- 38) Joshi, S.T. (1984). A Critical Study of Development of Education in Tribal Area of Dhule District since 1st may 1960 to 31st March 1981 (Ph. D. Education) Poona: Poona University.

RESEARCH METHODOLOGY



Chapter 3

3.1 Introduction

The information is given in this chapter about the research methodology which is applied to complete the present research work. The following points are mentioned in this chapter, they are research problem, review of literature, purpose and objectives of research work, scope of research, importance of research, questions in research, conceptual definition, hypothesis, methods and techniques of research, method of data collection, contribution of research work, research chapter scheme.

3.2 Research problem

Industrial revolution created new social difficulties. Due to person, family, group and deficiency in atmosphere, instability was created. So, the establishment of welfare institutions become the need for solving such many problems. So, an arrangement of supporting new scientific knowledge existed to solve such problem that is called social work. Social work is a work depended on occupational services and scientific knowledge. Social work is an essential knowledge for the social development and welfare of society. The learning of schemes consequences of social work related and mentioned in welfare state will be done through this research. There are many social welfare scheme e.g. The purpose of formal education to rehabilitate and overall development of VJNT. To get this purpose various government and non - government institutes help. So, this work is limited with social work research and the voluntary institutes which run secondary Ashram School and the provision of facilities through Ashram School as well as to study the problems of students and educational development in Ashram School is the purpose of the research.

3.2.1 Problems of VJNT (Vimukt Jati Bhatkya Jamati)

1. No village for living, no permanent place to live. So, their lifestyle is unstable.
2. There is no record of birth or death due to unstable living.
3. Due to continuous wander the people of VJNT cannot get caste certificate.
4. The valley of detachment between stable society and VJNT community create difficulty for communication.

5. The stable society treat VJNT community as criminals after independence period also.
6. There is no demand for the traditional occupations, productions of VJNT community due to increasing modernization.
7. There is no demand to resources of economical income, so there is poverty in this community.
8. The literated people of VJNT are departed from their society so, there is no any development work for the needy people.
9. This community is away from education because they wander continuously. Due to illiterate people, they are far away from development.
10. They believe in superstitions. There are many problems about their health due to wandering living.
11. Due to ignorance and unable to provide government documents, this community cannot be given license by bank.
12. They do not have any government document of being residential of state. So, they cannot get benefit of any welfare scheme.

From last five decades, the government has been trying for rehabilitation of VJNT. The purpose of various schemes, policies and programmes is the welfare of VJNT. The government cannot get output of such schemes. Sometimes the officers don't think sensitively about VJNT difficulties. Sometime, the administrative management may be irresponsible about the policies. So, to study the problems and to get more knowledge. The subject is chosen for the research "A study of impact of Ashram Schools on development of nomadic tribal community in Kolhapur District. (1999 -2009)"

3.3 Importance of Research

The sociologists have understood the importance of study through research how the various social problems solved and how the social relations developed. The social research not only quenches the hunger of knowledge but also gets success to solve the social problems. The present research is depended upon the government's one of the welfare schemes, Ashram School for the development of VJNT. The importance of the research is as following.

1. This research will be useful for the voluntary institutions who run the Ashram School.

2. The voluntary institution can get inspiration for beginning such Ashram School.
3. It will be useful for planning the government welfare schemes to bring VJNT community in main stream of society.
4. The researcher who study the Ashram School will get any subject for research on the aspects which are not studied.
5. The social worker will inspire the VJNT students to enter in the Ashram School for education.

3.4 Review of literature

Review of literature on the related subject is the very important step before starting research process. If the subject is same, the repetition can be avoided by the reviews. It is helpful for using research method it can help to fix the objectives of research. It can be considered the conclusion suggested recommendations in the present research. The work becomes fulfilled after the study of various materials. The researcher has used some references related to the research work as books, periodicals, newspapers, reports, articles and projects.

3.5 Scope of the Study

1. **Geographical scope** - The geographical scope of study is limited with the boundary of Kolhapur district.

2. **Subject Scope** - The subject scope of study is concentrated on what is the role of government and Ashram School for the development of VJNT. And the scope of the study is concentrated with the following points also.

- The government welfare schemes for VJNT and their classification.
- The problems and obstacles related with secondary Ashram School administration in Kolhapur district.
- The facilities provided to secondary Ashram School students and its problems while providing facilities in Kolhapur district.
- The need of Social Work intervention and co - relation in Ashram School.
- The reasons behind parents do not encourage their children's for education.

- The relation between students and teachers in Ashram school.
- Programme arranged in Ashram School for overall development of students.
- The important suggestions for raising the VJNT children's educational quality.
- Percentage of wastage and stagnation in Ashram School.

3.6 Assumptions

1. The VJNT people do very low level work for livelihood. e.g. begging, to collect iron, plastic, faeces of pigs, to sell needle and thread, begging on gods names, to show games of snakes, monkeys and bullocks, to predict, to sell balloons, to shave buffalo's, to make and sale wine, to make combs from horns, to break stones.
2. VJNT lives below poverty line. As well as this community is facing ignorance, superstitions and the problems of health.

3.7 Hypothesis

1. Greater the Ashram School quality of education better a welfare of VJNT (*Vimukt Jati Bhatkya Jamati*).
2. Greater the number of government welfare scheme Ashram School better use for the VJNT (*Vimukt Jati Bhatkya Jamati*) children's change the life style and their development.
3. Greater to stop wandering life style of VJNT (*Vimukt Jati Bhatkya Jamati*) better for their children education and being independent.
4. Greater and in time grant provide to Ashram School better to improve educational qualities in Ashram School.

3.8 The purpose of research

It is a challenge before government administration and scheme officers to do welfare work of VJNT. Maharashtra government provides very less help to VJNT. Because it has been concentrated on scheduled caste and scheduled tribes in centre government's provision. The nomadic tribal community is ignored from welfare

provision. The problem of rehabilitation of VJNT is very gravies because they live wandering life.

It has been focussed on the economical and social problem of VJNT in the present research. The role of Ashram School for economical and social development through education is the purpose of the research. The main purpose of the research to study the facilities which are provided through welfare schemes and problems.

3.9 Objectives

The following objectives were mentioned for this research.

1. To observe what is the role of government and Ashram School for development of VJNT in Kolhapur district.
2. To understand the problems and obstacles in the Ashram School administration in Kolhapur district.
3. To understand the facilities given to the beneficiary students in the Ashram School in Kolhapur district.
4. To study the problems and obstacles of the beneficiary student's in Ashram School in Kolhapur district.
5. To fix the scope of Social work intervention for the implementation of VJNT Ashram School.

3.10 The questions in the research

The VJNT are doing their livelihood keeping their independent existence form the stable society. They are living their lives by begging. Criminality and lowest living is identity of the VJNT peoples. The stable village people harass them from thousands years. The children have to work hard with their parents. The parents are disinterested to send their children, means resource of income, to the school. If the children go to school, the family has to face economical problems. VJNT community has not developed because they have stuck with their traditions.

Ashram School is an effective scheme to change the living of VJNT children. But the government administration, schemes and provisions in law are not enough to develop the inner qualities of the children. The children of VJNT are illiterate. They have to beg for their livelihood. Due to this living, they face the problem of rehabilitation.

The following questions are created in this research

1. What type of problems are there in the administration of welfare scheme for VJNT community.
2. What type of problems are the VJNT families facing in Kolhapur district while living their life.
3. What are the welfare schemes for the community of VJNT and how are they classified.
4. What are the problems in giving the primary education for VJNT children.
5. Which is the most important welfare scheme for rehabilitation of children of VJNT community.
6. How much percentage of children belongs to VJNT community has taken the benefit of the Maharashtra governments welfare schemes.
7. What problems have to face to the VJNT Ashram School administration.
8. What are the important problems there in the Ashram School in Kolhapur district.
9. How is the intervention of Social work for applying the welfare scheme Ashram School for VJNT.
10. Why do not the parents send their children to the school or why do not they inspire their children to go to the school regularly.
11. What is the ratio of living school before complete school education.
12. How is the relationship between students and teachers in Ashram school.
13. How are Ashram School effective schemes for changing living of VJNT community.
14. What are the important suggestions for raising educational quality of VJNT Children.

3.11 Ethical Guideline

For present research following ethics follow.

1. Researcher takes care that through research do not cause harm to the respondents in particular and to people in general.
2. Through research, researcher tries to make a positive contribution towards the welfare of VJNT (*Vimukt Jati Bhatkya Jamati*) community.
3. Researcher respect and protect the rights and dignity of respondents.
4. In the present research the respondents are participate voluntary.

5. Researcher gives full information about the procedures involved in research to the respondents.
6. Through research take care of do not harm (Physical or Mental) to the respondents.
7. All information collected form the respondents for the research is keep confidential forever.
8. Through research follow the principle of anonymity. Which essentially means that the participant will remain anonymous throughout the study.
9. Respondents language, physical disability and other any kind of disability do not consider while doing research, every respondent consider equal.

3.12 Study Variables

Sr. No.	Independent Variables	Dependent Variables
1.	Age	Grasping capacity, Decision power.
2.	Sex	Freedom of education, Encouragement, Responsibility.
3.	Caste	Educational environment in community, Educational awareness.
4.	Economical condition	Interest in education, Encouragement for education.
5.	Social condition	Encouragement for education, Guidance, Educational awareness.
6.	Physical and Mental Health	Progress in education, Active participation, Grasping capacity.
7.	Concentration	Economical Condition, Social condition, Stability, Physical and Mental Health.
8.	Self-confidence	Physical and Mental Health, Socialisation, Encouragement.
9.	Decision power	level of Intelligence, Educational environment, Social environment.
10.	Teaching method and teaching materials	Progress in education, Interest in education, Aim of life.

3.13 Conceptual Definition

The research subject is A study of impact of Ashram Schools on development of nomadic tribal community in kolhapur district. (1999 -2009) The definition of some concept are as following

Kolhapur District : The study area of the research is imitated only with Kolhapur district. The district is called a particular part of any state with certain boundaries by state government's revenue department. Kolhapur district is consisted of 12 blocks in Maharashtra state.

Voluntary Instituted: The secondary Ashram School for VJNT (*Vimukt Jati Bhatkya Jamati*) girls and boys in Kolhapur district run by grant in aid voluntary institution. Voluntry instituted means Mumbai public trusties administration act 1950, co-oprative socities registration act 1860.

Ashram School (Grantable): Ashram School is a residential school, in Kolhapur district which is run by the voluntary instituted having governments grant sanctioned by social justice department of Maharashtra government.

Secondary Ashram School: The secondary Ashram School means a school which start from standard 8th to 10th with natural growth in Kolhapur districts or an Ashram School is run according to government policies.

3.14 The Method and Techniques of the research

The primary purpose of the research is not only to check the hypothesis but also to validate the ignored field from social work research.

The survey method is used to fulfil the above objectives. With the **survey method** for the study of VJNT the interview schedule method is used for studying the beneficiary students of Ashram School in Kolhapur districts.

The beginning of the research done with observation and it is the foundation of the research. So the **observation method** is also used for this research.

1. Research Design

It is concluded after the study of related material, study of research that, various aspects of Ashram Schools have been studied. The subject which is chosen by the research is not studied yet but it has effected on VJNT development. The researcher has researched the present position of the person according to the **descriptive research design**.

2. Study area

(The student of VJNT in the secondary Ashram School run by government grantable voluntary instituted in Kolhapur district)

Today's Kolhapur district was known as Kolhapur princely in British period. Chh. Shahu Maharaja (1874 -1922) did many social works in Kolhapur princely as compulsory primary education, destroy the discrimination. He made various religious, social and political movements but he focused on education. He did rehabilitation of VJNT through formal and informal education. British government had declared as VJNT as criminals so, they were kept away from permanent village people. They kept them in to wired fencing in Pune, Bramanti, Aurangabad, Jejuri, Solapur, Chindhavd etc. Many people of this group found security in Kolhapur so they started wandering here and lived together with local people. Because of Chh. Shahu Maharaja, The VJNT people have living sources and they take benefits of permanent living.

In this way, Kolhapur has hundred years history of rehabilitation and welfare of VJNT. Out of various welfare schemes, ashram school is in Kolhapur for the VJNT development. So, Kolhapur district is chosen as study area.

Kolhapur district is top in Maharashtra due to irrigation and modern farming techniques. Farming is the main occupation of Kolhapur so there is prosperity to many industries related to farming e.g. sugar production, crop process, and food and milk process, jiggery production. Kolhapur city is a big trade and economic hub.

3. Selection of Sample

- A) **Universe** - For the present research Kolhapur district is selected as a universe. It is not possible to study whole universe due to time, money and work. Hence form the universe researcher selected Secondary Ashram School as a sample unit
- B) **Selection of sample size** - For present research descriptive research methodology is used. It suggests that from total population 10% to 20% sample size must be taken. Hence researcher take consideration of sample unit, research methodology and select 25% of students means 240 out of 960 form eight secondary ashram schools from five talukas of Kolhapur District.
- C) **Selection of sample method** - For present research selected stratified sampling method from the type of probability sampling method. In this method universe is divided in to different strata. Hence the universe means Kolhapur district is divided in to five talukas were the research subject related

secondary Ashram School are available. Respondents are selected from the secondary Ashram School by using the purposive sampling method. From each secondary Ashram School 25% students means 30 out of 120 students.

3.15 Tools of Data Collection

Interview schedule used for data collection.

3.16 Methods of Data Collection

Primary data collection and secondary data collection were used for data collection. For secondary data collection used various publications of central and state government, newspaper, periodicals, magazines, books, reports of university and researcher, government annual reports, government documents, government public records and use of statistical data. Interview schedule used for primary data collection.

3.17 Data Analysis

After the data collection, it was converted into code language on the master sheet. With the help of SPSS computer software the analysis of data done. According to this, the chart of data and analysis was completed. As per the need, it was evaluated through graph. In this way, the respondents various problems could be understood in details.

3.18 Contribution of Research work

The present research is depended on the Ashram School, which is government welfare scheme for the development of VJNT. Social work is depended on the occupational service and scientific knowledge. It helps to solve the problems of VJNT. The research work is depended on the social, economical, educational, health, emotional need and the impact of Ashram School on the VJNT development. There are some suggestions for VJNT rehabilitation.

3.19 Limitation of Research work

1. In present research only Ashram School are selected those are run by voluntary institution receiving grant from the director, VJNT, OBC and SBC welfare Maharashtra state, Pune.
2. Present research limited for Secondary Ashram School in Kolhapur district.

3. In present research consider secondary Ashram School residential VJNT student of Kolhapur district.
4. In present research only grantable Ashram Schools are taken consideration.

3.20 Research Chapter Scheme

Chapter 1

This chapter is divided in to two part in the first part information is given about A) VJNT(*Vimukt Jati Bhatkya Jamati*) - Background the following points are included the history of VJNT (*Vimukt Jati Bhatkya Jamati*), displacement of denotified tribes (*Vimukt Jati*) - historical background, educational situation in colonies, creation / definition of caste system, classification of VJNT (*Vimukt Jati Bhatkya Jamati*), characteristics of VJNT(*Vimukt Jati Bhatkya Jamati*) and in the second part information is given about B) Ashram School - At glance. factors in formal Education, educational problems of VJNT, remedies for improvement of VJNT, government schemes, Ashram School concept, Ashram Schools meaning and nature etc.

Chapter 2

The information is given in the second chapter about the review of literature.

Chapter 3

The information is given in this chapter about the research mehtodology . The following points are mentioned in this chapter, research problem, review of literature, purpose and objectives of research work, scope of research, importance of research, questions in research, conceptual defination, hypothesis, methods and techniques of research, method of data collection, contribution of research work, research chapter scheme.

Chapter 4

Kolhapur district is the study area of the present research. In this chapter information is given about historical background of Kolhapur district, geographical place, administrative structure, population, cultural heritage, education position.

Chapter 5

This chapter divided in to three parts. In part first information is given about the data analysis and tabulation. Second part is about hypothesis testing. The last part of this chapter is school social work intervention need / co-relation.

Chapter 6

The conclusions have been stated in this chapter with the analysis of collected data through interview, visits and observation. Some important suggestions are also given for improvement work of Ashram Schools.

KOLHAPUR DISTRICT - PROFILE

4.1 Introduction

Kolhapur district is the study area of the present research. In this chapter information about historical background of Kolhapur district, geographical place, administrative structure, population, cultural heritage, education position is given.

Maharashtra is one of the 29 states in India. It was established on 1st May 1960. There are total 36 districts, 6 administrative divisions and 358 blocks. Pune administrative division has 5 districts and Kolhapur is one of them. Kolhapur is famous for historical, religious, cultural, political, educational and trade hub.

Kolhapur is an abode of karveer nivasini shree Ambabai who is one of the three and half shakti - peeth and resident of God Jotiba. Kolhapur district has the story of Chhatrapati Shivaji Maharaj's bravery. There is an impact on Kolhapur people of the national thoughts, heritage of tradition and heirs from the period of Chh. Shivaji Maharaj and Kolhapur district obtained a great personality of progressive outlook and leadership of Rajarshi chhatrapati Shahu Maharaj.¹ Kolhapur district has special fame because of Rajarshi Chhatrapati Shahu Maharaj who changed the social system.

4.2 History of Kolhapur

4.2.1 Ancient Period

Kolhapur is an ancient city of the south Maharashtra in India and this city has the history of 2000 years.² Kolhapur is known as the Dakshin Kashi in karveer magnanimous of the Padma puran.³ Kolhapur has been noticed as karveer in the Hindu puran. Kolhapur is consisted of Bramhapuri, Lagamapur, Kesapur, Jijapur and Hirapur on the bank of Panchganga river. Lagmapur means Uttereshwar, Kesapur means Kholkhandoba and Jijapur means Padmala and Hirapur means Ravaneshwar lake (Shahu Stadium) at present. These located colonies are the original interior of Kolhapur.⁴

4.2.2 The Mediaeval Period

Kolhapur district was in the Shilahar Empire with Satara and Belgum. Yadav of Devgiri won the Kolhapur Empire from Shilahar. The Muslim sultan ruled on

Kolhapur when Delhi sultan captured all south Hindustan in 1318. Delhi sultan's rule retained till 1347 on the south. There was political instability in region, though Delhi sultan ruled in year 1318 to 1347. In this period, many seditions took place against Delhi sultan. There was the biggest sedition that was sedition of Amir.⁵ The south Amir defeated the Delhi sultan and Allauddin Hasan Bahman Shaha established Bahaman Rule and Kolhapur became a part of Bahamani rule.

4.2.3 The Maratha Period

The period from 1631 to 1922 was full of struggle for various rules. The rise of Shivaji Maharaj was the unprecedented event in Maharashtra.⁶ Because it was the beginning of the new era. Marathi Empire sustained fighting with Adilshahi, Mughalshahi. Winning Panhala with Kolhapur, Shivaji Maharaj erected the first pillar of Swarajya in Kolhapur district.

4.2.4 The Modern Period

Kolhapur district secured the top in the history of the modern period of Maharashtra. This period is known as the golden age of the social reforms. The regime of 38 years of Rajarshi Chh. Shahu Maharaj was very important from 1884 to 1922. His work changed the social levels in Maharashtra. There was the complete development of Kolhapur in the period of Chh. Shahu Maharaj. There was development in the field as art, sport, education, occupation, farming, drama, music etc. Kolhapur converted in to '**Kalapur**' because encouragement and inspiration was given to the artistic skill's.⁷ There is educational, cultural, industrial, scientific, technological, trade and transportation's. Complete development of the populace in Kolhapur district Chh. Shahu Maharaj ruled nearby two periods of twelve years according to the principle of 'Bahujan Hitay Bahujan Sukhay'.⁸ Chh. Rajaram Maharaj ruled on Kolhapur after Shahu Maharaj. Rajaram Maharaj continued the polices of Chh. Shahu Maharaj.⁹ Kolhapur state was independent despite of British rule after 1922. India got independence on 15th August 1947 and Kolhapur state was mentioned in independent Maharashtra.¹⁰

4.3 Geographical Place

Kolhapur geographical place is 17⁰-10¹-45¹¹ and 15⁰-55¹-20¹¹ degree of North Latitude and 74⁰-44¹-11¹¹ and 73⁰-43¹-16¹¹ East Latitude.¹¹ The area of Kolhapur

district is 7692 K.M and it is 2.5% of area of the state. Kolhapur district is the 24th in Maharashtra by area. Kolhapur district is located on 574 meters height from seashore.

4.4 Geology

The west part of Kolhapur district is made of hills and land of red soil and mountain ranges of Sahyadri. There is black soil region in the east of the district. There is fertile land in the center of the district.¹²

4.5 Administrative Structure

Kolhapur city is the head quarter of Kolhapur district. There are 12 blocks which are divided in to 4 revenue sub divisions. Karveer, Panhala, Shahuwadi and Kagal are mentioned in karveer sub division. Hatkanangale, Shirol, Gadhinglaj, Chandgad and Ajara in Ichalkaranji sub division and Bhudergad, Radhanagari and Gaganbawada blocks are mentioned in Radhanagari subdivision.¹³ There are 23 towns and 1216 villages.

There is one municipality, 9 nagarparishad, 12 panchayat committees and 1029 Grampanchayats in Kolhapur district.¹⁴ There is one government hospital on district level, 13 village hospitals, 71 primary health centers and 413 primary health sub centers to provide health facilities for the people of district. There are 27 police stations for security of people in Kolhapur district. There are 24 sub stations and the number of the police officers in the district is 3237. There are 1123 home guards to secure the people lives in the district.¹⁵

4.6 Rivers

Panchganga, Hiranyakeshi, Vedganga, Dudhganga, Bhogawati and Warna are the main rivers which flow through the district.¹⁶ Kumbhi, Kasari, Tulshi Bhogawati and Dhamani are the sub rivers of the Panchganga. Tillari is only of the river which flows south to the west. Dudhaganga is the main river in the south and Vedganga is the sub river of it.

4.7 Minerals

Basalt rock is found abundantly in Kolhapur district. There are various stocks of Oxide and Aluminum metals in Shahuwadi and Radhanagari in Kolhapur district.¹⁷

4.8 Rain and Climate

There are main three seasons as summer, rain and winter in Kolhapur district. The rains start from June to October and its average is 1015mm.¹⁸ There is heavy rain because of the south- west seasonal wind. The average of rain is more in the west side of Kolhapur district because there is thick wood on the Sahyadri mountains. The average in the west is more than the east of the district. Gaganbawada, Radhanagari, Chandgad and Ajara blocks have the rain more than Shirol and Hatkanangale blocks. There is only one observatory in the district and it is in Kolhapur.

4.9 Forest Wealth

There is 1742 Sq. Km. forest area in Kolhapur district which is 18.23% of total geographical area of the district. Myrobalan, Jamblum, Teak are found in the west side of the district. Gum- Arabic tree, Jugube tree are found in the region of less rain. Blackwood tree, Sandal tree are found in the less light but in heavy rains area.¹⁹

4.10 Religious and Tourist Places

The Indian tourists as well as foreigners attract towards Kolhapur district due to the historical places and beauty of the nature. Kolhapur is known as the best religious place for karveer niwasini shri Ambabai. The temple of Ambabai has the Hemad panthi building structure with double floor, a lot of pilgrims visit here every year.²⁰ The Dasara festival is very famous in Kolhapur. Jotiba temple in Panhala block and Datta temple Nrusinghwadi in Shirol are famous temples.

Rankala Lake is the main attraction of the Kolhapur district. There is the Shalini Palace near Rankala lake. There are various historical monuments in Kolhapur as Bhavani Mandap, Saathmari, New place, Panyacha Khanjina, birth place of Shahu Maharaj.²¹ New palace and Town Hall are the museums. There is the Jayprabha studio for film creation.

Radhanagari Dam built by Chh. Rajarshi Shahu Maharaj and Dajipur sanctuary is famous for tourism.

4.11 Forts

Kolhapur district has the history of the bravery of Chh. Shivaji Maharaj and his soldiers. The forts in Kolhapur district give witnesses about it. Vishalgad, built by King Bhoj, is in Shahuwadi tahsil of Kolhapur. Panhala, was famous fort for the Maratha Empire also famous as hill station. Chh. Shivaji Maharaj built a fort, Pavangad. There is another fort Gaganbawada, living place of Gagangiri maharaj. Located in Gaganbawada tehsil. Shivgad is located in the Dajipur sanctuary area. Bhudargad and Rangana are in Bhudargad tehsil. Samangad was won by Chh. Shivaji maharaj in 1674 and he had lived there for some period, it is in Gadhinglaj tehsil. This fort was built in the 12th century by King Bhoj.²² Gandharvgad and Paargad are in Chandgad tehsil.

4.12 Industries and Production

Kolhapur is known as the center of the co-operative movement in Maharashtra. Chh. Rajarshi Shahu Maharaj had started co-operative in Kolhapur nearby 1912-13 as the supporting fund. This scheme was only Kolhapur in the 19th centure.²³

There are 17 co-operative and 3 private sugar factories in the district. Jiggery industry, cloth industry, farming equipment, dairy have been developed. There are industrial zones under M.I.D.C. in Shirol, Gokul Shirgaon, Ajara, Halkarni, Kagal (Five stars), Hatkanangale and Gadhinglaj. There are co-operative industrial areas in Jaysingpur, Ichalkaranji, Kolhapur, Hupari, Hatkanangale, Yadrav and Shirol. The gold and silver ornaments are prepared in Hupari.

Kolhapur district is on lead in sugarcane and sugar production. There are four controlled markets in Kolhapur, Jaysingpur, Vadgaon and Gadhinglaj and there are the market committees for stocking the farming production.²⁴ Kolhapur market is famous for jiggery, Jaysingpur and Vadgaon for groundnut and Soyabean and Gadhinglaj for Jawar and Chili- pepper. Kolhapur is famous for export things as leather, footwear, machineries, farming production. The production of tobacco is taken in Kagal, Hatkanangale and Shirol so, there is an industry of bidi in the district.²⁵

4.13 Cultural Sight

The inseparable characteristics are united of Marathi culture in Kolhapur district. Kolhapur is specially famous for Misal, Bhel, Tambada and Pandhara Rassa. The revolutionary changes took place in Kolhapur in cultural field in the period of Rajarshi Chh. Shahu Mahararaj. Kolhapur has created its own cultural characteristic in music, film, drawing and sports.

Kolhapur is famous for folk culture as literature, films, music and drama and without the study famous personalities; the cultural sight is not complete.

4.13.1 Cinema and Music Field

Baburao Painter established the Prabhat Film Company who is known as milestone in the Indian film city history. Baburao and Anand Painter made the second cinema in India in 1920 and the first cinema of Prabhat Film company.²⁶ In the period of dumb (*Mukpat*) cinema Bhalaji Pendharkar started his career. The film producer and actor V. Shantaram who was admired with Dadasaheb Phalake award and Padmavibhushan award was born in 1901 in Kolhapur. The Indian Government admired Suryakant Mandare with Padmashri award. His elder brother Chandrakant Mandare got fame as an actor and artist. Mandare brothers made the Kolhapur district famous in film city. Ramesh Dev who was admired Jivan Gourav award in Pune international film festival was born in Kolhapur and he played various roles in Hindi and Marathi films. Sudhir Phadake was a singer and Musician, he composed many Hindi and Marathi films. Jagdish Khebudkar was a lyricist of Marathi film city who was born in Kolhapur.

4.13.2 Drama Field

Vijay Tendulkar who wrote the first drama when was only eleven years old was born in Kolhapur. He was admired with Padmabhushan award. Keshavrao Bhosale who established “Lalit kala darshak natak company” at 18 years old, who got name “Sangitsurya” due to his fantastic singing and acting was born in Kolhapur.²⁷ He is alive today through Keshavrao Bhosale Natyagruh.

4.13.3 Literature Field

V. S. Khandekar who was the first Dnyanpeeth award winner who lived in Kolhapur. Padmashri Ranjit Desai who wrote “Swami” and “Shrimanyogi” such historical novels, was born in Kolhapur. Shivaji Sawant of Kolhapur is famous as Mrutyungaykar. Vishwas Patil the first Marathi writer who got murtidev award of

Literature field, who wrote famous novel 'Panipat' and 'Sambhaji' was born in Kolhapur district.

'Wrestling' is the traditional sport of Kolhapur. Rajarshi Chh. Shahu maharaj inspired wrestling culture in the district. Khasbag Talim Maidan was built for wrestling. The wrestles of the world come here for wrestling.

Shahiri, Powada and Songi Bhajan are the famous traditional arts.²⁸ Kolhapuri Saaj, Kolhapuri Chappal are very famous worldwide.

4.14 Population and Literacy

Kolhapur has 9th rank in Maharashtra according to population. Kolhapur is on 3rd rank for density of population. Kolhapur has 3.45% population out of total population. Karveer tehasil has more population than other tehasils. Gaganbawada has very little population. The population of Hindu religion is more.

According to the census of 2011, the population of Kolhapur district is 38,76,001. Out of it, male population is 19,80,658 and female population is 18,95,343. The female male population progression is 957. The population of 0 to 6 age is 4,08,942.

The average literacy proportion is 77.23 in Kolhapur district.²⁹ There is no remarkable growth in male literacy. According to the census of 2001, male literacy was 78.43%, it was 88.57% in 2011. There is remarkable growth in female literacy. According to the census of 2001, female literacy was 66.02% and it was 74.22% in 2011. 28,25,845 Population is literate out of 38,76,001 population. Out of it, 15,59,760 male literate population and 12,66,085 are female literacy.

4.15 Political Structure

There are two parliament constituencies, one is Kolhapur and another is Ichalkaranji. There are total 10 legislative assembly constituencies are as following – Chandgad, Radhanagari, Kagal, Kolhapur Dakshin, Kolhapur Uttar, Karveer, Shahuwadi, Hatkanangle, Ichalkaranji and Shirol. There are 67 Zilla Parishad constituencies and 134 Panchyat Samiti constituencies.³⁰

National Congress, Nationalist Congress, Shivsena and BJP are the main political parties. SKP (Shetari Kamgar Party), Swabhimani Shetkar Sanghna and Communist Party, these parties are also active in the district politics. Kolhapur has given many political leaders to Maharashtra. Some of them played roles of a ministers

as Babasaheb Kupekar- Speaker in the legislative assembly, Sadashivrao Mandlik, Hasan Mushrif, Satej Patil- Deputy Home Minister, Vinay Kore- Conventional Energy Minister, Chandrakantdada Patil- Revenue Minister etc.

Kolhapur has a history of various movements. Prof. N. D. Patil and Comrade Govind Pansares movements for workers and ordinary citizen's demands. MP. Raju Shettis agitation for sugarcane and milk.

Kolhapur district has played an active role in states political field as social, economical and cultural development.

4.16 Education Field

There is one University in the district. There are 2574 Primary Schools, 858 Secondary Schools, 192 Higher Secondary Schools and 53 Industrial and Technical Training Institutes and 10,080 constantly Adult Education Centers are available in the district.³¹

J. P. Naik played an important role in educational development in Kolhapur. He was admired with Padmabhushan award in 1974. Unisco had given him the leadership of University Education structure of the Asian countries. Famous physicist and astronomer Vishnu Vasudev Naraliker was born in Kolhapur. He worked as president of Rajasthan Public Service Commission. Maharshi Bapuji Salunkhe who open the doors of education for the ordinary people was born in Kolhapur district. He established Swami Vivekananda Education Institute in 1954. This institute gives education through 330 centers. Sahakar Maharshi Tatyasaheb Kore brought economic prosperity through co-operative movement. His work is expanded now in health and educational field. Dr. D. Y. Patil who established various educational institutes is born in Kolhapur. He was admired with Padmashri award for social work in 1991. The father of Gravitational forces. Theory of Hoyle - Naraliker, astronomer Jayant Naraliker is born in Kolhapur. He got Tayson Medal in astronomy in 1960. He was admired for this work with Padmavibhushan award.

4.16.1 Campaign about Education of Chh. Rajarshi Shahu Maharaj

Chh. Rajarshi Shahu Maharaj did expensive work in education field. He was Born on 26th June 1876 in Kagal's Ghatage family. The complete development of Kolhapur began in the period of Rajarshi Chh. Shahu Maharaj. There were revolutionary changes in social, educational, cultural and industrial field. He focused on justice, equality and activity. He was very famous as caretaker of his society.

Spreading education is the permanence of Shahu Maharaj's life, Populace is deprived from education, so, he made some revolutionary changes in education.³² Economical feebleness was the reason of indifference of populace students, so, he availed funds from the income of institution. He told importance of education in various meetings.³³ He gave priority to backward group for complete development. He ordered to open school. In every school and touchable and untouchable students should be enter in one School.³⁴ There was an influence of Mahatma Phule on Shahu Maharaj for educating the backward Children³⁵ Shahu Maharaj gave more time for the service of dalit and under privileged people in 28 years rule.³⁶

Rajarshi Chh. Shahu Maharaj started his rule on 2nd April 1894. That time, there was only 9 lakh population of Kolhapur. There were only 224 schools and 15000 students were learning. The income of princely was Rs.38,90,005/- and only Rs.1,45,720/- were used for education, it means 3.75% expenditure out of total income of the state was done.³⁷ Only education can change the society- was the thought of Shahu Maharaj. He wanted to educate every woman, man, poor, rich and every caste tribes, so, he started Ashram Schools. He started the first Ashram School in 1920 and it was the new experiment in education field. He provided facilities of hostel education, so, the children would take education living away from their homes. Hostels became hermitage for under privileged.³⁸ Shahu Maharaj established many hostels. Primary, secondary schools were started people were inspired giving economical help to establish educational institutes. Professional and Industrial Training Institutes were created. Free and compulsory primary education law was applied in pre independence period on 21st September 1917 by Chh. Shahu Maharaj for giving all opportunities of society to the backward society, he passed a law for 50% reservation vacancies for backward class on 26th July 1902.

Shahu Maharaj did many laws for giving facilities to under privileged, feeble groups. Widow Remarriages Law (1917), Inter Caste Marriage Law (1919), Woman Thrashing Preventive Law (1919), Devdashi Preventive Law (1920). He was the first king who reformed such society through law.

4.16.2 The work of Rajarshi Shahu Maharaj for VJNT

Rajarshi Chh. Shahu Maharaj used his Royal authority for feeble, neglected, under privileged society. There were some tribes which used to steal and cheat. They did not get right for education, power and wealth. So, they could not progress themselves. Then British government stamped of criminality on these tribes. They had

to go every day to the Police Patil of the villages for presenty. Shahu Maharaj had compassion for these people. Truly, Shahu Maharaj was the king of under privileged people, so, he stopped the presenty method.⁴⁰ Shahu Maharaj had trust that these people should be treated with love, even wild animals can change with love, then these were the human. So, he applied his thought in reality.⁴¹ Phaseparadhi caste is known as very dangerous criminal caste as well as they were very brave, faithful. So, Shahu Maharaj made phaseparadhi his kingdoms watchmen. He kept strict watch on Sontali Camp.⁴² Some Phaseparadhi were appointed in Police department. He gave place to 23 Paradhi families on Kotitirth's plain and sanctioned Rs.1200/- for building house.⁴³ He started education for Phaseparadhi children to Sontali in this way, Shahu Maharaj connected Phaseparadhi with education in Sontali. He gave facility to learn clever students in Arya Society Gurukul.⁴⁴ Shahu Maharaj saw the honesty of Phaseparadhi which Britishers couldn't see. Maharaj showed the quality of Phaseparadhi to the society as cleverness, loyalty, perseverance.⁴⁵

He made stable to Wadd and Rajput giving them laboring work. He made wrestler Ramu of Koravi by giving him supplements. He opened school in Dombari colony and gave the chance to take education for Dombari Children. He declared for government jobs for the people who would complete the education. He used to help them to stable their lives of poor and backward society. That is why, the people would respect more about their king.⁴⁶

Maharaj tried to stable the Makadwala society, he established colonies to stop their wandering. Maharaj gave women and men of Makadwala daily wages work and stabled their life.⁴⁷ Shahu Maharaj changed the position of under privileged people on his own strength. He brought them into the field and state where they could take benefit of equality, brotherhood and indepence. We can see everywhere the rules punish the criminal but there was only one king who used to treat criminals with love and compassion.⁴⁸ Shahu Maharaj visionary and social equality atmosphere impact on today state or nations development.

Reference:

- 1) Choudhari, M. A. (1989). Zilla Arthik va Samajik Samalochan. Kolhapur Zillha Gazetteer, pg. No.77 : Government of Maharashtra.
- 2) Kolhapur Gazette 2005.
- 3) Chouidhari, K. K. (Government of Maharashtra 1989). Maharashtra State Gazetteer. Kolhapur district. Pg. No. 33 : Government of Maharashtra.
- 4) Kashid, S. Kolhapurchya Paulkhuna. Pg. No. 1
- 5) Chouidhari, K. K. (Government of Maharashtra 1989). Maharashtra State Gazetteer. Kolhapur district. Pg. No. 42 : Government of Maharashtra.
- 6) ibed Pg. No. 47
- 7) Garg, S. M. Kolhapurcha Ithihas. Pg. No. 65
- 8) Chouidhari, K. K. (Government of Maharashtra 1989). Maharashtra State Gazetteer. Kolhapur district. Pg. No. 50 : Government of Maharashtra.
- 9) Bhide, G. R., Deshpande P. L. (Editor). Kolhapur Darshan. Pg. No. 65
- 10) Balwad, R. Aapala Kolhapur Zillha. Pg. No. 8: Vidhyabharti Publication.
- 11) Modak, B. P. (1890). Kolhapur sansthanache Gazetteer. Book No. 25 Mumbai ilyakhyache Gazetteer. Pg. No. 1.
- 12) Balwad, R. Aapala Kolhapur Zillha. Pg. No. 14: Vidhyabharti Publication.
- 13) Chouidhari, K. K. (Government of Maharashtra 1989). Maharashtra State Gazetteer. Kolhapur district : Government of Maharashtra.
- 14) Chouidhari, M. A. (1989). Zillha Samajik va Arthik Samalochan kolhapur Zillha. Gazetteer. Pg. No. 35 : Government of Maharashtra.
- 15) Zillha Sankhiki karyala, Arth va Sankhiki Sanchanarya, Niyojan Vibhag, Kolhapur "Zillha Samajik va Arthik Samalochan 2012, Kolhapur Zillha", Pg. No. 5: Government of Maharashtra.
- 16) Chouidhari, M. A. (1989). Zillha Samajik va Arthik Samalochan kolhapur Zillha. Gazetteer. Pg. No. 36 : Government of Maharashtra.
- 17) Balwad, R. Aapala Kolhapur Zillha. Pg. No. 15: Vidhyabharti Publication.
- 18) Zillha Sankhiki karyala, Arth va Sankhiki Sanchanarya, Niyojan Vibhag, Kolhapur "Zillha Samajik va Arthik Samalochan 2012, Kolhapur Zillha", Pg. No. 19: Government of Maharashtra.
- 19) Balwad, R. Aapala Kolhapur Zillha. Pg. No. 16: Vidhyabharti Publication.
- 20) file:///G:/kolhapur history/mymarathi kolhapur.html
- 21) file:///G:/kolhapur history/mymarathi Kolhapur.html

- 22) Balwad, R. Aapala Kolhapur Zillha. Pg. No. 33: Vidhyabharti Publication.
- 23) <https://mr.wikipedia.org/s/56s>
- 24) Zillha Sankhiki karyala, Arth va Sankhiki Sanchanarya, Niyojan Vibhag, Kolhapur "Zillha Samajik va Arthik Samalochan 2012, Kolhapur Zillha", Pg. No. 5: Government of Maharashtra.
- 25) <https://mr.wikipedia.org/s/56s>
- 26) Balwad, R. Aapala Kolhapur Zillha. Pg. No. 52: Vidhyabharti Publication.
- 27) Ibid Pg. No. 53
- 28) file:///G:/net/The Gazetteer Department KOLHAPUR.html SOURCE : CENSUS OF INDIA 2001
- 29) file:///G:/net/Welcome to Collector Office Kolhapur.html
- 30) <https://mr.wikipedia.org/s/56s>
- 31) Kondkar, A. Y. (2001 eleven edition). Bhartiya Samaj. Kolhapur, Pg. No. 105 : Phadake Publication.
- 32) Maharashtraatil Zillhe – Kolhapur, Mahiti va Jansampark Mahasanchanarya, Pg. No. 36 : Government of Maharashtra.
- 33) Choudhari, K. K. (1989). Maharashtra State Gazettee - Kolhapur Zillha. Marathi edition government press, Kolhapur, Pg. No. 577 : Government of Maharashtra.
- 34) Zillha Samajik va Arthik Samalochan, Kolhapur Zillha. Gazetteer, Pg. No. 77 to 80 : Government of Maharashtra.
- 35) Desai, L. Adhunik Maharashtra 2002 . Pg. No. 51 to 54.
- 36) Pagare, H. (Adv.), (Second edition 14/10/2006). Mahatma Phule ani Dr. Babasaheb Ambedkar Ek Vaicharik Pravas. Ganesh Nagar, Boregav, Vardha, Pg. No. 23 : Sudhir Publication.
- 37) Suryavanshi, K. G. (1984). Rajashree Shahu Raja Va Manus. Pune, Pg. No. 168 : Thokal Publication.
- 38) Chandrade, L. (Dr.) (May 2013). Rajashree Shahu Maharajani Dilele Shikshanatil yogadan. Bharatiya Shikshan (Marathi Shishanik Mashik) Pg. No. 100 : Maharashtraatil Bharatiya Shikshan Mandal.
- 39) Patil, T. S. Kolhapur Sansthanatil Samajik - Rajkiya Chalvalicha Ek Abhyas. Pg. No. 12
- 40) suryavanshihp1998.blogspot.com/2013/07/blog-post

- 41) Mangal, K. T. (Adv.) (First edition 2006). Samajshastrdnya - Rajashree Shahu. Kolhapur 410 007. Pg. No. 73.
- 42) Suryavanshi, K. G. (1984). Rajashree Shahu Raja Va Manus. Pune, Pg. No. 142 : Thokal Publication.
- 43) Mangal, K. T. (Adv.) (First edition 2006). Samajshastrdnya - Rajashree Shahu. Kolhapur 410 007. Pg. No. 74.
- 44) Vidhrohi Sanskrutik Chalvalicha Vicharala Vahilele Mashik, Samyk Vidhrohi Bhatke Vimukt (Sahitya, Sanskruti ani Samakalin Samajvastav) Pg. No. 8
- 45) Bhosale, V. (First edition 15 August 2006). Amhi Upekshit. Kolhapur, Pg. No. 5: Parivartan Publication.
- 47) Zillha Mahiti Karyala – Kolhapur. Ujalaya Dahi Dishya. Editor Shrr. Sanjay Deshmukh, Zillha Mahiti Adhikari, Kolhapur Pg. No.11: Government of Maharashtra.
- 47) Suryavanshi, K. G. (1984). Rajashree Shahu Raja Va Manus. Pune, Pg. No. 426 : Thokal Publication.
- 48) suryavanshihp1998.blogspot.com/2013/07/blog-post



Chapter 5

A) DATA ANALYSIS AND TABULATION

B) HYPOTHESIS TESTING

**C) SCHOOL SOCIAL WORK INTERVENTION NEED /
CO - RELATION**

5.1 Introduction

Present chapter divided in to three parts. In part first information is given about the data analysis and tabulation. Second part is about hypothesis testing. The last part of this chapter is about school social work intervention need / co-relation.

A) Data analysis and tabulation

Part One - Secondary Ashram School Students

(A) Students Personal Information

Table No. 1

Standard of studying

Sr. No.	Details	Frequency	Percentage
1	8 th Std.	80	33.3
2	9 th Std.	75	31.2
3	10 th Std.	85	35.4
	Total	240	100

Above table shows that, at the time of research in the secondary Ashram School 33.3% students seeking education in 8th Std. Below that in 9th Std. 31.2% students seeking education. Percentage of students seeking education in 10th Std. is high that is 35.4% because of percentage of student fail in 10th Std. is more.

Table No. 2
Students age group and sex

Sr. No.	Details	Frequency			Percentage		
		Girl	Boy	Total	Girl	Boy	Total
1	12 -13 year	9	3	12	3.8	1.2	5.0
2	14 -15 year	17	109	126	7.1	45.4	52.5
3	16 -18 year	8	93	101	3.3	38.8	42.1
4	19 -21 year	Not apply	2	2	Not apply	0.8	0.8
	Total	34	207	240	14.2	86.2	100.0

In above table no. 2 information of student's age group and sex seeking education in Ashram School of Kolhapur district is given.

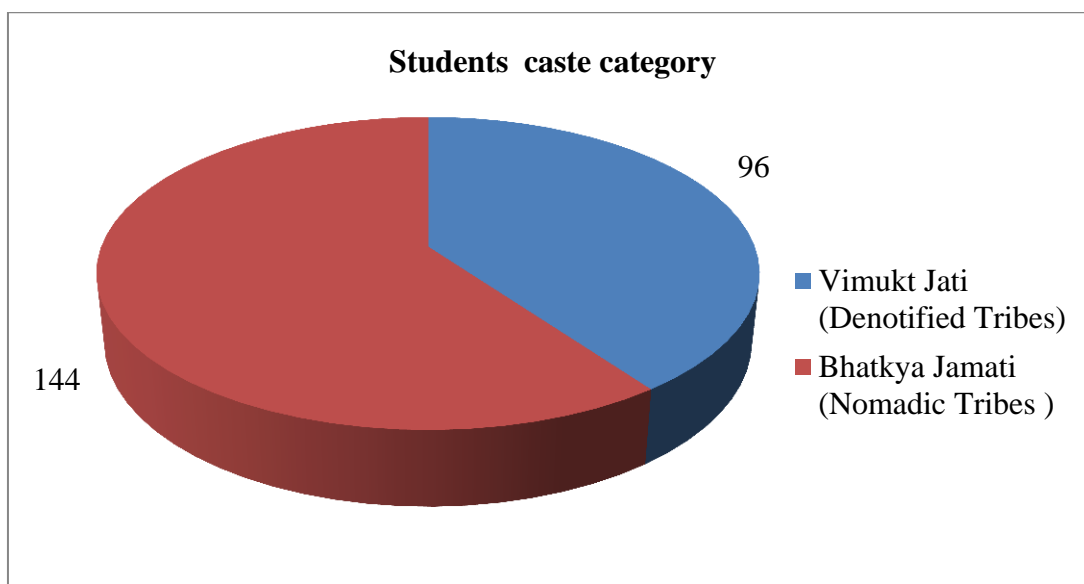
In age group of 12 - 13 year percentage of girls is 3.8% while in the same age group percentage of boys is less that is 1.2%. In age group of 14 - 15 year percentage of girls is 7.1% while in the same age group percentage of boys is very high that is 45.4%.

In age group of 16 - 18 year percentage of girls is very low 3.3% while in the same age group percentage of boys is less that is 38.8%. Negligible means 0.8% boys seeking education in the age group of 19 - 21 year. There is no one girl studying in the Ashram School from this age group at the time of research.

Table No. 3
Students caste category

Sr. No.	Details	Frequency	Percentage
1	<i>Vimukt Jati</i> (Denotified tribes)	96	40
2	<i>Bhatkya Jamati</i> (Nomadic tribes)	144	60
	Total	240	100

Graph No. 1



Above table no. 3 and graph no. 1 show the information about student's caste category. Statistical data reveals that 60% students seeking education in Ashram School of Kolhapur district are belongs to *Bhatkya Jamati* (Nomadic tribes). Remaining 40% of students are belongs to *Vimukt Jati* (Denotified tribes).

Table No. 4
Students caste

Sr. No.	Details	Frequency	Percentage
	Denotified tribes (<i>Vimukt Jati</i>)		
1	Laman	35	14.8
2	Kaikadi	18	7.5
3	Rajput Bhamta	3	1.2
4	Vadar	22	9.2
5	Kanjarbhat	5	2.1
6	Phasepardhi	1	0.4
7	Ramoshi	2	0.8
8	Berad	10	4.2

Table contd..

Sr. No.	Details	Frequency	Percentage
	Nomadic Tribes (Bhatkya Jamati)		
9	Gondhali	4	1.7
10	Vaidu	5	2.1
11	Beldar	3	1.2
12	Dhangar	97	40.4
13	Dombari	4	1.7
14	Gosavi	13	5.4
15	Gopal	8	3.3
16	Bhoei	1	0.4
17	Davri	1	0.4
18	Helvi	3	1.2
19	Nathpanthi Davri gosavi	3	1.2
20	Lohar	2	0.8
	Total	240	100

Graph No. 2

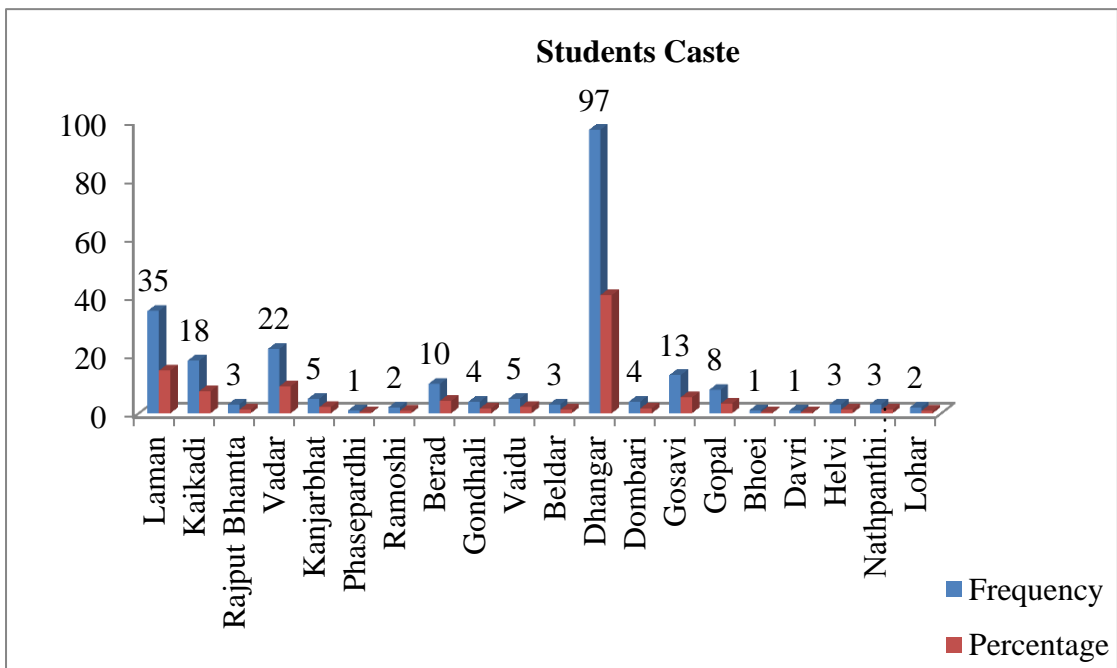


Table no. 4 as well as Graph no. 2 shows the information of student's caste those are seeking education in Kolhapur district secondary Ashram School.

Study reveals that in *Vimukt Jati* (Denotified Tribes) Majority 14.8% students are from Laman Caste, Some 9.2% students are from Vadar caste, Below that 7.2% students from Kaikadi caste. Few 4.2% students from Berad caste and very few that is 1.2% student's belongs to Rajput Bhamta caste. Negligible 0.4% students are from Phasepardhi caste.

In other side from *Bhatkya Jamati* (Nomadic tribes) maximum 40.4% students are from Dhangar Caste, Some 5.4% students belong to Gosavi caste. In Ashram School 3.3% students seeking education from Gopal caste. Below that 2.1% from Vaidu caste. Few 1.2% students from Beldar, Helvi, Nathpanthi Davri Gosavi are seeking education in Ashram School at the time of research. Very few 0.8% students are from Lohar caste. Negligible that is 0.4% is belonging to Bhoi and Davri caste.

Table No. 5

Students knowledge about other language

Sr. No.	Details	Frequency	Percentage
1	Marathi	238	99.17
2	Hindi	146	60.83
3	English	38	15.83
4	Other	106	44.17

(Multi response Table)

Above multi response table no.5 shows student knowledge about other language. Maximum 99.97% students having knowledge of Marathi, below that 60.83% students having knowledge of Hindi language. While 15.83% students know English language.

Ashram School are mainly for *Vimukt Jati Bhatkya Jamati* (Denotified Tribes Nomadic tribes) students. This community mother tongue is Telugu, Kannada, Gujrathi and because of it 44.17% students having knowledge about other language.

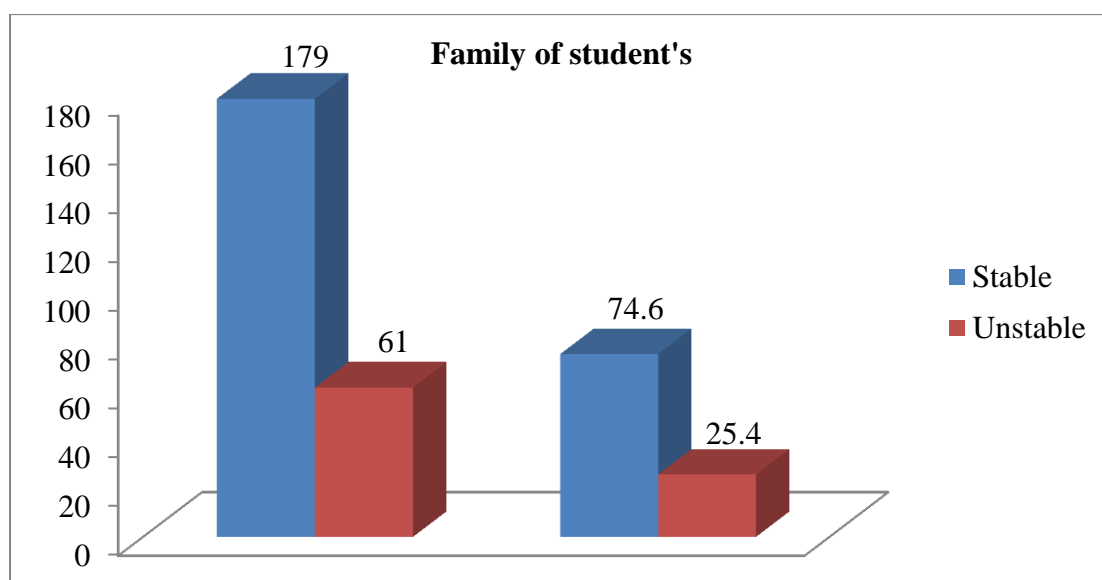
(B) Students Family Information

Table No. 6

Family of students

Sr. No.	Details	Frequency	Percentage
1	Stable	179	74.6
2	Unstable	61	25.4
	Total	240	100

Graph No. 3



Above table no. 6 as well as graph no. 3 shows that, at the time of research maximum 74.6% student's families are having stable lifestyle. While 25.4% of student's families having unstable lifestyle.

Though these community having wandering lifestyle but now a days these community are rapidly accepting stable lifestyle.

Table No. 7
Student's unstable family

Sr. No.	Details	Frequency	Percentage
1	No native place or home for living	1	0.4
2	For the purpose of business have to wander	59	24.6
3	It is a tradition	1	0.4
4	Not applicable	179	74.6
	Total	240	100

Information about unstable life style of families of students seeking education in Ashram School at the time of research in Kolhapur district is shown in table no. 7.

For the present research 240 students are selected from secondary Ashram School. Information about student's families is stable or unstable is collected from the students. It reveals that 179 students families that is 74.6% students families are stable. While 61 student's families that is 25.4% student's families are still wandering. The reason behind wandering families shows that about 24.6% families wandering for the purpose of business. While do not having native place or home for living 0.4% student's families are wandering. Because of migration tradition 0.4% student's families are wandering.

Table No. 8
Family business of student's

Sr. No.	Details	Frequency	Percentage
1	Daily wages	52	21.7
2	Field worker serfdom	82	34.2
3	Mason	18	7.5
4	Peon	6	2.5
5	laborers	21	8.8
6	Sealer	5	2.1
7	Driver	16	6.7
8	House work	3	1.2

Table contd...

Sr. No.	Details	Frequency	Percentage
9	Shepherd	8	3.3
10	Grocery shop	4	1.7
11	Decorator's	1	0.4
12	Cook	1	0.4
13	Sealing or repairing utensils	1	0.4
14	Wireman	2	0.8
15	Contractor	5	2.1
16	Breaking Stone	4	1.7
17	Jaggari	1	0.4
18	Making wine	1	0.4
19	Making basket	1	0.4
20	Helavi	1	0.4
21	Scrap collecting	1	0.4
22	Jim instructor	1	0.4
23	Police	1	0.4
24	Fishery	1	0.4
25	Finishing bulls horns	2	0.8
26	Artist in Band	1	0.4
	Total	240	100

Above table no. 8 reveal the information about family business of students. Majority 34.2% students family business is field worker serfdom. Below that 21.7% students family business is daily wages. Some 8.8% student's family work as laborers. Below that 7.5% students family work as mason.

Few 2.5% students family business is peon. Below that 2.1% student's family business is sealer and contractor. Very few 1.7% students family business is grocery shop or breaking stone. Below that 0.8% students family business is wireman, finishing bulls horns one of them. Negligible 0.4% students family business is decorator, cook, sealing or repairing utensils, jiggery, making wine, making basket, helavi, scrap collection, Jim instructor, police, fishery, artist in band one of them.

Table No. 9
Student's sibling's education

Sr. No.	Details	Frequency	Percentage
1	Yes	191	79.6
2	No	49	20.4
	Total	240	100

Information about student's sibling's education is given in table no. 9. It shows that at the time of research about 79.6% student's siblings seeking education. While 20.4% students siblings are not taking education. Though the percentage of sibling not taking education is low but it create barrier in the community progress.

Table No. 10
Reasons behind student's siblings are uneducated

Sr. No.	Details	Frequency	Percentage
1	Help is needed at home	7	2.9
2	Do not like to take education by staying in Ashram School	2	0.8
3	Not interested in education	14	5.8
4	Don't get a job even after having education	5	2.0
5	Family has to face financial trouble	21	8.8
	Total	240	100

Table no. 10 reveals the reasons behind student's siblings are uneducated. Total 240 students from secondary Ashram school are selected for this research from out of this 49 student's sibling is not taking education. Family has to face financial trouble because of it 8.8% students siblings are being uneducated. While 5.8% student's siblings not interested in education. Help is needed at home and because of it some 2.9% students are remain uneducated. Do not like to take education by staying in Ashram School 0.8% students sibling are not taking education. Very few 2.0% student's sibling are uneducated because they think don't get a job even after having education.

Table No. 11

Persons against students seeking education from Ashram School and the reason behind it

		reason behind it ↓				Frequency (Percentage)
		Keeping children away from home worries parents	They are scared for they think boy or girl will go away from the community because of the education	They think boy or girl will become arrogant	They think there is no use of education	
Persons against students seeking education →	Mother	10	1	0	0	11(4.5)
	Father	11	2	0	1	14(5.8)
	Brother	5	0	1	0	6(2.5)
	Sister	2	0	0	1	3(1.2)
	Grand Mother	4	1	1	2	8(3.3)
	Grand Father	2	1	0	0	3(1.2)
	Other relatives	1	0	1	4	6(2.5)
	Member of community	0	1	1	0	2(0.8)
Total	35(14.6)	6(2.5)	4(1.7)	8(3.3)	53(22.1)	

Above cross table no. 11 shows the information about persons against students seeking education from Ashram School and the reason behind it. For present research 240 students are selected out of this 53 (22.1%) students told that their family members are against the seeking education from Ashram School. Some 5.8% students told that their father is against the seeking education from Ashram School. About 14.6% students said that keeping children away from home worries parents. Few 4.5% students told that their mother is against the seeking education from Ashram School. Below that 3.3% student's grandmother is against the seeking education from Ashram School and the study also reveal that they think there is no use of education. Very few 2.5% students said that brother/ other relatives are against the seeking education from Ashram School and they are scared for they think boy or girl will go away from the society because of the education.

Negligible 1.7% students said that they think boy or girl will become arrogant. Below that 1.2% students told that sister, grandfather is against the seeking education from Ashram School.

Table No. 12
Student's academic progress review

Sr. No.	Details	Frequency	Percentage
1	Once in a month	105	43.8
2	Being illiterate, do not understand importance of education and thus do not come	10	4.2
3	Complete responsibility is handed over to Ashram School teachers	15	6.2
4	Never come to take review of academic progress but come to visit only	12	5.0
5	Regularly meet teachers and ask for academic development	98	40.8
	Total	240	100

Graph No. 4

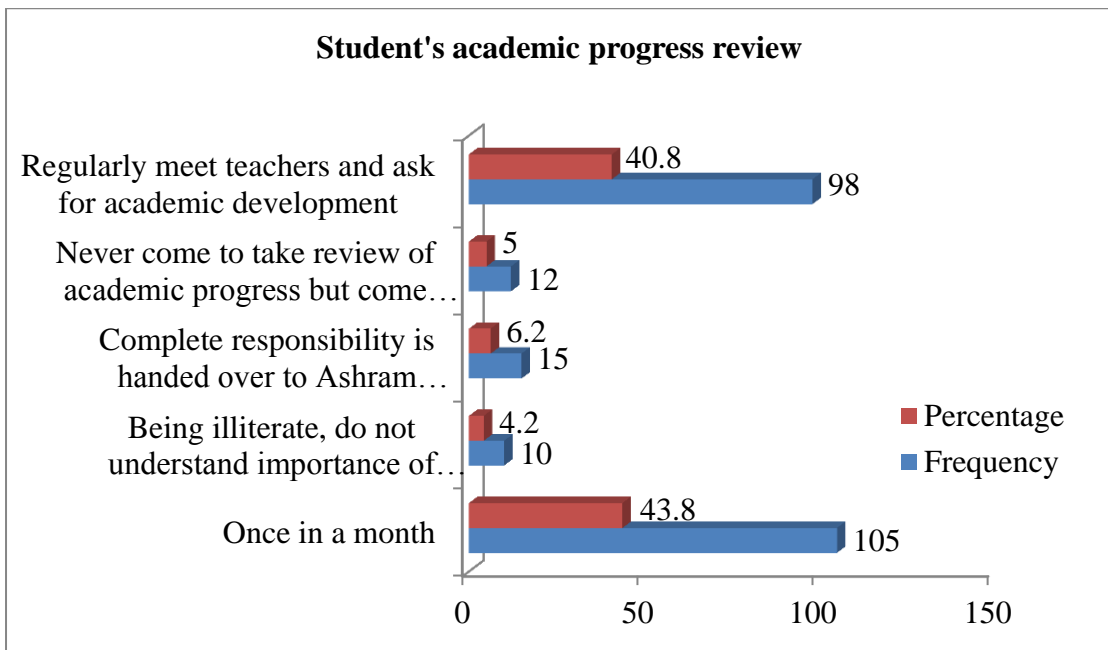
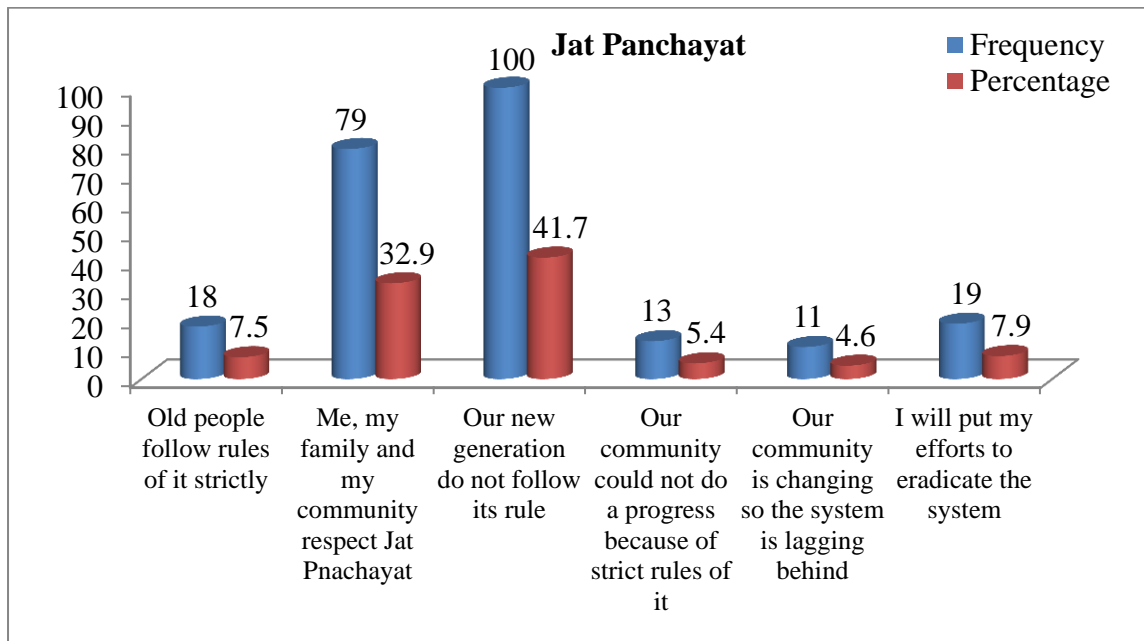


Table no. 12 and graph no. 4 show the student's academic progress review. Above information is collected from the 240 students of secondary Ashram school. Maximum 43.8% student's parents come ones in a month. Below that 40.8% student's parents regularly meet teachers and ask for academic development of their child. Few means 6.2% student's parents complete responsibility is handed over to Ashram School teachers. Below that 5.0% student parents never come to take review of academic progress but come to visit only. The research shows that very less means 4.2% student's parents being illiterate, do not understand importance of education and thus do not come to Ashram School for taking academic progress review of their child.

Table No. 13
Jat Panchayat

Sr. No.	Details	Frequency	Percentage
1	Old people follow rules of it strictly	18	7.5
2	Me, my family and my community respect Jatpnachayat	79	32.9
3	Our new generation do not follow its rule	100	41.7
4	Our community could not do a progress because of strict rules of it	13	5.4
5	Our community is changing so the system is lagging behind	11	4.6
6	I will put my efforts to eradicate the system	19	7.9
	Total	240	100

Graph No. 5



Above table no. 13 is about the information of Jatpanchayat in VJNT community. This information collected from the secondary Ashram Schools of Kolhapur district. Hence it is limited only for Kolhapur district.

At the time of research maximum 41.7% students told that our new generation does not follow its rule. But 32.9% student's give information that me, my family and

my community respect Jat Pnachayat. According to 7.5% student's old people follow rules of it strictly. Below that 5.4% students told that our community could not do a progress because of strict rules of it.

The research shows some positive response also. Some 7.9% students said that I will put my efforts to eradicate the system. Very few means 4.6% students told that our community is changing so the system is lagging behind. This percentage of positive response look very few but it is useful for development of this community.

(C) Ashram School Information

Table No. 14

Students sought admission in standard

Sr. No.	Details	Frequency	Percentage
1	1 st to 5 th	80	33.3
2	6 th to 8 th	109	45.4
3	9 th to 10 th	51	21.3
	Total	240	100

In the Kolhapur district there are 14 Primary Ashram School, 8 Secondary Ashram School and one Junior College. For the present research the information collected from 240 secondary Ashram School students. The above table no.14 is about students sought admission in standard.

Statistical information reveal that majority 45.4% students sought admission in 6th to 8th. Below that in 1st to 5th standard 33.3% students sought admission. Very few means 21.3% students sought admission in 9th to 10th standard.

Table No. 15

Student's previous education

Sr. No.	Details	Frequency	Percentage
1	Ashram School	57	23.8
2	Other School	155	64.6
3	Not applicable	28	11.7
	Total	240	100

Above table no. 15 show the information about student's previous education. At the time of research majority 64.6% students completed their previous education in other school. But only 23.8% students completed their previous education in other Ashram School. Very few 11.7% students are taking education in same Ashram School. The research shows that very few students are from VJNT community taking advantage of Ashram School.

Table No. 16

Percentage obtained in previous standard

Sr. No.	Details	Frequency	Percentage
1	35 to 45%	5	2.1
2	46 to 55%	50	20.8
3	56 to 60%	35	14.8
4	61 to 70%	82	34.2
5	71% to More than it	68	28.3
	Total	240	100

Percentage obtained in previous standard is shown in table no. 16. Above statistical information clears that, the percentage of students having 61 to 70% is high that is 34.2%. Below that 28.3% students having 71% to More than it percentage in pervious standard.

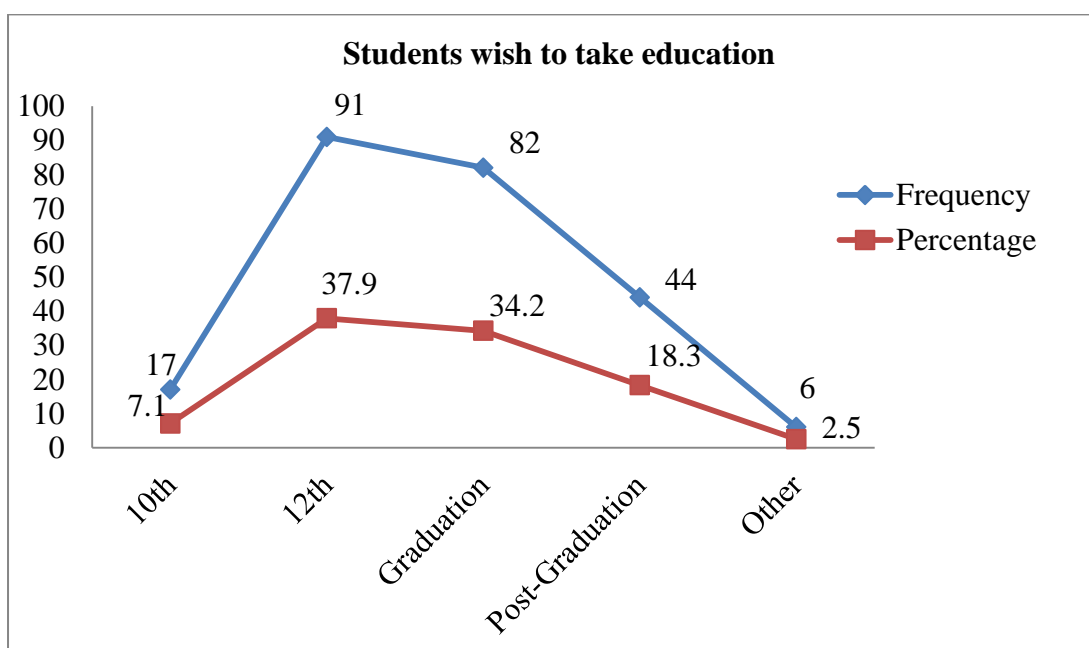
Some student's that's mean 20.8% having 46 to 55%. Below that 14.8% students having 56 to 60% in pervious standard. Very few students 2.1% having 35 to 45% percentage in pervious standard.

Table No. 17

Students wish to take education

Sr. No.	Details	Frequency	Percentage
1	10 th	17	7.1
2	12 th	91	37.9
3	Graduation	82	34.2
4	Post-Graduation	44	18.3
5	Other	6	2.5
	Total	240	100

Graph No. 6



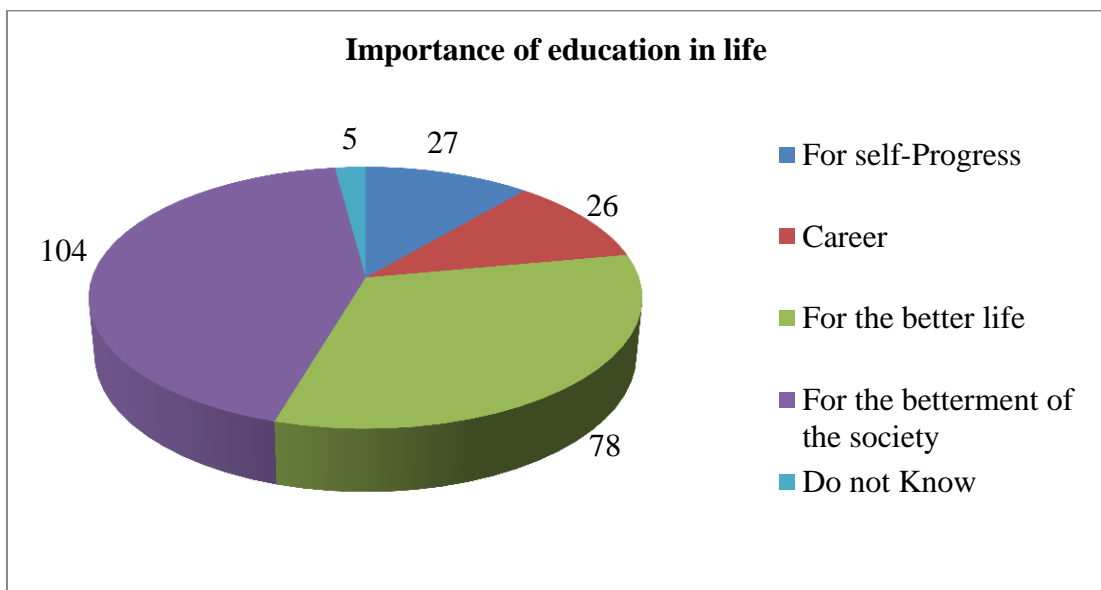
The above table no. 17 and graph no. 6 related to students wish to take education. About 37.9% student wish to take education 12th standard. Below that 34.2% students wish to take education at graduation level. The data also shows that 18.3% students wish to take education at post- graduation level. Only 7.1% students wish to take education at 10th standard. Very few 2.5% students wish to take education in other fields like doctor, engineer, police etc.

Table No. 18

Importance of education in life

Sr. No.	Details	Frequency	Percentage
1	For self-Progress	27	11.2
2	Career	26	10.8
3	For the better life	78	32.5
4	For the betterment of the society	104	43.3
5	Do not Know	5	2.1
	Total	240	100

Graph No. 7



The data of present study shows importance of education in life. Majority 43.3% students said that for the betterment of the society education is important. Below that 32.5% students told that for the better life education is important.

Some 11.2% student said that for self - progress education is important. Below that 10.8% student said that for career education is important. Negligible that's mean 2.1% student reply that they do not know importance of education in life.

Table No. 19
Ashram School identity card

Sr. No.	Details	Frequency	Percentage
1	Yes	66	27.5
2	No	174	72.5
	Total	240	100

We come to know from the above table no. 19 at the time of research majority 72.5% students do not having Ashram School identity card. Only 27.5% students having Ashram School identity card.

Table No. 20

Resone behind seeking admission in this Ashram School and if Ashram School were not there

		Resone behind seeking admission in this Ashram School ↓								
		Only one school is available in this area	This is a good school	Could not get admission in another school	Relatives admitted in this school	All the facilities are provided by school on free basis	Parents do not have to bear financial burden	To stay away from the family which is caught addiction	To stay away from custom - tradition, poverty and superstition in this community	Frequency (Percentage)
If Ashram School were not there →	Admitted in nearby School	7	59	2	15	56	13	7	24	183(76.2)
	Would not have taken education	3	2	0	2	15	3	1	2	28(11.7)
	To avoid expense would not have taken admission in any other school	1	1	0	4	7	2	2	0	17(7.1)
	Would have supported family financially	2	0	1	0	5	1	0	2	11(4.6)
	Other	0	0	0	0	1	0	0	0	1(0.4)
Total		13(5.4)	62(25.8)	3(1.2)	21(8.8)	84(35.0)	19(7.9)	10(4.2)	28(11.7)	240(100)

Above table no. 20 is about reasons behind seeking admission in this Ashram School and if Ashram School was not there. Data shows that majority 76.2% students told that if Ashram School was not there they admitted in nearby School. About 35.0% students said that all the facilities are provided by school on free basis because of it they get admission in this Ashram School. Few 11.7% students told that would not have taken education if Ashram School was not there. Below that 7.9% students told that parents do not have to bear financial burden. According to 7.1% students to avoid expense would not have taken admission in any other school.

Some 25.8% students told that this is a good school. According to 11.7% students to stay away from custom - tradition, poverty and superstition in this community they seeking the admission in Ashram school.

Very few 8.8% students told that relatives admitted in this school. Below that 5.4% students said that only one school is available in this area. According to 4.6% students would have supported family financially. Below that 4.2% students told that to stay away from the family which is caught addiction they seeking the admission in Ashram School. Negligible 1.2% students said that relatives admitted in this school.

Table No. 21

Student's residential room facility

Sr. No.	Details	Frequency	Percentage
1	Chair and Table	70	71.2
2	Cupboard	68	1.7
3	Bed	32	4.2
4	Fan	44	22.9
5	Blanket's	239	99.58
6	Plat and Glass	240	100
7	Bathroom	240	100
8	Toilet	240	100
9	Window	240	100
10	Drinking Water	240	100
11	Usage Water	240	100
12	Light	240	100

Table contd...

Sr. No.	Details	Frequency	Percentage
13	Jim	3	1.25
14	food storage room	238	99.17
15	Kitchen room	209	87.08
16	Dining hall	238	99.17
17	Hot Water for Bathing	1	0.42
18	Bucket	195	81.25
19	Oil, Soap	194	80.83

(Multi response table)

Above table no. 21 shows the information about student's residential room facility in Ashram School. According to 100% students in the Kolhapur district secondary Ashram School there is a facility of plate and glass, bathroom, toilet, window, drinking water, usage water, light. Below that 99.58% students said that there is facility of blanket in Ashram School. About 99.17% students told that in Ashram school there is a facility of dining hall, food storage room. According to 87.08% students in Ashram School there is facility of kitchen room. Below that 81.25% students told that bucket is provided in Ashram School. Most 80.83% students said that oil, soap is provided in Ashram School. Some 71.2% students told that there is chair and table facility available in Ashram School. According to 22.9% students fan is available in Ashram School. Few 4.2% students told that in Ashram School there is facility of bed. Very few 1.7% students said that in Ashram School there is cupboard available. Below that 1.25% students told that in Ashram School there is facility of Jim. Negligible 0.42% students said that in Ashram school hot water for bathing is available.

Table No. 22

Student's Ashram School class room facility

Sr. No.	Details	Frequency	Percentage
1	Bench	240	100
2	Black Board	240	100
3	Chair and Table	130	54.17
4	Cupboard (Educational Material)	48	20.00
5	Time Table	236	98.33

Table contd..

Sr. No.	Details	Frequency	Percentage
6	Educational Chart	232	96.67
7	Library / Reading Room	166	69.17
8	Window	234	97.50
9	Notice Board	209	87.08
10	Drinking Water	233	97.08
11	Laboratory	153	63.75
12	Playing Ground	240	100
13	Playing Instrument	233	97.08
14	Extra Activities Exhibition Board	86	35.83
15	Cultural Program Instrument	202	84.17
16	Computer	151	62.92

(Multi response table)

Above multi response table no. 22 reveals the information about student's Ashram School class room facility. All 100% students told that bench and black board is available in secondary Ashram School. Maximum 98.33% students told that in the class room time table is available. Below that 97.50% students said that class room have a window. According to 97.08% students playing instrument, drinking water facility available in Ashram School. Educational chart is available in class room told by 96.67% Students. Some 87.08% students told that notice board is available in Ashram School. Cultural program instrument is available in Ashram School told by 84.17% students. According to 69.17% students Ashram School having library / reading room facility. laboratory is available according to 63.75% students.

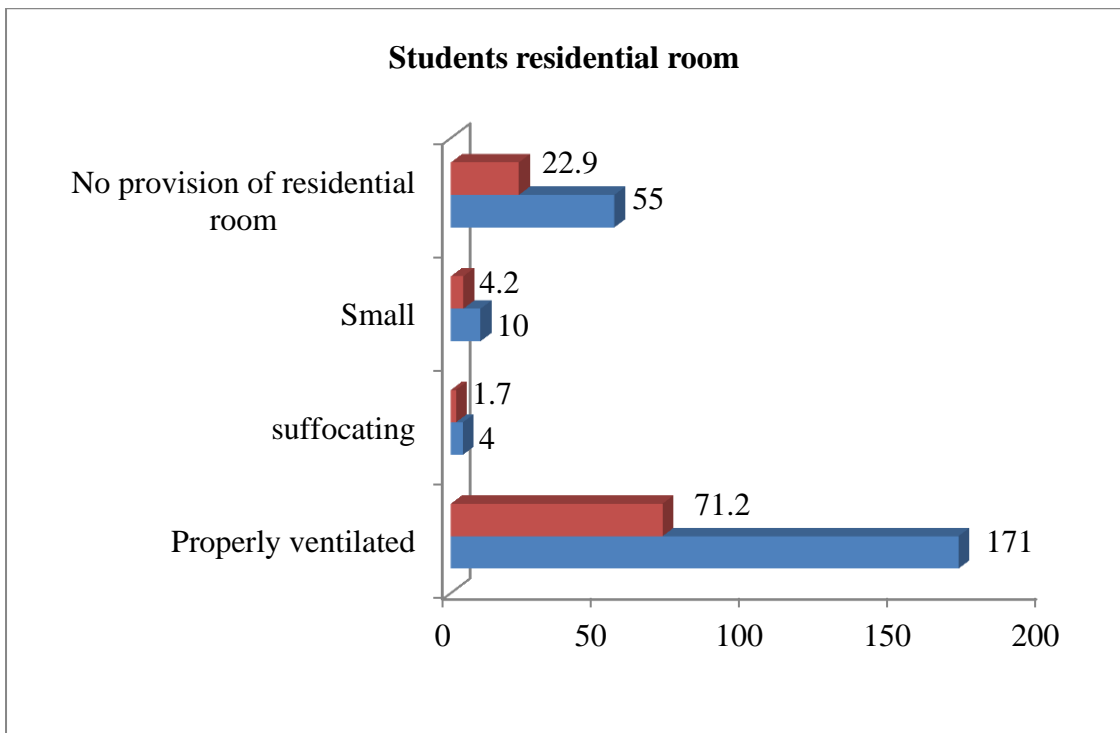
(D) Ashram School Residential Information

Table No. 23

Student's residential room

Sr. No.	Details	Frequency	Percentage
1	Properly ventilated	171	71.2
2	Suffocating	4	1.7
3	Small	10	4.2
4	No provision of residential room	55	22.9
	Total	240	100

Graph No. 8



Graph no. 8 and table no. 23 shows the information about student's residential room in Ashram school of Kolhapur district. At the time of research majority 71.2% students said that residential rooms in Ashram School are properly ventilated. While 4.2% students told that residential rooms in Ashram School are small. Very few 1.7% students said that residential rooms in Ashram School are suffocating. The present research reveals very important thing that at the time of research according to 22.9% student's no provision of residential rooms in Ashram School. Researcher done observation and also collected more information about it from the students. They told that class room and residential room is common. Every morning student's pick the benches in row; at the evening time again students pick the benches one side of the class room and make space for sleeping. It is their daily routine.

Table No. 24**Total students in residential room**

Sr. No.	Details	Frequency	Percentage
1	7 to 10	23	9.6
2	11 to 15	62	25.8
3	16 to 20	86	35.8
4	Big residential hall	69	28.8
	Total	240	100

Above table no. 24 reveals the information about total students in residential room. Maximum 35.8% students told that 16 to 20 students stay in residential room. Below that 28.8% students told that big residential hall for the students. According to 25.8% students 11 to 15 students stay in residential room. Very few 9.6% students said that 7 to 10 students stay in residential room.

Table No. 25**Facilities for student's drinking water and usage water**

Sr. No.	Details	Frequency	Percentage
1	Drinking water is properly cleaned and sterilized then provided through a water tank	55	22.9
2	Separated provisions are made for drinking water and other usages water	51	21.2
3	Bore water is used for drinking and other usage	121	50.4
4	Drinking water is not available in ample amount	10	4.2
5	Students fall ill recurrently because of unhygienic water	3	1.2
	Total	240	100

We come to know about facilities for student's drinking water and usage water from above table no. 25. Majority 50.4% student told that bore water is used for drinking and other usage. About 22.9% student's said that drinking water is properly cleaned and sterilized then provided through a water tank. Below that 21.2% students

told that separated provision are made for drinking water and usages water. Very few 4.2% students said that drinking water is not available in ample amount. Negligible means 1.2% students told that students fall ill recurrently because of unhygienic water.

Table No. 26
Optional provision in case of power off

Sr. No.	Details	Frequency	Percentage
1	Invertor	134	55.8
2	Solar bulbs and lamp	18	7.5
3	Gas stove	3	1.2
4	Lantern	17	7.1
5	Candle	48	20.2
6	No optional provision is made	20	8.3
	Total	240	100

Table No. 26 shows the information about optional provision in case of power off in Ashram School. Maximum 55.8% students said that there is invertor in case of power off. About 20.2% students told that in Ashram School there is candle optional provision in case of power off. Only 8.3% students told that no optional provision is made in case of power off. Very less 7.5% students said that solar bulbs and lamp optional provision is made in case of power off. Below that 7.1% students told that lantern is available in Ashram School. Negligible 1.2% students said that gas stove is optional provision in case of power off.

Table No. 27
Kind of breakfast

Sr. No.	Details	Frequency	Percentage
1	Breakfast is nutritious, regular and provided in right portion	103	42.9
2	Dishes like Shira, Pohe and Uppit are included in breakfast	18	7.5
3	Morning and afternoon two times breakfast is provided	34	14.2
4	Do not get nutritious and ample breakfast	3	1.3
5	Breakfast provided only sometimes	2	0.8
6	Because of the tasteless dishes breakfast is not liked	80	33.3
	Total	240	100

From above table no. 27 we come to know about kind of breakfast given to the Ashram School students. Majority 42.9% students told that breakfast is nutritious, regular and provided in right portion. About 33.3% students said that because of the tasteless dishes breakfast is not liked. Most 14.2% students told that morning and afternoon two times breakfast is provided in Ashram School. Few 7.5% students said that dishes like Shira, Pohe and Uppit are included in breakfast. Very few 1.3% students told that do not get nutritious and ample breakfast. Negligible 0.8% students said that breakfast provided only sometimes.

Table No. 28
Dishes in meals

Sr. No.	Details	Frequency	Percentage
1	Chapati	123	51.25
2	Bhakri	213	88.75
3	Rice	240	100.00
4	Curry of cereals	239	99.58
5	Pulses	219	91.25
6	Vegetables (leaf/fruit/root)	177	73.75

(Multi response Table)

Above multi response table no. 29 give the information about dishes in meals. In the Ashram School rice is compulsory in the meal. About 99.58% students said that curry of cereals also given in the meal. Below that 91.25% students told that pulses are provided in the meal. Some students 88.75% told that bhakri is given in the meal but 51.25% students told that chapati is given in the meal. According to 73.75% students vegetables (leaf/fruit/root) are given in the meal.

Table No. 29
Quality of student's meal

Sr. No.	Details	Frequency	Percentage
1	Best	87	36.2
2	Good	52	21.7
3	Fine	85	35.4
4	Worst	16	6.7
	Total	240	100

Graph No. 9

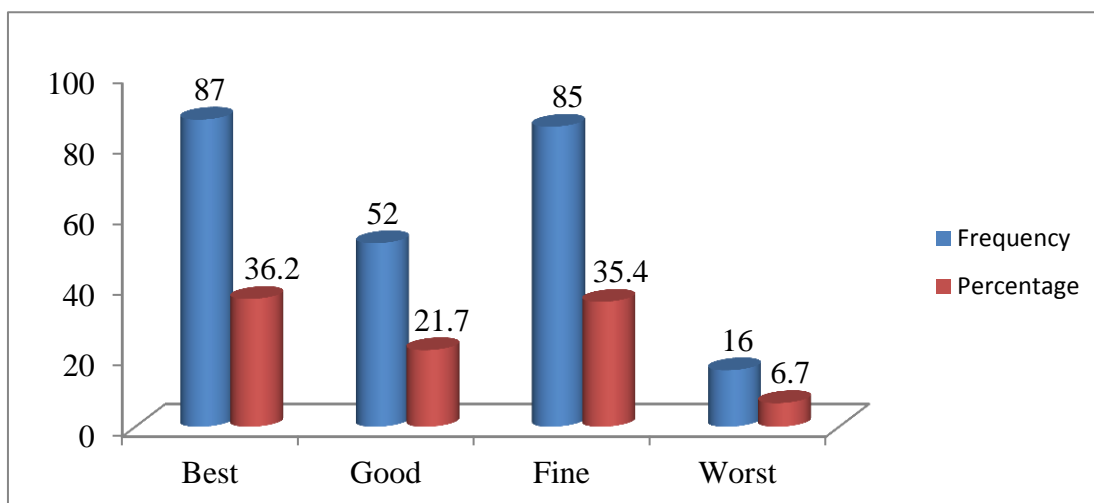


Table No. 29 and graph no. 9 reveals the information about quality of student's meal in Ashram School. Data shows that about 36.2% students said that quality of meal is best. While 35.4% students told that quality of meal is fine. Below that 21.7% students said that quality of meal is good. The research also reveal important information that according to 6.7% student's quality of meal is worst.

Table No. 30

Type of meals

Sr. No.	Details	Frequency	Percentage
1	Meals are provided according to the proportion provided by department	64	26.7
2	Nutritious and tasty meals are provided in sufficient amount	100	14.7
3	No extra meal is served than pre decided amount and thus have to remain with half - filled stomach	6	2.5
4	Timing is fixed, if late then meals are not served	2	0.8
5	Duration for meals is very less thus have to finish in hurry	4	1.7
6	Sufficient food is not provided	6	2.5
7	Because of the repeated items in meal do not like to have it	58	24.2
	Total	240	100

We come to know about type of meal in Ashram school from above table no. 30.

Majority 26.7% students told that meals are provided according to the proportion provided by department. Some 14.7% students told that nutritious and tasty meals are provided in sufficient amount.

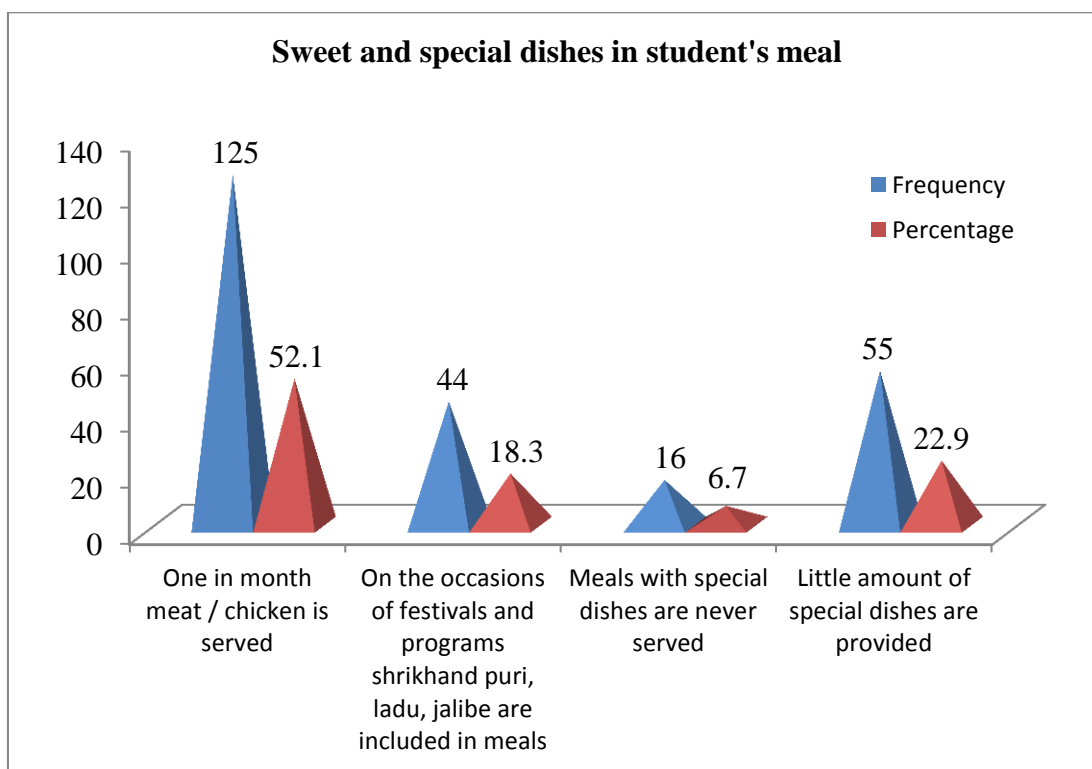
Research also show that according to 2.5% students no extra meal is served than pre decided amount and thus have to remain with half - filled stomach and sufficient food is not provided. Very few 1.7% students told that duration for meals is very less thus have to finish in hurry. Negligible 0.8% students said that timing is fixed, if late then meals are not served.

Table No. 31

Sweet and special dishes in student's meal

Sr. No.	Details	Frequency	Percentage
1	One in month meat / chicken is served	125	52.1
2	On the occasion of festivals and programs shrikhand puri, ladu, jilebi are included in meals	44	18.3
3	Meals with sweet and special dishes are never served	16	6.7
4	Little amount of sweet and special dishes are provided	55	22.9
	Total	240	100

Graph No. 10



Sweet and special dishes in student's meal are shown in table no. 31 and graph no. 10. Data reveals that majority 52.1% students said that one in month meat / chicken is served. About 18.3% students said that on the occasion of festivals and programs shrikhand puri, ladu, jilebi are included in meals. Research also shows that according to 22.9% student's meals with sweet and special dishes are never served. Very few 6.7% students told that little amount of sweet and special dishes are provided.

Table No. 32
Facilities of bathroom and toilet in Ashram School

Sr. No.	Details	Frequency	Percentage
1	Number of bathrooms and toilets are in the equal proportion with number of students	64	26.7
2	Different and separate toilet - bathrooms are for boy and girl	92	38.3
3	Number of toilet - bathrooms are very less as compared to number of students	39	16.2
4	Toilet - bathrooms are not cleaned regularly	18	7.5
5	Toilet - bathrooms are in poor condition and not cleaned regularly	27	11.2
	Total	240	100

Above table no. 32 is about facilities of bathroom and toilet in secondary Ashram School of Kolhapur district. At the time of study maximum 38.3% students told that different and separate toilet - bathroom are for boy and girl. Below that 26.7% students told that number of bathroom and toilet are in the equal proportion with number of students.

The study also shows that according to 16.2% students number of toilet - bathroom are very less as compared to number of students. Very few 11.2% students told that toilet - bathroom are in poor condition and not cleaned regularly. Negligible 7.5% students said that toilet - bathrooms are not cleaned regularly.

Table No. 33

Type of work students do in Ashram School

Sr. No.	Details	Frequency	Percentage
1	Serving meal	84	34.00
2	Serving water	3	1.25
3	Flour mill	5	2.08
4	Colleting wood	5	2.50
5	Sweeping class room and school	106	43.75
6	Shopping	7	2.92
7	No work	77	32.09

(Multi response Table)

Above multi response table no. 33 shows the information about type of work students do in Ashram School. Data shows that maximum 43.75% students do work of sweeping class room and school. About 34.00% students do work of serving meal. Very few 2.92% students do work of shopping. Below that 2.50% students do work of collecting wood. Some 2.08% students do work of flour mill. Negligible 1.25% students do work of serving water. While 32.9% student's told that no work they do in Ashram School.

Table No. 34

Reasons behind doing such work in Ashram School

Sr. No.	Details	Frequency	Percentage
1	After doing such works only permission is given for study	7	2.9
2	Teachers make it compulsory	21	8.8
3	No such work is needed to be done in Ashram School	79	32.9
4	Students do such work with their own wish	115	47.9
5	Because of work, study is neglected	18	7.5
	Total	240	100

Table no. 34 gives the information about reasons behind doing such work in Ashram School. Majority 47.9% students said that students do such work with their

own wish. About 32.9% students told that no such work is needed to be done in Ashram School.

Some 8.8% students said that teachers make it compulsory. Below that 7.5% students told that because of work, study is neglected. Negligible 2.9% students said that after doing such works only permission is given for study.

Table No. 35

Reasons behind students quarrel with other

Sr. No.	Details	Frequency	Percentage
1	Stealing of their materials	144	60.00
2	Because of sleeping place	67	27.92
3	For the open space with light	24	10.00
4	For cleanliness of the room	86	35.83
5	For keeping things on place	53	22.08
6	Because of the injury occurred by others while playing	92	38.33
7	For drying cloths	49	20.42
8	Teachers sort out quarrels in students	60	25.00

(Multi response Table)

We come to know about reasons behind student's quarrel with other from above table no. 35. Majority 60.00% students quarrel with other because stealing of their materials. About 38.33% students quarrel with other because of the injury occurred by others while playing. Most 35.83% students quarrel with other for cleanliness of the room. Below that 27.92% students quarrel with other because of sleeping place. According to 25.00% student's teachers sort out quarrel in students. Below that 22.08% students said that they quarrel for keeping things on place. Some 20.42% students quarrel with other for drying cloths. Negligible 10.00% students quarrel with other for the open space with light.

Table No. 36**Entrainment facility for student's**

Sr. No.	Details	Frequency	Percentage
1	T.V.	219	91.25
2	Radio	3	1.25
3	Carom	79	32.92
4	Other	17	7.08
5	Nothing	8	3.33

(Multi response Table)

Student's entrainment facility in Ashram School of Kolhapur district is shown in above multi response table no. 36. data reveals that majority 91.25% students told that T.V. is available in Ashram School. According to 32.92% students said that carom is available in Ashram School. Very few 7.08% students told that there is other entrainment facility e.g. Sapshidi, Chess etc. Below that 3.33% student said that there is nothing entrainment facility in Ashram School. Negligible 1.25% students told that in the Ashram School radio is available for entrainment.

Table No. 37**Secure feeling of students in Ashram School**

Sr. No.	Details	Frequency	Percentage
1	Teachers and other staff behaves as family member	79	32.9
2	Because of the conditioned building of Ashram School feel secure	21	8.8
3	Superintendent take care of the students properly	112	46.7
4	Because of the discipline in Ashram school feel secure	28	11.7
	Total	240	100

Secure feeling of students in Ashram School is shown in table no.37. Maximum 46.7% students told that superintendent take care of the students properly because of it they feel secure in Ashram School. Below that 32.9% students said that

teachers and other staff behaves as family member because of it they feel secure in Ashram School. Very few 11.7% students said that because of the discipline in Ashram school feel secure. Negligible 8.8% students told that because of the conditioned building of Ashram School feel secure.

Table No. 38
Atmosphere in Ashram School

Sr. No.	Details	Frequency	Percentage
1	Superintendent, teachers, non - teaching staff behave cordially	81	33.8
2	Because of the happy atmosphere in the school do not remember of family	87	36.2
3	Feel continuously homesick	47	19.6
4	Continuously under pressure of superintendent, teachers, non - teaching staff	9	3.8
5	Atmosphere in Ashram School is not suitable for academic growth	16	6.7
	Total	240	100

We come to know about atmosphere in Ashram School from above table no.38. Statistical data reveal that maximum 36.2% students said that because of the happy atmosphere in the school do not remember of family. Below that 33.8% students told that superintendent, teachers, non - teaching staff behave cordially.

About 19.6% students said that feel continuously homesick in the Ashram School. Very few 6.7% students told that atmosphere in Ashram School is not suitable for academic growth. Negligible 6.7% students said that continuously under pressure of superintendent, teachers, and non - teaching staff in Ashram School.

Table No. 39

Medical treatment provided to ill students and remedies are assessed for medical checkup

		Remedies are assessed for medical checkup ↓				Frequency (Percentage)
		Students medical checkup conducted once in a year	Treatment is provided to the abnormalities found in check up	Student is given in custody of parents once abnormalities are found in case of physical or mental health	Medical checkup is never under taken	
Medical treatment provided to ill students →	Medicines are given from first aid box	38	15	4	2	59(24.6)
	Taken to primary health care center in village	82	27	11	3	123(51.2)
	Doctors are called from village	5	18	1	1	25(10.4)
	Regular visiting doctors scrutinize the students	10	3	2	0	15(6.2)
	Attention is not paid	1	2	0	1	4(1.7)
	Students is sent to home or given in the custody of parents	5	1	2	6	14(5.8)
Total		141(58.8)	66(27.5)	20(8.3)	13(5.4)	240(100)

Medical treatment provided to ill students and remedies are assessed for medical checkup information shown in table no. 39. Data reveals that about 51.2% students said that ill student taken to primary health care center in village. Maximum 58.8% students told that student's medical checkup conducted once in a year. Most 27.5% students said that treatment is provided to the abnormalities found in checkup. Below that 24.6% students told that medicines are given from first aid box. Few 10.4% students said that doctors are called from village. Below that 6.2% students told that regular visiting doctors scrutinize the students.

Very few 5.4% students said that medical checkup is never under taken. Negligible 1.7% students told that attention is not paid.

Table No. 40
Accident in Ashram School

Sr. No.	Details	Frequency	Percentage
1	Falling from apartment	7	2.9
2	Shock	20	8.3
3	Fire	4	2.9
4	No any such occurrence of accident	202	84.2
5	Other	4	1.7
	Total	240	100

Table no. 40 reveals the information about student's accident in Ashram School of Kolhapur district. At the time of research majority 84.2% students said that no any such occurrence of accident in Ashram School. Very less 8.3% students told that some accident happens in Ashram School due to electric shock. Very few 2.9% students told that fire and falling from apartment happen in Ashram School. Negligible 1.7% students said that other accident e.g. falling from poll happen in Ashram School.

(E) Ashram School Classroom Section

Table No. 41

Behavior of following people with students

Sr. No.		Head master	Superintendent	Teacher	Non - teaching staff	Classmate	Ashram School residential friends
1	Best	152 (63.3%)	162 (67.5%)	135 (56.2%)	105 (43.8%)	116 (48.3%)	136 (56.7%)
2	Better	75 (31.2%)	58 (24.2)	79 (32.9%)	92 (38.3%)	99 (41.2%)	74 (30.8%)
3	Good	13 (5.4%)	18 (7.5%)	25 (10.4%)	40 (16.7%)	22 (9.2%)	25 (10.4%)
4	Bad	0 (0)	2 (0.8%)	1 (0.4%)	3 (1.2%)	3 (1.2%)	4 (1.7%)
	Total	240 (100)	240 (100)	240 (100)	240 (100)	240 (100)	240 (100)

Ashram School is residential school because of its staff and other people behavior with students shown in above table no. 41. Maximum 67.5% students told that superintendent behave best with students. Below that 63.3% students said that head master behave best with students. About 41.2% students told that classmate behaves better with student. Below that 38.3% students said that non - teaching staff behave best with students. But very few 1.2% students told that non - teaching staff and classmate behave badly with students.

According to 56.7% students Ashram School residential friends behave best with students. Few 10.4% students said that Ashram School residential friends and teachers behaves good with the students. Below that 7.5% students told that superintendent behave good with students. But negligible 0.8% students said that superintendent behave bad with students. Very few 1.7% students said that Ashram School residential friends behave badly with students.

Table No. 42
Study hours of students

Sr. No.	Details	Frequency	Percentage
1	1 to 2 Hour	151	62.9
2	3 to 4 Hour	82	34.2
3	Study in School	7	2.9
	Total	240	100

Above table no. 42 shows the information about study hours of students. Maximum 62.9% students do 1 to 2 hour study. About 34.2% students do 3 to 4 hour study. But only 2.9% students do study in school.

Table No. 43
Uniform given to students

Sr. No.	Details	Frequency	Percentage
1	Uniform is given once in year	213	88.8
2	Uniform is given twice on 26 th January and 15 th August	26	10.8
3	Regular cloths are allowed in school	1	0.4
	Total	240	100

Uniform given to students in secondary Ashram School information is shown in table no. 43. Majority 88.8% students said that uniform is given once in year in Ashram School. Very few 10.8% students told that uniform is given twice on 26th January and 15th August. Negligible 0.4% students said that regular cloths are allowed in school.

Table No. 44

Teaching material used by teachers

Sr. No.	Details	Frequency	Percentage
1	Make use of notes	19	7.9
2	Show graph/ charts/ samples	95	39.6
3	Teach through site visits	23	9.6
4	Teach through drawing on black board for proper understanding	95	39.6
5	Teach without making use of any other method and only by reading	5	2.1
6	They only teach without bothering whether students have grasped or not	3	1.2
	Total	240	100

Graph No. 11

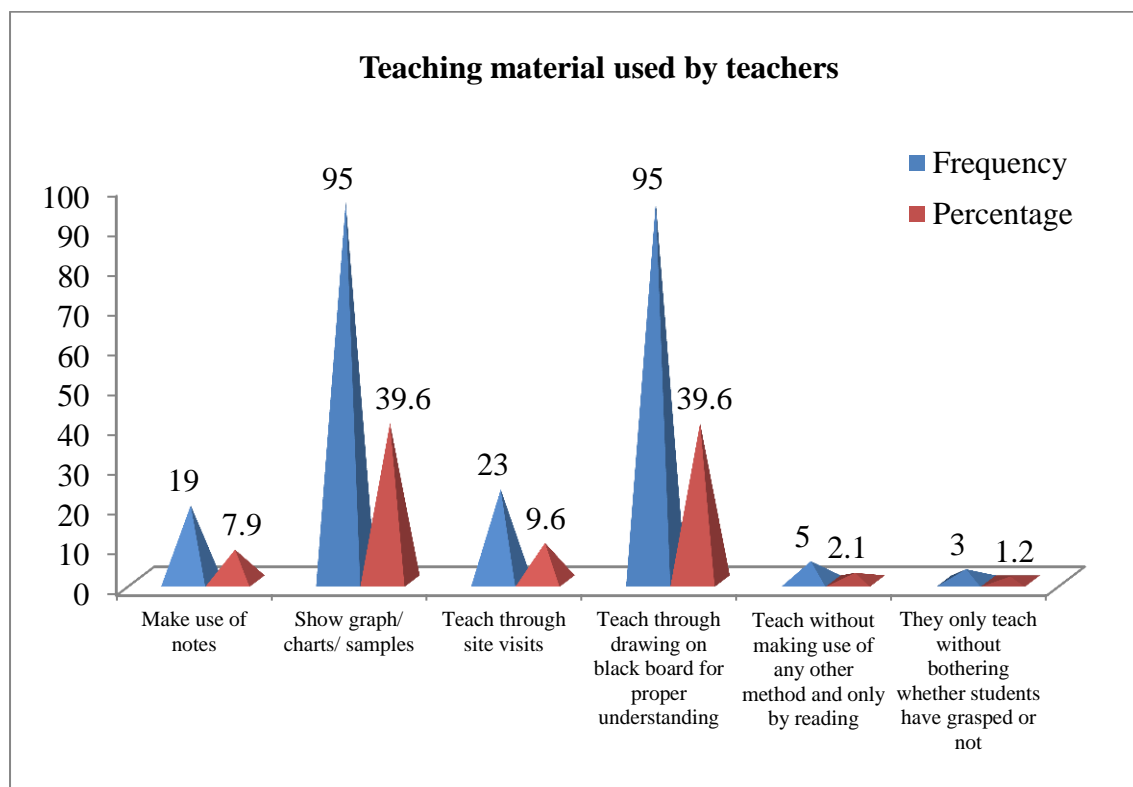


Table No. 44 shows the information about teaching material used by teachers in Ashram School. Majority 39.6% students said that teachers show graphs/ charts/

samples and also teach through drawing on black board for proper understanding. Some 9.6% students told that through site visits teacher teach. Below that 7.9% students said that teachers make use of notes while teaching.

Very few 2.1% students said that teach without making use of any other method and only by reading. Negligible 1.2% students told that they only teach without bothering whether students have grasped or not

Table No. 45

Problem face about teaching and reason behind conducting extra lectures

		reason behind conducting extra lectures ↓				
		Extra lectures are conducted if syllabus is incomplete	Extra lectures are conducted for academically weak student	To focus on meritorious students so they can score well in board exams	Extra lectures are never arranged	Frequency (Percentage)
Problem face about teaching →	Teachers do not arrive on time	5	1	0	4	10(4.2)
	Instead of teaching teachers tell to reads or sit quietly	12	6	1	3	22(9.2)
	Do not teach properly	2	5	1	1	9(3.8)
	Do not teach the section which is not understood by student properly	9	4	1	1	15(6.2)
	Do not teach complete syllabus	2	3	0	1	6(2.5)
	Pay proper attention towards students and complete the syllabus	3	126	26	23	178(74.2)
Total		33(13.8)	145(60.0)	29(12.1)	33(13.8)	240(100)

Above table no. 45 shows that the problem face about teaching and reason behind conducting extra lectures. Majority 74.2% students said that pay proper attention towards students and complete the syllabus. But some 9.2% students told that instead of teaching teachers tell to read or sit quietly. About 60.0% students told that extra lectures are conducted for academically weak student. Few 13.8% students said that extra lectures are never arranged or extra lectures are conducted if syllabus is incomplete. Below that 12.1% students give information that to focus on meritorious students so they can score well in board exams for it teachers conduct extra lectures.

Very few 6.2% students told that teachers do not teach the section which is not understood by student properly. Study reveals that 4.2% students said that teachers do not arrive on time in class room. Negligible 3.8% students told that teachers do not teach properly.

Table No. 46

Student's follows method to score more in exam

Sr. No.	Details	Frequency	Percentage
1	Solving previous question paper	56	23.3
2	Studying for more time	100	41.7
3	Seeking guidance from teachers	18	7.5
4	Discussion among students	9	3.8
5	Studying according to time planning	57	23.8
	Total	240	100

Method follows by student's to score more in exam is shown in table no. 46. Maximum 41.7% student said that studying for more time method follows to score more in exam. About 23.8% told that they studying according to time planning. Below that 23.3% students said that they use method of solving previous question paper. Very few 7.5% students told that they seeking guidance from teachers to score more in exam. Negligible 3.8% students said that discussion among students, this method follows to score more in exam.

Table No. 47
Laboratory in Ashram School

Sr. No.	Details	Frequency	Percentage
1	A separate laboratory fully equipped is there	97	40.4
2	Experiments are taught in staff room	45	18.8
3	All equipment's are carried to the class room and taught	57	23.8
4	Experiments are taught orally	4	1.7
5	Diagrams are drawn on black board and explained	2	0.8
6	There is no separate provision for laboratory	33	13.8
7	There is no availability of experimental equipment's	2	0.8
	Total	240	100

Graph No. 12

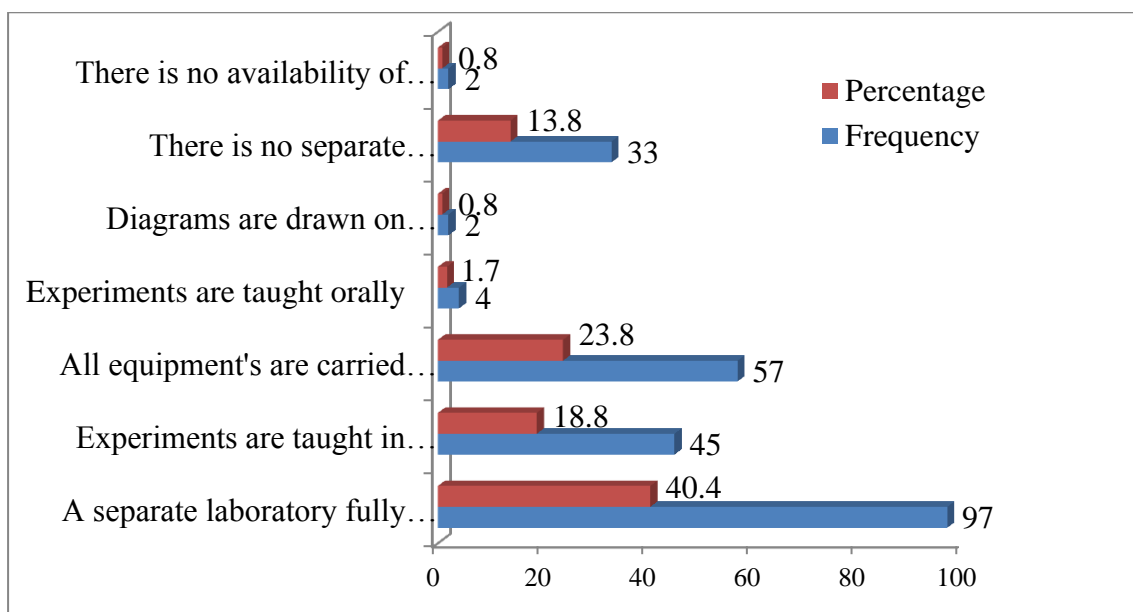


Table no. 47 and graph no. 12 shows the information about laboratory in Ashram School. Majority 40.4% students said that a separate laboratory fully equipped is there. About 23.8% students told that all equipment's are carried to the class room and taught. Some 18.8% students said that experiments are taught in staff room. Very few 1.7% students told that experiments are taught orally. Very less

13.8% students said that there is no separate provision for laboratory. Negligible 0.8% students told that there is no availability of experimental equipment's.

Table No. 48
Home work of student's

Sr. No.	Details	Frequency	Percentage
1	Home work is given regularly and check by teacher	126	52.5
2	Home work is given regularly and checked by students coordinator	71	29.6
3	While doing homework disturbance of other students is felt	12	5.0
4	Problems in home work are not explained by teachers	2	0.8
5	Home work is not given regularly	12	5.0
6	Home work is not checked by teacher and thus ignored	17	7.1
	Total	240	100

We come to know from above table no. 48 homework of student's in Ashram School. Maximum 52.5% students told that homework is given regularly and check by teacher. About 29.6% students said that homework is given regularly and checked by student's coordinator. Some 7.1% students told that homework is not checked by teacher and thus ignored. Below that 5.0% students told that homework is not given regularly and while doing homework disturbance of other students is felt. Negligible 0.8% students said that problems in homework are not explained by teachers.

Table No. 49
Student's problems in study

Sr. No.	Details	Frequency	Percentage
1	Problems in home work are explained by teachers	108	45.0
2	Instead of explaining the problems teacher sent to other students for understanding of the problem	67	27.9
3	Feel scared of teachers and thus do not share problems	50	20.8
4	Teachers slaps students if they share a problem	15	6.2
	Total	240	100

Table No. 49 is about student's problems in study. Majority 45.0% students said that problems in home work are explained by teachers. About 27.9% students said that instead of explaining the problems teacher sent to other students for understanding of the problem. But 20.8% students told that feel scared of teachers and thus do not share problems. Very less 6.2% students said that teachers slaps students if he share a problem.

Table No. 50
Student's participation in various competitions

Sr. No.	Details	Frequency	Percentage
1	Elocution competition	68	28.33
2	Easy competition	144	60.00
3	Hand writing competition	88	36.67
4	Rangoli competition	37	15.42
5	Drawing competition	133	55.42
6	Drama competition	96	40.00
7	Debate competition	17	7.08
8	Other	14	7.08
9	Such competitions are never organized	1	0.42

(Multi response Table)

Above multi response table no. 50 gives the information about student's participation in various competitions. Data shows that majority 60.00% students take participation in easy competition. Below that 55.42% students take participation in

drawing competition. About 40.00% students take participation in drama competition. Below that 36.67% students take participation in hand writing competition. Some 28.33% students take participation in elocution competition. Very less 15.42% students take participation in rangoli competition. Very few 7.08% students take participation in debate competition and other competition. Negligible 0.42% students told that such competitions are never organized in Ashram School.

(F) Play / Gardening / Crafting Information

Table No. 51

Physical developmental plan for students

Sr. No.	Details	Frequency	Percentage
1	Various sports, competition are organized	91	37.9
2	Sports equipment's like football, bat ball, carom, chess board etc. are available	46	18.2
3	Guidance from sport teacher is always available	25	10.4
4	Exercise equipment are available in Ashram School and proper guidance is also available in their use	2	0.8
5	Group exercise is conducted	45	18.8
6	No attention is provided towards physical development	3	1.2
7	Cannot play as there is no provision	4	1.7
8	Number of equipment is very less compared to the number of students and thus not useful	24	10.0
	Total	240	100

We come to know from above table no. 51 about physical developmental plan for students in Ashram School of Kolhapur district. Maximum 37.9% students told that various sports, competition are organized. About 18.8% students said that group exercise is conducted. Below that 18.2% students told that sports equipment's like football, bat ball, carom, chess board etc. are available in Ashram School. Very less 10.4% students said that guidance from sport teacher is always available in Ashram

School. Below that 10.0% students told that number of equipment is very less compared to the number of students and thus not useful. Very few 1.7% students said that cannot play as there is no provision in Ashram School. Negligible 1.2% students told that no attention is provided towards physical development in Ashram School.

Table No. 52
Student's favorite hobby

Sr. No.	Details	Frequency	Percentage
1	Drawing	121	50.42
2	Hand craft	32	13.33
3	Acting	39	16.25
4	Reading	107	44.58
5	Other	25	10.42

(Multi response Table)

Above multi response table no. 52 shows that student's favorite hobby. Maximum 50.42% students favorite hobby is drawing. Below that 44.58% students favorite hobby is reading. Few 16.25% students favorite hobby is acting. Below that 13.33% students favorite hobby is hand craft. Very few 10.42% students favorite hobby is other games. e.g. Kho - Kho, Kabbaddi etc.

(E) Holidays

Table No. 53
Vacations plan of student's

		Like to spend vacations ↓		Frequency (Percentage)
		With family	In Ashram School	
Vacations in year →	15 Days	5	0	5 (2.1)
	25 Days	4	9	5(2.1)
	30 Days	34	1	43 (17.9)
	More than it	176	11	187 (77.9)
Total		219 (91.2)	21 (8.8)	240 (100)

Vacations plan of student's is shown in table no. 53. Maximum 91.2% student's like to spend vacations with family. According to 77.9% students 30 days

vacations in year they received. Few 8.8% students like to spend vacations in Ashram School. Very few 2.1% students said that 15 days or 25 days vacation in year they received.

(F) Social, Cultural Information

Table No. 54

Festivals and National days celebrated in Ashram School

Sr. No.	Details	Frequency	Percentage
1	26 th January	236	98.33
2	15 th August	239	99.58
3	2 October	178	74.17
4	Diwali	237	98.75
5	Ganpati	70	29.17
6	Rangpanchami	131	54.58
7	Other	131	54.58

(Multi response Table)

Festivals and National days celebrated in Ashram School are shows in above multi response table no. 54. Majority 99.58% students said that 15th August celebrated in Ashram School. Below that 98.33% students said that 26th January celebrated in Ashram School. According to 98.75% students Diwali celebrated in Ashram School. About 54.58% students said that Rangpanchami and Other festivals e.g. Rakshabandhan etc. celebrated in Ashram School. Some 74.17% told that 2nd October celebrated in Ashram School. Very few 29.17% students said that Ganpati festival celebrated in Ashram School.

Table No. 55

Students like to celebrate festivals

Sr. No.	Details	Frequency	Percentage
1	At Home	228	95.0
2	At Ashram School	12	5.0
	Total	240	100

Table no. 55 reveals the information about students like to celebrate festivals. Maximum 95.0% students like to celebrate festivals at home. Negligible 5.0% students like to celebrate festivals at Ashram School.

Table No. 56**Cultural programme arranged in Ashram School**

Sr. No.	Details	Frequency	Percentage
1	Cultural programme are arranged once in year	85	35.4
2	Separate hall is available for cultural programme	55	22.9
3	Permanent stage is there for cultural programme	38	15.8
4	There is no hall for cultural programme	14	5.8
5	Selected students are only allowed to participate in cultural programme	20	8.3
6	Needed sources for cultural programme are not available	16	6.7
7	Proper guidance is not available for cultural programme	5	2.1
8	Cultural programme are never arranged	7	2.9
	Total	240	100

We come to know about cultural programme arranged in Ashram School from above table no. 56. Maximum 35.4% students told that cultural programme are arranged once in year. Below that 22.9% students said that separate hall is available for cultural programme. About 15.8% students told that permanent stage is there for cultural programme.

Research also show the important information that according to 8.3% student selected students are only allowed to participate in cultural programme. Below that 6.7% students said that needed sources for cultural programme are not available. Very less 2.9% students told that cultural programme are never arranged in Ashram School. Below that 2.1% students said that proper guidance is not available for cultural programme in Ashram School.

Table No. 57

Students learn from cultural programme

Sr. No.	Details	Frequency	Percentage
1	Social brotherhood and preservation of cultural take place	49	20.4
2	Because of the festival and programs atmospheres in Ashram School is always zest fool	52	21.7
3	Because of the cultural program students hidden qualities are encouraged	68	28.3
4	Because of such program students are entertain	71	29.6
	Total	240	100

Above table no. 57 reveals the information about students learn from cultural programme in Ashram School. Maximum 29.6% students said that because of such program students are entertained. Below that 28.3% students told that because of the cultural program student's hidden qualities are encouraged. About 21.7% students said that because of the festival and programs atmospheres in Ashram School is always zest fool. Below that 20.04% student said that social brotherhood and preservation of cultural take place.

Table No. 58

Academic tours of student's

Sr. No.	Details	Frequency	Percentage
1	Once in a year tour are arranged	150	62.5
2	Visits are arranged to industries, small industries and projects	11	4.6
3	Academic tours are never arranged	47	19.6
4	Because of tours different places can be seen	32	13.3
	Total	240	100

Table No. 58 shows the information about academic tours of student's. Majority 62.5% students said that academic tours arranged in once in a year. Some 19.6% students said that academic tours are never arranged in Ashram School. Below

that 13.3% students told that because of tours different places can be seen. Negligible 4.6% students said that visits are arranged to industries, small industries and projects.

Table No. 59
Students faced problems in Ashram School

Sr. No.	Details	Frequency	Percentage
1	Constant pressure of teachers and non-teaching staff	61	25.42
2	Teachers or staff never sort out problems	24	10.00
3	Surrounding area is not suitable for education	45	18.75
4	Teaching is not good	15	6.25
5	Teachers and non-teaching staff punish continuously the student.	39	16.25
6	Insufficient teacher staff and non-teaching staff	29	12.08
7	Insufficient power supply	18	7.50
8	Unclean and insufficient water supply	32	13.33
9	Uncleanliness	80	33.33
10	Contagious diseases	38	15.83
11	Small rooms	42	17.50
12	Mosquitoes and bugs	155	64.58
13	Rotten doors and window	32	13.33
14	Poor conditioned wall/ building	81	33.75
15	Roof leakage	41	17.08
16	Sufficient and timely food is not provided	46	19.17
17	Tasteless breakfast and meal are provided	43	17.9

(Multi response Table)

Students faced problems in Ashram School are shown in above multi response table no. 59. Majority 64.58% students faced mosquito and bugs problem in Ashram School. About 33.75% students faced problem of poor conditioned wall/ building. Below that 33.33% students faced problem of uncleanliness. Some 25.42% students faced problem of constant pressure of teachers and staff. Below that 19.17% students faced problem of sufficient and timely food is not provided in Ashram School.

According to 17.75% students surrounding area is not suitable for education. Below that 17.50% students faced problem of small rooms in Ashram School. Most 17.9% students faced problem of tasteless breakfast and meal are provided. Below that 17.08% students faced problem of roof leakage in Ashram School. According to 16.25% students faced problem of teachers and staff is always quarreling. Below that 15.83% students faced problem of contagious diseases in Ashram School. Very less 13.33% students faced problem of rotten doors and window. Below that 12.08% students faced problem of insufficient teacher staff and other staff. Very few 10.00% students face problem of teachers or staff never sort out problems. Below that 7.50% students faced problem of insufficient power supply. Negligible 6.25% students face problem of teaching is not good in Ashram School.

Table No. 60

New construction in Ashram School

Sr. No.	Details	Frequency	Percentage
1	Yes	90	37.5
2	No	150	62.5
	Total	240	100

Table no. 60 gives the information about new construction in Ashram School of Kolhapur district. At the time of research maximum 62.5% students said that in Ashram School new construction is going on. While 37.5% students told that in Ashram School no new construction is going on.

Table No. 61

Type of new construction

Sr. No.	Details	Frequency	Percentage
1	Bathroom, Toilet Construction	60	25.0
2	Water Purifier fitting	30	12.5
	Total	240	100

Type of new construction is shown in table no. 61. At the time of study majority 25.0% students said that bathroom, toilet construction is going on in the

Ashram School. While 12.5% students told that water purifier fitting construction is going on in the Ashram School.

Table No. 62
Things should be fulfilled by Ashram School

Sr. No.	Details	Frequency	Percentage
1	Strict rules should be followed for better study	119	49.58
2	Parents meeting should be arranged	80	33.33
3	Various academic programmes should be arranged	152	63.33
4	Test should be conducted and should focus on study	106	44.17
5	Along with education some provision should be made for sports, arts, music training etc.	145	60.40
6	Should import quality education by appointing experienced teachers and non - teaching staff	58	24.17
7	Provision should be made for professional training	145	60.42
8	Separate provision should be made for residential	69	28.72
9	Separate provision should be made for dining hall	47	19.58
10	Renovation and repairing of building should be undertaken	86	35.83
11	Provision should be made for library, reading room and night study room	62	25.83
12	Separate laboratory should be made available	90	37.50
13	Field visits should be arranged	72	30.00
14	Students should be facing scholarship	79	32.92
15	Students qualities should be encouraged	140	58.33
16	Provision for hot water should be made on cold days	171	71.25

(Multi response Table)

Above multi response table no. 62 shows the information about things should be fulfilled by Ashram School. Information show that maximum 71.25% students said that provision for hot water should be made on cold days. Below that 63.33% students told that various academic programmes should be arranged in Ashram School. Research reveal important thing that 60.42% students said that provision should be made for professional training for students in Ashram school. Below that 60.40% students said that along with education some provision should be made for sports, arts, music training etc. About 58.33% students said that student's qualities should be

encouraged. Below that 49.58% students said that strict rules should be followed for better study. Most 44.17% students told test should be conducted and should focus on study. According to 37.50% students separate laboratory should be made available in Ashram School. Below that 35.83% students told that renovation and repairing of building should be undertaken. Some 33.33% students said that parent's meeting should be arranged.

Present research shows very important thing that, 28.72% students said that separate provision should be made for residential. Below that 25.83% students told that provision should be made for library, reading room and night study room. Very few 19.58% students said that separate provision should be made for dining hall.

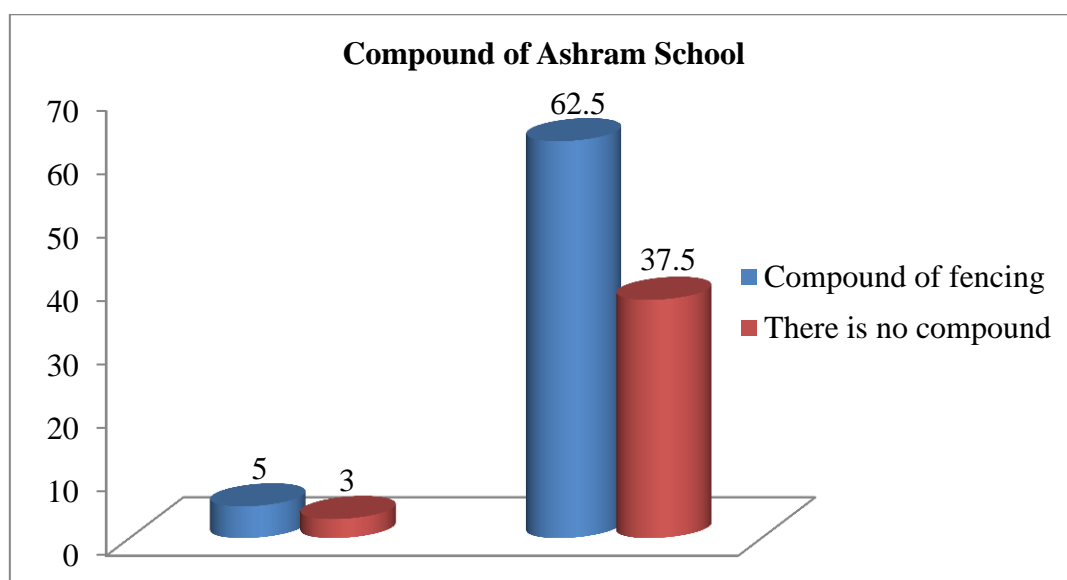
Part Second - Secondary Ashram School Administration

Table No. 63

Compound of Ashram School

Sr. No.	Details	Frequency	Percentage
1	Compound of fencing	5	62.5
2	There is no compound	3	37.5
	Total	8	100

Graph No. 13



Above table no. 63 and graph no. 13 is about compound of Ashram School. Above information is collected form the secondary Ashram School administration of Kolhapur district. At the time of research 62.5% Ashram School

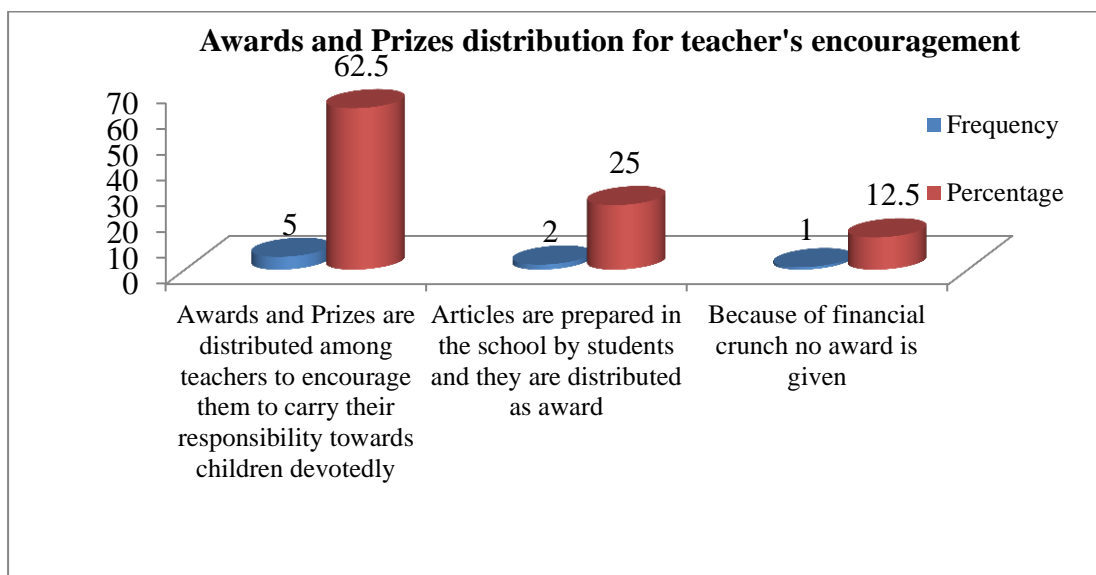
having compound of fencing. About 25.5% Ashram School do not having compound.

Table No. 64

Awards and Prizes distribution for teacher's encouragement

Sr. No.	Details	Frequency	Percentage
1	Awards and prizes are distributed among teachers to encourage them to carry their responsibility towards children devotedly	5	62.5
2	Articles are prepared in the school by students and they are distributed as award	2	25.0
3	Because of financial crunch no award is given	1	12.5
	Total	8	100

Graph No. 14



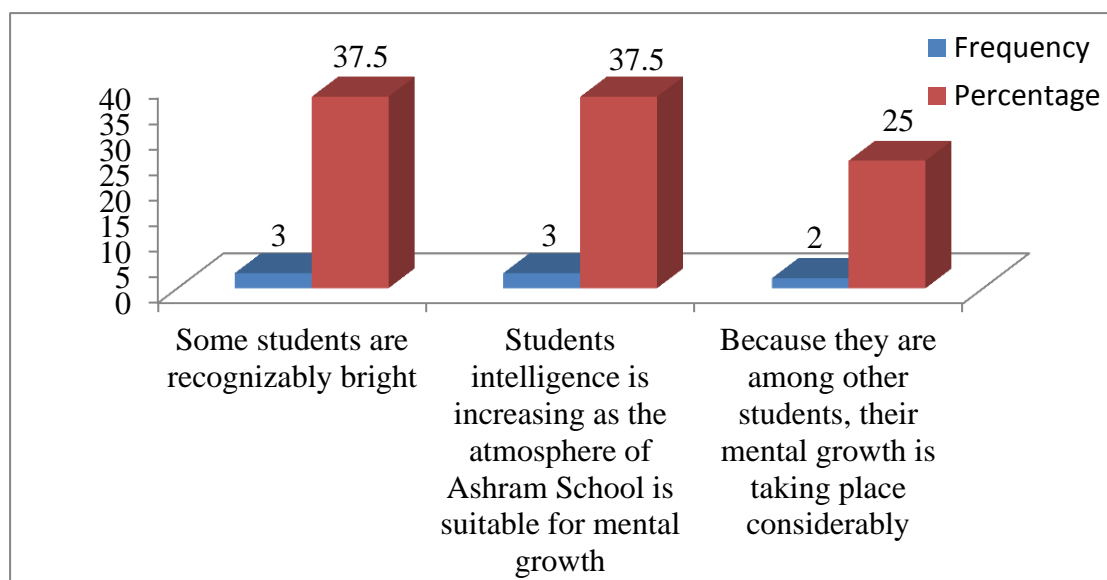
We come to know about awards and prizes distribution for teacher's encouragement in Ashram School from table no. 64 and graph no. 14. Maximum 62.5% secondary Ashram School awards and prizes are distributed among teachers to encourage them to carry their responsibility towards children devotedly. Very few 25.0% secondary Ashram School prepared articles in the school by students and they are distributed as award. Negligible 12.5% secondary Ashram School because of financial crunch no award is given to teacher's encouragement.

Table No. 65

Students in Ashram School appears under developed

Sr. No.	Details	Frequency	Percentage
1	Some students are recognizably bright	3	37.5
2	Students intelligence is increasing as the atmosphere of Ashram School is suitable for mental growth	3	37.5
3	Because they are among other students, their mental growth is taking place considerably	2	25.0
	Total	8	100

Graph No. 15



Above information is collected from eight secondary Ashram School administration of Kolhapur district. Students in Ashram School appears under developed is shown in table no. 65 and graph no. 15. Maximum 37.5% secondary Ashram School administration said that some students are recognizably bright and students intelligence is increasing as the atmosphere of Ashram School is suitable for mental growth. Very few 25.00% secondary Ashram School administration told that because they are among other students, their mental growth is taking place considerably.

Table No. 66
Student's quality of leadership

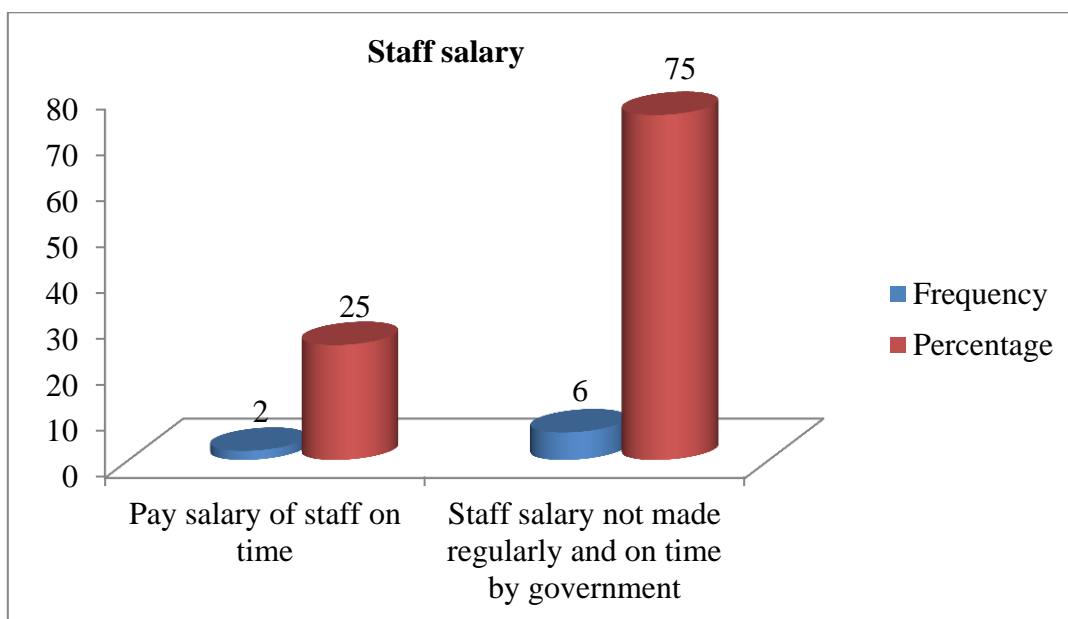
Sr. No.	Details	Frequency	Percentage
1	A leadership quality is not reflected in them	2	25.0
2	Students take responsibility of leadership on their own	3	37.5
3	Teachers gives responsibility of leadership to every student	3	37.5
	Total	8	100

Table No. 66 shows the information about student's quality of leadership. Above information is collected from eight secondary Ashram School administrations. Maximum 37.5% secondary Ashram School administration said that students take responsibility of leadership on their own and teachers gives responsibility of leadership to every student. About 25.0% secondary Ashram School administration told that a leadership quality is not reflected in them.

Table No. 67
Staff salary

Sr. No.	Details	Frequency	Percentage
1	Pay salary of staff on time	2	25.0
2	Staff salary not made regularly and on time by government	6	75.0
	Total	8	100

Graph No. 16



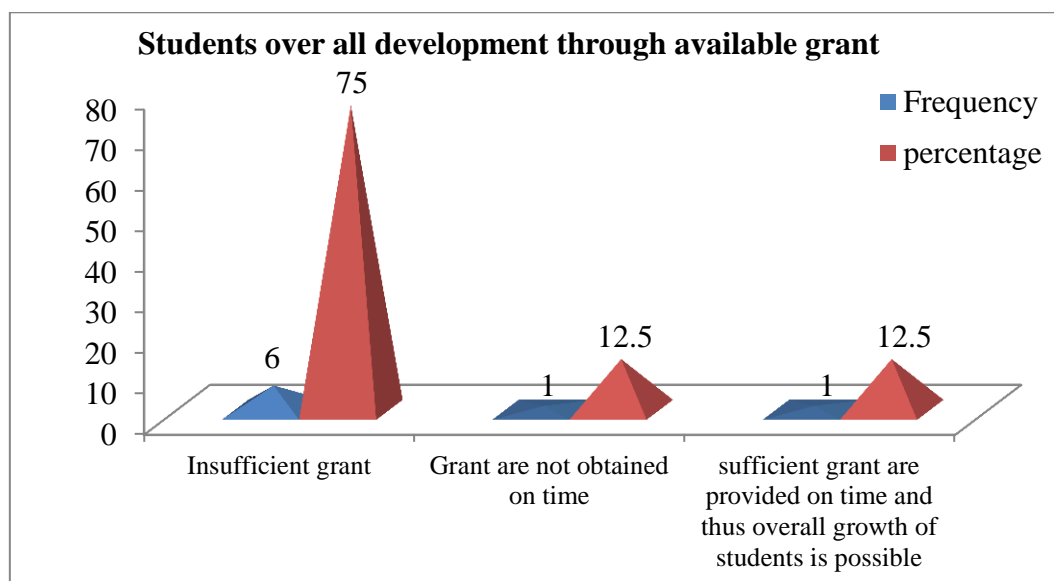
Staff salary in secondary Ashram School of kolhapur district are shown in table no. 67 and in graph no. 16. Data shows important information that maximum 75.00% secondary Ashram School administration of kolhapur district said that staff salary not made regularly and on time by government. Very few 25.00% secondary Ashram School administration of kolhapur district pay salary of staff on time.

Table No. 68

Student's over all development through available grant

Sr. No.	Details	Frequency	percentage
1	Insufficient grant	6	75.0
2	Grant are not obtained on time	1	12.5
3	Sufficient grant are provided on time and thus overall growth of students is possible	1	12.5
	Total	8	100

Graph No. 17



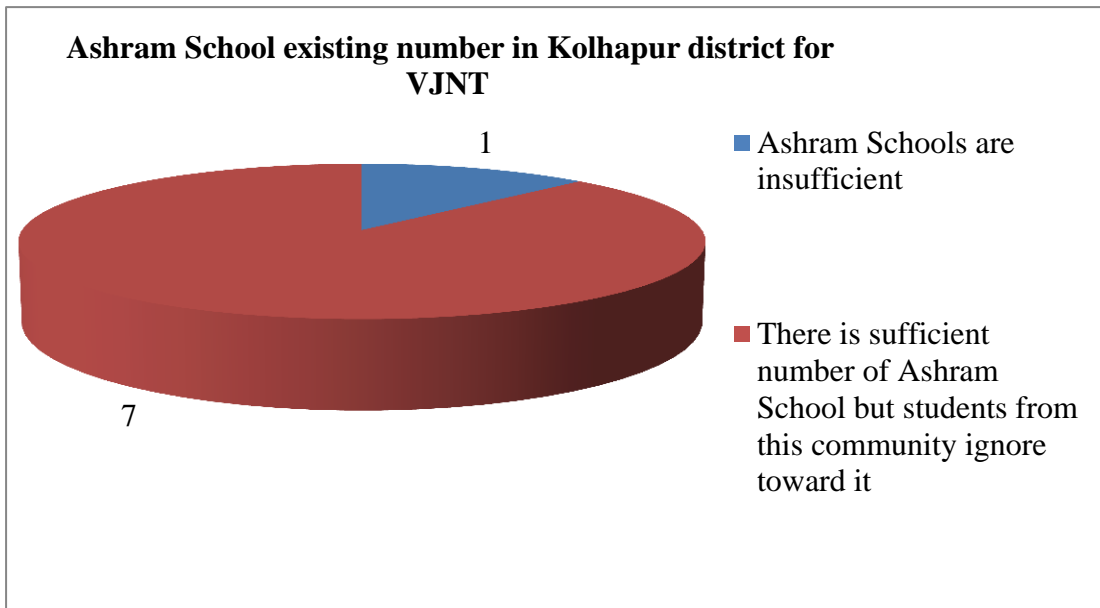
Student's over all development through available funds are shown in table no. 68 and graph no. 17. Above information is collected form secondary Ashram School of Kolhapur district. Majority 75.0% secondary Ashram School of Kolhapur district told that due to insufficient grants student's over all development cannot happened. About 12.5% secondary Ashram School of Kolhapur district said that grants are not obtained on time. On other side 12.5% secondary Ashram School of Kolhapur district told that sufficient grants are provided on time and thus overall growth of students is possible.

Table No. 69

Ashram School existing number in Kolhapur district for VJNT

Sr. No.	Details	Frequency	Percentage
1	Ashram Schools are insufficient	1	12.5
2	There is sufficient number of Ashram School but students from this community ignore toward it	7	87.5
	Total	8	100

Graph No. 18



We come to know from above table no. 69 and graph no. 18 about secondary Ashram School existing number in Kolhapur district for VJNT. The research shows that maximum 87.5% secondary Ashram School administration said that there is sufficient number of Ashram School but students from this community ignore toward it. While negligible 12.5% secondary Ashram School administration told that Ashram School are insufficient in Kolhapur district.

Table No. 70

Reasons of student's wastage and stagnation

Sr. No.	Details	Frequency	Percentage
1	community environment is not suitable for education	1	12.5
2	Because of moving habit they cannot stay at a single place for a long time	5	62.5
3	Parents do not encourage children for education	1	12.5
4	There is a lack of proper guidance and thus percentage of students wastage and stagnation are seen	1	12.5
Total		8	100

Table No. 70 gives the information about reasons of student's wastage and stagnation in secondary Ashram School. At the time of research majority 62.5%

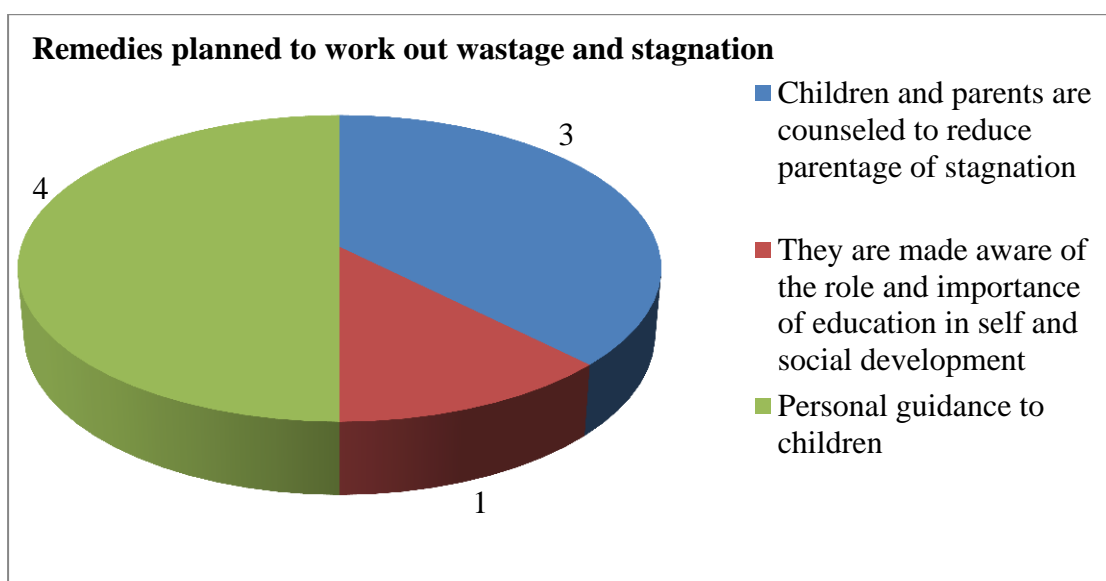
secondary Ashram School administration told that because of moving habit they cannot stay at a single place for a long time. According to 12.5% secondary Ashram School administration, community environment is not suitable for education and parents do not encourage children for education. Also there is a lack of proper guidance and thus percentage of student's wastage and stagnation are seen in Ashram School of Kolhapur district.

Table No. 71

Remedies planned to work out wastage and stagnation

Sr. No.	Details	Frequency	Percentage
1	Children and parents are counseled to reduce parentage of stagnation	3	37.5
2	They are made aware of the role and importance of education in self and social development	1	12.5
3	Personal guidance to children	4	50.0
	Total	8	100

Graph No. 19



We come to know about remedies planned to work out wastage and stagnation in Ashram School of Kolhapur district from table no. 71 and graph no.19. Majority 50.0% secondary Ashram School administration told that personal guidance given to children. About 37.5% secondary Ashram School administration said that children and parents are counseled to reduce parentage of stagnation. Very few 12.5%

secondary Ashram School administration said that they are made aware of the role and importance of education in self and social development.

Statement Analysis

1. Vocational Training

The researcher collected information from Secondary Ashram School students of Kolhapur district about vocational training. Present research reveals very important thing is that, at the time of 100% students told that in secondary Ashram School vocational training is not given it means in eight secondary Ashram Schools of Kolhapur district no vocational training is given to students.

2. Secondary Ashram School building

For present research eight secondary Ashram School Administration studied, shows that, all (100%) secondary Ashram School building are rented.

3. Secondary Ashram Schools play ground

The information about secondary Ashram Schools playground is collected from the secondary Ashram School Administration. At the time of research in Kolhapur district all secondary Ashram School means eight secondary Ashram School have a playground.

4. Situation after establishment of secondary Ashram School

At the time of research information is collected about situation after establishment of secondary Ashram School. The study shows that, in Kolhapur district eight secondary Ashram School never closed after the establishment.

5. Overcome the short coming in students

For present research information is collected from eight secondary Ashram school administration about overcome the short coming in students. All (100%) secondary Ashram school administration use way of friendly talk with students.

6. Counselor post in secondary Ashram School of kolhapur district

The researcher collected information from secondary Ashram Schools administration about counselor. In school there is a need of a counselor. But present research reveals very important thing is that in eight secondary Ashram School of Kolhapur district there is no post of counselor.

B) Hypothesis Testing

For giving proper and limited way to research. Some hypothesis is formed. For present research all the collected data is qualitative hence hypothesis testing done in following way.

Hypothesis No. 1

Greater the Ashram School quality of education better a welfare of VJNT (*Vimukt Jati Bhatkya Jamati*)

Present research prove the above statement greater the Ashram School quality of education better a welfare of VJNT (*Vimukt Jati Bhatkya Jamati*). Present research shows that 79.2% teachers teach through drawing on black board for proper understanding and also shows graphs/ charts/ samples while teaching the students. About 60.0% students told that extra lectures are conducted for academically weak student. According to 52.5% students home work is given regularly and check by teacher regularly. Most of 45.0% students give the information that problems in home work are explained by teachers.

The research reveal very important thing is that students took participation in various competition. Data shows that majority 60.00% students take participation in easy competition. Below that 55.42% students take participation in drawing competition. About 40.00% students take participation in drama competition.

The information given by 86.1% students in Ashram School various ways are used for student's physical development. In secondary Ashram School academic tours are arranged once in year told by 62.5% students. In secondary Ashram School cultural programmes arranged once in year told by 35.4% students. For the cultural programmes there is permanent stage and separate hall available said by 38.7% students.

Hypothesis No. 2

Greater the number of government welfare scheme Ashram School better use for the VJNT (*Vimukt Jati Bhatkya Jamati*) children's change the life style and their development.

Through present research above statement did not proved. The information collected from the Ashram School administration shows that majority 87.5% means seven Ashram School out of total eight Ashram School in Kolhapur district told that in Kolhapur district number of Ashram School are sufficient but these community children ignore the education.

If we see the situation of students wastage and stagnation in secondary Ashram School. Majority 62.5% Ashram School administration informed that due to wandering life style students cannot stay in one place.

In the present research 53 students family members are against of Ashram School education out of 240 students family. The reason behind it about 14.6% students family member feel worries about keeping children away from home.

Hypothesis no. 3

Greater to stop wandering life style of VJNT (*Vimukt Jati Bhatkya Jamati*) better for their children education and being independent.

Present research proved the above statement. Majority 178 (74.2%) student's families are stable out of 240 student's family. Because of stable life style their children come in main stream of education. Research shows that maximum 191(79.6%) students siblings are taking education.

About 43.8% students parents visit the Ashram School once in month and take review of academic progress of their children. The study shows that about 45.4% students take admission in secondary Ashram School in std. 6th to 8th Below that 33.3% students take admission in secondary Ashram School in std. 1st to 5th

The research shows that 34.2% students wish to take education till graduation. Majority 43.3% students think that for the welfare of society education is important in life.

Hypothesis no. 4

Greater and in time grant provide to Ashram School better to improve educational qualities in Ashram School.

Present research prove above statement. For present research eight Ashram School administration study also done. These Ashram Schools receive grant from government. The voluntary institution receive grant of 900/- rupees per head students of Ashram School. At the time of research, question asked to Ashram School administration about student's over all development through available grant. Majority 75.0% means 6 Ashram School administration said that the grant they receive from the government is very insufficient. While 12.5% means only one Ashram School administration said that grant are not obtained on time. About 75.0% secondary Ashram School administration said that staff salary not made regularly and on time by government.

C) School Social Work Intervention Need / Co-relation

Information given in the third part of the present fifth chapter about the need of social work intervention / co-relation in the school field. With the conclusion through this research work as well as the positive and negative experiences through this study, observations done by researcher during research work, the researcher likes to suggest that there is a need of social work intervention in the Ashram School.

There are many challenges of modernization before the Ashram School in the present situation. So, the Ashram School should get qualitative development in this modern situation. For this reason, Ashram School need to raise competently with various aspects. These things are possible to achieve with professional skill and merit. These all things are seen in the trained social worker. The trained social worker works with confidence, purpose responsibility and morality. As the social work profession is one whose activities are truthful, purposeful, appropriate, responsible and ethical. Hence, there is a need of social worker in the Ashram School.

1. School :-

The school is consisted of the people of different opinions such as students, teaching and non teaching staff, administrative officers, parents and society. There is relation of these all people with students in the education process.

The students learn the social morals in their family before entering the school social morals are taught with education in the school afterward. Every student of the school comes from different social, cultural, economical and family background. The parents, teaching, non teaching staff and school administration cannot help the student who is caught in such problems. Only school social worker helps to come out from the various educational and non educational problems as well he helps the student to overcome such problems. The school administration, teaching and non-teaching staff and parents also face more problems, in this condition, the school social worker can works very important he can help the other school related persons to solve problems as students.

2. School Social work :-

School Social Work is centralized on school, parents, students and depended upon the co-relation in each other. The school social worker is a skillful person and he/she can fulfill the need of school with the use of school social work service. The school can accept it certainly for achieving the purpose of schools. The school work

can be more efficient and effective due to the service from school social work. So, the school social work is a very important investment in the educational field.

From the school social work, the social, cultural, economical and familial things impact on each other, it can be used for civilized, the above and all included school atmosphere. Through this atmosphere, student can know himself and others, create new relationship with each other and can develop the skills of life. The skills of life include education having moral values, good behavior, manners, social habits. e.g. of social habit - to create awareness about environment, to reuse the natural resources. The school social worker can be done in the primary method case work (student) as well as group work (student, parents).

3. Socialization Factors of Student's :-

The socialization of every person begins from his family. The lessons of socialization are given from the elder family members using their mother tongue. The elder persons of the family introduces the language of society, rules, traditions and customs as well as their festivals, various rituals are introduced to them. The socialization is a process of learning and being a creative member of society and responsible person. Family is the key factor for socialization of the students. As well as, the following factors are also responsible for student's socialization.

1. Society
2. Relatives
3. Neighbors
4. Friends – playmates
5. Media
6. School

The school is a very important factor for students socialization. The student's enjoy their most of time in the school. There are many problems in the socialization process at the school going period. Such problems must be solved in the time. The school social worker can help the students to overcome from these problems. The students face following problems in the school life.

4. The problems of the students:-

1. Social Neutrality
2. Economical Problem
3. Physical Problem
4. Mental Health Problem

5. Familial Problem
6. Struggle and Tension in Relationship
7. Frustration, Neutrality
8. Apathy in School Daily Routine
9. Fear about Teacher's and Others
10. School Rebelliousness
11. Negative Attitude
12. Lack of Encouragement, Inspiration and Co-operation
13. To create dangerous feelings in good condition
14. Bad Habits
15. Lack of confidence

5. The Need / Co-relation of social worker in Ashram School :-

There is co-relation among school administration, teacher, student and parent's in the school field. The school administration, teachers face many problems while working in the school field. As well as students also face the educational and non-educational problems. The parents also face various problems. Such problem affected atmosphere is harmful for educational development, so, the school social worker is must for solving such problems. He helps the school administration, teachers, students and parents using social work methods, techniques and services.

The need of the social worker in Ashram School can be explained as following:

1. The residential students of the secondary Ashram School in Kolhapur district were selected for this research work. In the Ashram School the residential students are from VJNT community and the day scholar students are from other caste. The social valley exist in the residential students and the day scholar students of Ashram School. The stable society considers the criminals to VJNT people. Now a day this situation is changing. The social worker can help to bring these all students together keeping away the social discrimination. He can help every student to overcome every problem. Due to, the social worker professional virtue 'acceptances', he/ she can help the students to solve their problems without any discrimination in students.
2. The social worker can help every student for participating in learning process. 240 students of secondary Ashram School were studied for this research. One question asked about their sibling's education, it was found that (Table No.9)

49 student's siblings do not take education. When researcher studied the background of this situation, it reveal that (Table No.10) somebody has no interest in education, as well as they do not like to take education living in Ashram School or the job is not offered after taking education, the family need their help due to these reasons, the siblings of students do not educate. For change this condition, the social worker is a must in Ashram School. The children, who have negative approach about education, need the proper guidance. The school social worker can help them as a guide to bring these children in the educational flow.

3. In present research 240 students were studied for their educational interest it was found that (Table No.17) 108 students wish to take education till Std. 10th and 12th. 82 students wish to educate till graduation. 190 students need proper guidance and advice. The education is very important in this modern age, so, the students should fix higher aims of education. The social worker can help in deciding the aims. So, students can progress completing their higher aims.
4. It is essential to take care for equal treatment to every student in the school. Every student have the right of equal treatment without barrier of caste, religion, social or economical status of the students. Social Worker can help the students with his professional knowledge for equal treatment; it will help to create unity and co-operative tendency.
5. The teachers in Ashram School are using some remedies to stop the wastage and stagnation of students in the secondary Ashram School in Kolhapur district. To awaken the children and parents for the importance of education, to guide individually etc. (Table No. 70), but to solve these problem, the social worker can help because his professional knowledge and skills can be helpful for decreasing wastage. To decrease the ratio of student's shortage, the social worker can find the reasons of students' school shortage and can help to increase the students' school attendance using the case work method. Hence, it is a need of the social worker in the school field.
6. If there is any misunderstanding in mind of the parents, it should be cleared in the time. Distrust in parents about school working can create obstacle for students educational progress. If such condition is created, the social worker can play a role of mediator between school administration and the parents. That's why the social worker should be there to avoid future disasters as court

matter which create loss of money and mental disturbance. He/she can be being a mediator between the school management and parents and he/she can control misunderstanding.

7. The social worker can make able the student to overcome his educational and non- educational problems. Every student has to face the educational as well as non-educational problems in his school life. The residential students of secondary Ashram School in Kolhapur district selected for studied. The social condition of these students are different. 'Jatpanchyat' is the strongest reason of their social condition of the difference. The 79 students out of 240 have supported the 'Jatpanchyat'(Table No.13) It is very anxious that the students who are the tomorrows national wealth support the 'Jatpanchyat'. The school social worker must be in the Ashram school for change this condition. It is necessary to create awareness in the students, parents and community. The social worker can create awareness through workshop, group work etc. The school social worker can help to bring outside the students and parents who are caught in 'Jatpanchyat' in this technology world.
8. The social worker is accomplished with update knowledge so, he can advise the legal things. He/she can advise the school administration or parents, if they have any legal problems. He/she can encourage them to get their rights as well as he/she can encourage them to fight against injustice.
9. The social worker can help the students to choose career. The student is in dilemma in the process of choosing career. This time, the social worker can guide them for choosing career. Considering the students ability and their skills.
10. The social worker can help the students for appointing in the proper place observing student ability. In this way, the accurate person is appointed on the proper post.
11. The residential students of secondary Ashram School in Kolhapur district selected for this research. These students are from VJNT community and the people of VJNT have some natural skills. The inborn merits, skills are found in this community. But it is pointed out through this research that there is no scope for the inborn skills or there is no any provision for developing their skill in the Ashram School (Statement Analysis No.1) In this situation, the social worker can offer skillful education to the students finding their inner

qualities. The social worker works as a finder, so, he/she can use the students inner abilities for production work.

12. It is very essential to encourage and inspire the students in their school work as well as other work. In this situation, the school social worker can help properly. When students are encouraged, they can progress in the every field.
13. Creating confidence is very essential in the every student for success. The school social worker can create confidence in the students by using social work case work method.
14. Today's every student is an important factor of tomorrow's national productive wealth. So, it is a need to be a producer citizen from every student. So, creating such situation, the school social worker is a need in the school field. He/she can work as a guide for participating in productive work where students inborn skills can get scope to work. In this way, every student will participate in the production process and help for making the nation strong.
15. It is noticed that the education department gives training to teachers. This training is related with educational things. The residential students in Ashram School are from VJNT community; their social, economical, cultural condition is more different than other community. But for understanding this condition, no any training or workshop is arranged for teachers. If the teacher understands the student's social, economical and cultural condition, it will help to teachers to understand the student's problem and the teacher will help the student to overcome the problems. The social worker can do important work in this situation. He/she can give the teachers more information about student's social, economical, cultural condition through special training or workshop. In this way, the teachers can understand the student's condition and problems.
16. The school social worker can supervise and control on the Ashram School teacher using his professional skills. As well as he can arrange developmental programmes for the staff by using social works method. In this way, the school work will run smoothly. He can work to creating confidence in the teachers for planning his work and for understanding his own higher ability. As well as the teachers and school administration can give priorities for important work. So, they can get success effectively.

17. The school social worker can arrange programmes for creating awareness in administration, teachers and parents about various schemes. So, they can get the information of such governmental schemes and set benefits of it.
18. To arrange various programmes at Ashram School e.g.- seminars, training, workshop etc. through these activities, the positive image of Ashram School can be created in the society and government, so, the Ashram School can be create its own place in the society and can change the people's attitude of looking.
19. The school social worker can help to work according to priority giving proper attention towards every person related to Ashram School administration. As well as, to bring unity in staff's work to clear disputes among staff and to help for reforming staff work.
20. The school social worker can help to use various services in social work for school development using his professional knowledge and skill. He can notice the participation of professional service, other social institutes in the school field. Hence the, school work can run smoothly.
21. The school social worker come to know about the problems of parents and students visiting their homes. 62 students families out of 240 students family are unstable so, their problems are very gravies (Table No.6). The School social worker can help for reforming students mental health. He can arrange various entertainingly and developmentally programmes for making students tension free.
22. The school social worker can help to create friendly atmosphere between the school and home while working as the bridge between school and parents.
23. Every student represents the different cultures as well as his economical condition is also different. In this situation, the school social worker will take care not to create any social, economical valley among students. If such valley is created among students, the school social worker can help to destroy such situation through group work.
24. Every person needs the social morals while living in society. The School social worker can help to undertake social developmental morals and he/she leads the mental development. Hence, there is a need of school social worker.

25. The school social worker can help to finish the school violence. He/she can help to make the school atmosphere peaceful with his professional knowledge and skill if there is any school violence.

In this way, the school social worker can help to enable the every person related to Ashram School for solving their problems using his professional knowledge and skill. In this way, the work of Ashram School can complete developmentally. The social work is essential as a profession for social development and welfare. For this reason, the school social worker should be created and it should be compelled to appoint immediately to the Ashram School institute runners.

FINDINGS AND SUGGESTIONS**6.1 Introduction**

The conclusions have been stated in the present chapter with the analysis of collected data through interview, visits and observation. Some important suggestions are also given for qualitative work of Ashram Schools in the future which will help the related system. The present conclusions and important suggestions are depended upon the information from the Secondary Ashram School student's and administration.

Findings**Part One - Secondary Ashram School****(A) Students Personal Information****Standard of studying**

The student's up to Std.8th should not be failed is a rule of education board. The 33.3% student's take education in Std. 8th But the student's who learn Std. 9th is lesser than Std. 8th that is 31.2 % .

The 35.4% student learn in std.10th the ratio of stagnation is more in this standard, so, the more student's take education in std. 10th

Student's age group and sex

When the information is seen about the age group and sex of student, it is shown that the ratio of girls in 12 to 13 year is 3.8%. The boys in the same age group is lesser than girls that are 1.2%. The girls are 7.1% in 14 to 15 age group and boys are 45.4% in the same age group.

The least ratio of girls is 3.3% in 16 to 18 ages, but boys have more ratio, that is 38.8% in the same age. When there was discussion of the fewer ratios of girls in this age group, it showed that the parents don't send their girls to the school because of girl's marriage, to take her help in household work. Parents do not give importance to the education of girls.

Student's caste category

Majority 60.00% student's are from nomadic tribes (*Bhatkya Jamati*) who learn in the secondary Ashram School in Kolhapur district. The remaining 40.00% student's are from denotified tribes (*Vimukt Jati*). There is lack of awareness about education in Vimukt Jati and because of it the percentage of student taking education from this case is low.

Student's caste

The information of the student's caste shows that there are 14 Vimukt Jati. In secondary Ashram School of Kolhapur district, out of 14 castes, Laman Caste's 14.8% student's seeking education in Ashram School. It is the most ratio and the least ratio of Phaseparadhi means only 0.4% student's take education. Phaseparadhi caste is known as very brave, agile. This community steal, robs, they didn't give importance to education. The awareness about education is very less in this community.

There are 9.2% student's from wadar caste, 7.2% students from Kaikadi caste, 4.2% students from Berad caste. 1.2% students belongs to Rajput Bhamta and 0.8% students from Ramoshi caste in Vimukt Jati.

From nomadic tribes 40.4% student's belongs to Dhangar caste. some 5.4% student's belongs to Gosavi caste, 3.3% students from Gopal caste, 2.1% students from Vaidu, 1.2% students belongs to Beldar, Helavi, Nath panthi Dawari Gosavi, Very few 0.8% students belongs to Lohar and only 0.4% Bhoi student's seeking education in Ashram School.

Students' knowledge about other languages

Majority 99.17% VJNT student's have the knowledge about Marathi language who take education in the secondary Ashram School in Kolhapur district. The teachers, non - teaching staff, day scholar student's speaks in Marathi in Ashram School their impact on VJNT student's. Though the VJNT student's are non Marathi, they know Marathi language.

About 60.83% student's of Ashram School know the Hindi language. The VJNT student's who live in the Ashram School, their speaking languages are Telugu, Kannada, Gujrati one of it. But 44.17% student's have the Marathi language knowledge. The present generation is taking education, so, their speaking language, code language's use is decreasing and it is good thing for development of community.

(B) Students Family Information

Family of student's

The VJNT community has a wandering tradition. But today, they are living stable lifestyle. About 74.6% student's families are now stable. The remaining 25.4% student's families are unstable. They accepted wandering life due to various reasons. Though this ratio is less, it is the biggest obstacle in the overall development of VJNT community.

Student's unstable family

Majority 179 student's have their stable family out of 240 students who live in Ashram School in Kolhapur district. After the study, it was noticed that 61 student's family having wandering life style. VJNT community wanders for their livelihood from years by years. But now this community is accepting stable life.

Though the wander ratio is less, the 24.6% student's families wander for occupations. As well as they don't have their own village, so, 0.4% student's families wander.

Family business of student's

The source of livelihood of VJNT is very poor, so, they live in poverty. About 34.2% student's family occupation is field work serfdom. Below that 21.7% student's families work on daily wages.

In Ashram School, 8.8% student's families are labourers, below that 7.5% families occupation is Manson work, Some 6.7% student's families occupation is driving. Few 3.3% student's families are in their traditional occupation is shepherd.

Only 1.7% student's families do occupation as grocery shop or breaking stones or work in mines.

Very few 0.8% student's families do work of finishing bull's horns or wireman. Negligible 0.4% student's families sell utensils, cook, make wine, finishing etc. one of them. The above all occupations give meager income, so, these communities are away from economical progress.

Student's sibling's education

This community was away from education from their last many generations. But now they taking education. Majority 79.6% siblings of students who learn in Ashram School in Kolhapur district and the rest of 20.4% student siblings don't take education. Though this ratio is less it makes obstacle in the development of the community.

Reasons behind student's siblings are uneducated

240 student's were studied for this research. During the research, it was found that the siblings of 49 student's don't take education. When the reasons were studied, the siblings of 8.8% student's don't take education because family has to face financial trouble. Few 2.9% student's siblings do not take education because help is needed at home.

Some 5.8% siblings of student's have no interest in education. Very few 2.0% student's siblings don't learn because they don't get any job. Negligible 0.8% student's siblings don't like to take education by staying in Ashram School.

Persons against student's seeking education from Ashram School and the reason behind it

Out of 240 Student's, the family members of 53 (22.1%) student's were against the Ashram Schools education.

The fathers of 5.8% student's were against their education in Ashram school. The mothers of 4.5% student's were against Ashram School education. The grandmothers of 3.3% student's were against such education. It was noticed that brothers or other relatives of 2.5% student's were against this education.

When the reasons were studied, the following things came in light. The family members of student's (14.6%) were against the Ashram Schools education because they used to worry for keeping their children away from their homes. Some families (3.3%) think there is no use of education. Some people (2.5%) feared because they thought their children would live away from their community. In this way, the parents were not much interested to sent their children in Ashram School

Student's academic progress review

The parents or the relatives of student's should take review of their children's educational progress. Ashram School student's parent had seriousness about the education. The parents of 43.8% student's come to Ashram School once in a month for academic progress review of their children. The parents of 40.8% student's visit the teachers regularly and inquire about their children progress. It shows that the parents are happy to educate their children.

On the other side the parents of 6.2% student's complete responsibility is handed over to Ashram School teachers of their children. Parents of 5.0% student's only come to visit and parents of 0.4% student's don't come to Ashram School for

visiting because of being illiterate themselves. In the VJNT community there should be need of awareness about education.

Jat Panchayat

Jatpanchayat is the court of VJNT community. The present research is related only Kolhapur district, so, it is limited with only Kolhapur District. Majority 41.7% student's new generation don't follow the rules of Jatpanchayat. Some 7.9% student's are trying to eradicate the system from their community. About 4.6% student's said that our community is changing so the system is lagging behind. According to 5.4% student's due to strict rules of Jatpanchayat, the community could not progress.

The another side of the research is painful 32.9% student's and their family member respect Jatpanchayat. Some 7.5% old people follow the strict rules of Jatpanchayat. The community should come out of the Jatpanchayat for their upliftment and overall development.

(C) Ashram School Information

Students sought admission in standard

There are 14 Primary Ashram Schools, 8 Secondary Ashram Schools and 1 Junior College are working in Kolhapur district. Grantable voluntary institutes provide education and other facilities to VJNT children's. The present research is limited with secondary Ashram Schools. About 45.4% student's take admission in Ashram Schools in Std. 6th to 8th. Below that 33.3% student's take admission in Std. 1st to 5th.

The lowest means 21.2% student's take admission in Ashram School in Std. 9th and 10th. The Average ratio of admitted student's in Ashram School's Std. 1st to 8th is 78.7%.

Student's previous education

Nearly 64.6% student's have taken education from other schools. But only 23.8% student's took education in other Ashram School.

Only 11.7% student's have learnt from the 1st Std. in the same Ashram School. The government purpose of establishing Ashram School is VJNT community children should learn in one place. But only 35.5% student's took the benefit of such scheme. It is necessary to spread this scheme in the community.

Percentage obtained in previous standard

The percentage of students having 61 to 70% is high that is 34.2%. Below that 28.3% students having 71% to more than it percentage in previous standard.

Some 20.8% student's having 46 to 55%. Below that 14.8% students having 56 to 60% in pervious standard. Very few students 2.1% having 35 to 45% percentage in pervious standard.

Student's wish to take education

The 18.3% student's wish to take education till post graduation. The most of student's (37.9%) have wished to learn till 12th Std. Below that 34.2% student's wish to learn till graduation.

Only 2.5% student's wish to take industrial training, doctor, engineer, police recruitment. Average 92.9% student's wish to take college education and the government should provide special facilities for the completion of student's wish.

Importance of education in life

Education brings the changes in man's personality development. About 43.3% student's expressed their view, they think that for the betterment of the society education is important. Below that 32.5% student's expressed that for the better life education is important. According to 11.2% student's education is important for development of self. Below that 10.8% student's told that for career education is important. Very low 2.1% student's don't know the importance of education.

Ashram School Identity Card

It is noticed that during the research, maximum 72.5% student's did not get identity cards from Ashram School. Only 27.5% student's have their identity card given by Ashram School. It is necessary to give identity cards to every student and also make compulsory to carry it.

Reson behind seeking admission in this Ashram School and if Ashram School were not there

About 25.8% student's entered in Ashram Schools because this is good school. Some 8.8% student's relatives were admitted in this school. Below that 7.9% student's told that parents do not have to bear financial burden. According to 11.7% student's entered in Ashram school to stay away from custom - tradition, poverty and superstition in their community. Few 4.2% student's entered in Ashram School for keeping away from addicted atmosphere of their homes.

If the Ashram Schools were not there, majority 76.2% student's would have taken admission in other schools nearby. Most 11.7% student's would not take education. Some 7.1% students to avoid expense would not have taken admission in

any other school. Few 4.6% student's would help economically their family. Ashram School is only medium for education according to average 22.4% student's.

Student's residential room facility

All 100% student's told that there are facilities of bathroom, toilet, window, drinking water, electricity, plate, metal pot, glass given in the residential rooms.

Majority 99.58% student's told about good facilities of bed. 81.25% student's informed, they were offered buckets for bathing. 80.83% student's told that coconut oil and soaps were provided. 71.2% student's told that they had table and chair in the room. Only 22.9% student's told about the facility of fans.

About 99.17% student's told about good facility of Dining hall and food storage room. 87.8% student's told that there was a kitchen room.

Few 4.2% student's informed, they had bed in the room. Very few 1.7% student's told about the cupboard in the room. It is noticed that there are no cupboards for keeping the material. Ashram Schools should provide these facilities in time.

Student's Ashram School class room facility

All 100% student's told that benches and blackboards are available in class room. 98.33% student's told about period time table available in class room. Below that 97.50% student's told about windows to class rooms.

Drinking water, sports material is available in Ashram School according 97.85% student's. 87.08% student's told that notice board is available in Ashram School. 84.17% student's told that there were instrument for cultural programme. Ashram School should purchase some material every year for cultural activities.

About 69.17% student's informed that Ashram School has library / reading room. Below that 63.75% student's told that laboratories are available. According to 62.92% student's gave information of computer facility. Ashram School should not ignore the facilities of library, laboratory and computers. 54.17% student's gave information about tables, chairs facility available in class rooms. Few 35.83% student's told that extra curricular activities are available. Very few 20% student's told that cupboard is available in class room for keeping educational materials.

(D) Ashram School Residential Information

Student's residential room

Maximum 71.2% student's told that residential rooms in Ashram School are properly ventilated. According to 4.2% student's the rooms are small. Very few 1.7% student's informed residential rooms in Ashram School are suffocating.

But 22.9% student's told that no provision of residential rooms in Ashram School in Kolhapur district.

Total student's in residential room

16 to 20 student's live in one room told by 35.8% student's. Below that 28.8% student's gave information that a big residential hall available for living. Few 9.6% student's told that 7 to 10 student's stay in one room. Research show that there are differnt arrangement for students living in every Ashram School.

Facilities for student's drinking water and usage water

About 50.4% student's told that there was boring water for drinking and for usage. Some 22.9% student's told that drinking water is properly cleaned and sterilized. Below that 21.2% student's told that separated provisions are made for drinking water and other usages water. The researcher concluded that the water arrangement in Ashram School for drinking and usage is satisfied at the time of research.

But 4.2% student's told that drinking water was not available in ample amount. Very few 1.3% student's told that students fall ill recurrently because of unhygienic water.

Optional provision in case of power off

In case of power off, inverter facility is available according to 55.8% student's. Some 20.00% students told that candles are available in case of power off.

Few 7.5% student's told that solar lamps are used, below that 7.1% student's told that they use of lantern in case of power off. According to avarge 70.4% student's there was something optional provision in case of power off.

Kind of breakfast

At the time of research kind of breakfast in Ashram School show that according to 42.9% student's breakfast is nutritious, regular and provided in right portion. Some 14.2% student's told that they got breakfast two times in a day. Few 7.5% student's told that there were dishes like shira, pohe and uppit are included in

breakfast. The research shows that majority 64.6% student's were satisfied for the breakfast given in Ashram School in Kolhapur district.

But 33.3% student's have negative views about the kind of given breakfast in Ashram School they told that because of the tasteless dishes breakfast is not liked and very few 1.3% students told that do not get nutritious and ample breakfast in Ashram School.

Dishes in meals

Rice, Curry of cereals, legumes were mention in meal which is provided to the Ashram School student's in Kolhapur district. According to 73.75% student's vegetables are given in meal. Vegetables, fruits should be mentioned in meal for student physical growth. About 51.25% student's told that chapattis were mentioned in meal. Majority 88.75% student's told that bhakari was given in the meal. Student's told that they liked to eat chapatti's more than bhakri. Hence Ashram School administration take consider of students likes and dislikes and provide meal to them.

Quality of student's meal

Maximum 36.2% student's told that quality of meal is best. Below that 21.7% student's told that quality of meal is good. According to 42.1% students quality of meal was not satisfied. So, some solutions should be found by Ashram School administration for best quality of meal.

Sweet and special dishes in student's meal

According to 52.1% student's once in month meat or chicken is served in Ashram School. Some 18.3% student's told that on the occasion of festivals and programs shrikhand puri, ladu, jalibe are included in meals.

But 22.9% student's told that, sweet and special dishes are never served. Very few 6.7% student's told that little amount of sweet and special dishes are provided in Ashram School. The research shows that Ashram School pay less attention towards providing sweet and special dishes to students.

Facilities of bathroom and toilet in Ashram School

About 38.3% student's told that different and separate toilet - bathrooms are for boys and girls. Below that 26.7% student's told that number of bathrooms and toilets are in the equal proportion with number of students. The study shows that 65.00% student's are satisfied about the facilities of bathrooms and toilets in Ashram School.

But 16.2% student's told that number of toilet - bathrooms are very less as compared to number of students. Below that 11.2% student's told that toilet - bathrooms are in poor condition and not cleaned regularly. The study shows that about 35.9% student's told that bathrooms and toilet are not well in secondary Ashram Schools in Kolhapur district. Ashram School administration have to provide clean bathroom and toilets in students proportion.

Type of work students do in Ashram School

Maximum 43.75% student's sweep the classrooms and schools. Below that 34.00% student's serve the meal. Few 2.92% student's do work of shopping. Below that 2.8% student's go to flour mill. Very less 1.25% student's work of serving water. The student's do various works in Ashram School.

Reasons behind doing such work in Ashram School

There are some reasons behind the student's do work in Ashram Schools. Majority 47.9% student's work with their own wish. Few 8.8% student's do works because their teachers make it compulsory. Below that 7.5% student's neglect their study because of other works. Very few 2.9% student's told that they have to work otherwise they don't get permission for study. About 32.9% student's told that no such work is needed to be done in Ashram School. The research shows that around 80.8% student's work themselves or they need not do work in the Ashram school.

Reasons behind student's quarrels with other

The student's quarrel with each other while living together in Ashram School. Maximum 60.00% student's quarrel with other because the stealing of their materials. About 38.33% student quarrel with other because of the injury occurred by others while playing. Below that 35.83% student's quarrel for keeping their room clean. Some 27.92% student's quarrel for the place of sleeping. Below that 20.42% student's quarrel for the place of drying their clothes. Ashram Schools should make the strict rules for avoiding these things and they should take care that nobody should violate the rules.

Entertainment facility for Student's

Maximum 91.25% student's told that there is a television set in the Ashram school. About 32.92% student's told that carom board is available. Few 7.8% student's told that they have chess, snake ladder as entertainment facility. It means

Ashram Schools also focus on student's entertainment with their educational development.

Secure feeling of student's in Ashram School

According to 46.7% student's they feel secure because the superintendent of the Ashram School takes care of residential student's. Below that 32.9% student's told that the teachers and non - teaching staff behaves them as their family members. So, they feel safe themselves. The study shows that about 79.6% students admire the all staff's work. There is good relationship between the staff and student's.

Few 11.7% student's feel secure due to the strict discipline in the Ashram School. Very few 8.8% student's feel themselves secure due to Ashram School conditioned building.

Atmosphere in Ashram School

The atmosphere of Ashram Schools makes effect on student's personality development. Maximum 36.2% student's don't remember their families due to happy atmosphere at Ashram School. Below that 33.8% student's told that the superintendent, teachers and non - teaching staff behave cordially. But on other side some 19.6% student's feel continuously homesick in the Ashram School. Few 6.7% student's told that the atmosphere in Ashram School is not suitable for academic growth. Very few 3.8% student's told that the superintendent and non - teaching staff always pressurize the student's. The study reveal that around 30.1% student's are not satisfied about the atmosphere in Ashram School.

Medical treatment provided to ill student's and remedies are assessed for medical checkup

The research reveal the information about medical treatment provided to ill students and remedies are assessed for medical checkup. Meajority 58.8% student's told that medical check up take place once in year in Ashram School. Some 27.5% student's told that treatment is provided to the abnormalities found in checkup. Few 8.3% student's told that the custody of student is given to parents once abnormalities are found in case of physical or mental health.

About 51.2% student's told that the sick student's are taken to the primary health centre in the village. Some 24.6% student's told that the medicines are given from the first aid box. Few 10.4% student's told that the doctors in the village are called at Ashram School. Very few 6.2% student's told that regular visiting doctors

scrutinize the students. The research gives very important information about medical facility available in Ashram School.

Accident in Ashram School

The ratio of accidents in Ashram School is very low at the time of research. According to 84.2% student's, there is no any such occurrence of accident.

But few 8.3% student's told that, there were some accidents due to electrical shock happen in Ashram School. Very few 2.9% student's told that the accidents took place as falling from building or get fired. Some remedies should be implemented to control the accidents in Ashram School.

(E) Ashram School Classroom Section

Behavior of following people with students

Ashram Schools are residential schools, so, the behavior should be in well manner between student's and staff of Ashram School. Nearby 67.5% student told that the Ashram School's superintendent behave with the student's best. Below that 63.3% student's told that the head master behave best with the student's. According to 41.2% student's classmates behave with the student's better. Below that 38.3% student's told that the non - teaching staff behave best with the student's. But 1.2% student's told that the non - teaching staff and classmate behave badly with the student's.

Maximum 56.7% student's told that the residential friends behave best with the student's. While 10.4% student's get good treatment from their residential friends and teachers. Below that 7.5% student's get good treatment from the superintendent. Very few 1.7% student's experienced the bad treatment from Ashram School residential friends. Negligible 0.8% student's found bad treatment from superintendent.

Study hours of student's

The student's study before or after the school shows that majority 62.9% student's do study for 1 to 2 hours. According to 34.2% student's they study for 3 to 4 hours. But few 2.9% student's do study in the school. The student's do study in Ashram School according to their daily timetable.

Uniform given to students

According to 88.8% student's, the school uniform is given once in the year. The government rule for the voluntary institution to provide two pairs of uniform in

one year. But only 10.8% student's told that the school uniform provide two times in the year on 26th January and 15th August. The government should make strong action about to provide two uinforms per year.

Teaching material used by teachers

Student's learn effectively with the teaching material. In the Ashram School maximum 39.6% student's told that teachers show graphs/ charts/ samples and also teach through drawing on black board for proper understanding. Some 9.6% student's told that teachers teach through site visits. Below that 7.9% student's told that through notes teacher teach. Average 90.7% student's said that the teachers use various ways to teach the topics effectively.

Only 2.1% student's told that the teachers don't use any education materials while teaching and they teach only with reading. Very few 1.2% student's told that teachers only teach without bothering whether students have grasped or not.

Problem face about teaching and reason behind conducting extra lectures

Maximum 74.2% student's experienced that the teachers complete their syllabus in time with paying attention to the student's. About 60.00% student's told that the extra periods are conducted for academically weak student. Some 13.8% student's told that extra lectures are conducted if syllabus is incomplete. Below that 12.1% student's told that the extra periods are taken to focus on meritorious students so they can score well in board exams.

But on other side about 13.8% student's told that the teachers never take extra period. Few 3.8% student's told that teachers don't teach properly. Some 9.2% student's told that instead of teaching teachers tell to reads or sit quietly. According to 6.2% student, do not teach the section which is not understood by student properly. Below that 4.2% student's told that teacher does not arrive on time in class room. Few 2.5% student's told that teachers don't complete syllabus. The research revel that avarge 39.7% student's faces more difficulties about teachers teaching. The Ashram School administration should try to solve educational problems of the student's.

Student's follows method to score more in exam

Maximum 41.7% student's study for more time to get more marks. According 23.8% student's plan the time table and study according to that. Below that 23.3% student's solve question paper.

Few 7.5% student's take the guidance of their teachers. Very few 3.8% student's discuss together to get more marks. The research shows that student's use various ways to get more marks is a satisfactory thing.

Laboratory in Ashram School

About laboratory in Ashram School majority 40.4% student's told that Ashram School has a separate fully equipped laboratory. According to 23.8% student's all equipment's are carried to the class room and taught experiments. Below that 18.8% student's told that experiments are taught in staff room or office. Some 13.8% student's told that school has no independent laboratory.

Very few 1.7% student's told that the experiments are taught orally. The research reveal very important thing is that at the time of reseacrh in the secondary Ashram School there is a problem regarding laboratory. Ashram school administration have to take attention on proper laboratory.

Home work of student's

Majority 52.5% student's told that the home work is given regularly and check by teacher. About 29.6% student's told that the home work is given regularly and checked by student's coordinator. The research revel that arround 82.1% student's told that the teachers pay attention towards the homework.

But on other side 0.8% student's told that the teachers don't solve problems about the homework. Teacher don't check homework, said the 7.1 % student's. Other student's disturb while doining homework as well as home work is not given regularly told by 5.0% student's. The teacher must give and check homework of student's for their educational development.

Student's problems in study

The teachers solve the problems in home work, told by 45.00% student's. According to 27.9% student's instead of explaining the problems teacher sent to other students for understanding of the problem. Some 20.8% student's told that student's feel scared of teachers and thus do not share problems. Very few 6.2% students said that teachers slaps students if they share a problem. The research revel that avarge 54.9% student's cannot overcome the problems in home work.

Student's participation in various competitions

Majority 60.00% students participate in easy competition. Below that 55.42% students paricipate in drawing competition. Some 40.00% student's participate in drama competion. Below that 36.67% student's participate in hand writing competion.

Some 28.33% student's participate in an elocution competition. Few 15.42% student's participate in rangoli competition. The various competitions are arranged in the Ashram School for student's skill and merits development.

(F) Play / Gardening / Crafting Information

Physical developmental plan for student's

The sports competitions are arranged in Ashram School for physical development of student told by 37.9% student's. Group exercise is taken, told by 18.8% student's. Below that 18.2% student's told that the Ashram School has football, bat-ball, carom, chess, sports materials etc. Few 10.4% student's told that there are sports teachers to guide the players.

Very less 0.8% Student's told that exercise equipment is available in Ashram School and proper guidance is also available in their use. The research shows that according to 86.1% student's the various remedies are applied for physical development of student's in Ashram School.

There are some negative things comes in front through research that is number of equipment is very less compared to the number of students and thus not useful told by 10.00% student's. Very few 1.2% student's told that no attention is provided towards physical development of students.

Student's favorite hobby

Drawing is the favorite hobby of 50.42% student's. According to 44.58% student's they have reading hobby. Some 16.25% student's have hobby of acting. Below that 13.33% student's like crafting. Very less 10.83% student's hobby is other games. e.g. Kho - Kho, Kabbaddi etc.

(G) Holidays

Vacations plan of student's

There is particular planning for annual holidays. Majority 91.2% student's like to enjoy holidays with their family. Very less 8.8% student's like to enjoy holidays in Ashram School.

The student's have more than 30 days holidays told by 77.09% student's. The student's get 30 days holiday told the 17.9% student's. Very few 2.1% student's told that they have 15 days and 25 days holiday.

(H) Social, Cultural Information

Festivals and National days celebrated in Ashram School

The 15th August is celebrated in Ashram School told by 99.58%. According to 98.33% student's 26th January is celebrated. Diwali is celebrated told by 98.75% student's. About 74.17% student's told that Gandhi Jayanti is celebrated. The festivals as Rakshabandhan are celebrated told by 54.58% student's. The study shows that in Ashram School various festivals and national days are celebrated.

Student's like to celebrate festivals

Almost 95.00% students like to celebrate festivals in their homes. Remaining 5.00% student's like to celebrate festivals in the Ashram School. The research shows that the residential student's are eager to go home.

Cultural programme arranged in Ashram School

According to 35.4% students cultural programme are arranged once in year. Below that 22.9% students said that separate hall is available for cultural programme. There is a permanent stage for cultural programmes told by 15.8% student's. The research reveal that according to 74.1% student's cultural programmes have importance in Ashram School. Student's get opportunities to show their art and skill on the stage.

Other side some 8.3% student's told that only selected students are allowed to participate in cultural programme. Below that 6.7% student's told that needed sources for cultural programme are not available. Very less 2.9% student's told that cultural programmes are never arranged in Ashram School. Below that 2.1% student's told that proper guidance is not available for cultural programme in Ashram School. The study also reveal the negative thing that is according to 25.00% student's Ashram Schools are unable to arrange good cultural programmes.

Student's learn from cultural programme

Because of such program students are entertained told by 29.6% student's. Below that 28.3% student's told that because of the cultural program student's hidden qualities are encouraged. Some 21.7% student's told that because of the festival and programs atmospheres in Ashram School is always zest fool. Cultural programmes develop the social commitment and nourishment of culture. The cultural programmes are very important for entertainment and social morals.

Academic tours of student's

An academic tour is arranged once in a year told by majority 62.5% student's. Very few 4.6% student's told that they visit factories, small industries and projects. About 19.6% student's told that academic tours are never arranged in the Ashram Schools. Below that 13.3% student's said that tours are arranged. So, they can visit different places.

Student's faced problems in Ashram School

The student's face some problems while living in Ashram School. Majority 64.58% student's bear the disturbance of mosquitoes and bugs. About 33.75% student's face the problem of poor conditioned wall/ building. Below that 33.33% student's face uncleanliness in the Ashram School. Around 25.42% student's have to face the constant pressure of teachers and non-teaching staff. Some 19.17% student's face sufficient and timely food is not provided. Below that 18.75% student's told that the surrounding area is not suitable for education. Some 17.50% student face the problem of small rooms. Tasteless breakfast and meal are provided told by 17.9% students.

About 15.83% student's have to face contagious diseases. Some 13.33% student's have the problems of unclean and insufficient water supply and rotten doors and window. The student's have some problems about their teachers and non-teaching staff 16.25% student's told that teacher/ staff punish continuously the student's. Insufficient teacher staff and non-teaching staff told by 12.08% students. Few 10.00% student's told that teaching and non-teaching staff never sort out problems. Very few 6.25% students told that teaching is not good in Ashram School.

The Ashram School administration and management should solve the problems face by students in Ashram School.

New Construction in Ashram School

At the time of research about new construction in Ashram School information is collected from the students. Some 37.5% student told new construction is going on. But nearby 62.5% student's told that there was no any construction is going on in Ashram School.

Type of new construction

Maximum 25.00% student's told that the construction of bathroom and toilet is going on in the Ashram School. About 12.5% student's told that the construction is going on installing a big water purifier. For the present research eight secondary

Ashram Schools in Kolhapur district have been studied. The study shows that at the time of research in the three Ashram Schools new construction is going on.

Things should be fulfilled by Ashram School

Majority 71.25% student's told that provision for hot water should be made on cold days. Renovation and repairing of building should be undertaken told by 35.83% students. About 28.72% students said that separate provision should be made for residential. Below that 25.83% students said that provision should be made for library, reading room and night study room. Some 19.58% students said that separate provision should be made for dining hall.

In the secondary Ashram School of kolhapur district the students want some educational things should be fulfilled by Ashram School. Maximum 63.33% student's told that various academic programmes should be arranged. Provision should be made for professional training told by 60.42% student's. Along with education some provision should be made for sports, arts, music training etc. told by 60.40% student's. According to 58.33% students qualities should be encouraged. About 49.58% students told that strict rules should be followed for better study. Test should be conducted and should focus on study said by 44.17% students. According to 24.17% students, should import quality education by appointing experienced teachers and non - teaching staff. Separate laboratory should be made available said by 37.50% students.

Part Second - Secondary Ashram School Administration

Compound of Ashram School

Maximum 62.5% Ashram School have wire compound around the building. While 37.5% secondary Ashram Schools building do not have any compound. Compound is a must for the security of student's.

Awards and prizes distribution for teacher's encouragement

Majority 62.5% Ashram School administration gives encouraging awards to the teachers. Some 25.00% Ashram School administration gives student's made things as the awards to the teachers. It is shows that administration encourages the teachers by giving awards. Few 12.5% Ashram School administration does not give any awards for teachers encouragement.

Students in Ashram School appears under developed

About 75.00% Ashram Schools administration told that Ashram Schools student's are clever as well as the Ashram School atmosphere helps the student's intellectual development. Remaining 25.00% Ashram School administration told that the student's development is going on in each other companion. Awareness of education is awakening in VJNT community.

The development of student's is taking place due to Ashram School atmosphere and student's staying together.

Student's quality of leadership

The Ashram School administration gives information about the student's leadership skills. According to 37.5% Ashram School administration student's accept responsibility of leadership on own. As well as 37.5% Ashram School teachers give responsibility to every students. Remaining 25.00% Ashram School administration told that leadership qualities are not reflected in them. The teachers should pay attentions towards such student's for developing leadership skills.

Staff salary

Almost 75.00% Ashram School administration told that, the government does not provide salary to the Ashram Schools staff in time and regularly. The government should find some remedies for this condition.

On the other hand, 25.00% Ashram School administration told that the government pays the salary of Ashram School's staff in time and regularly.

Student's over all development through available grants

The voluntary institutes run the Ashram School. They receive grant from government. Almost 75.00% Ashram School administration told that they cannot make complete development of the student's due to government's insufficient grant. They cannot develop student's because they cannot get grant in time from the government, told by 12.5% Ashram School administration. Average 87.5% Ashram School administration told that there are many problems in the complete development of student's through the government grant. The government should increase the grant.

Some 12.5% Ashram School administration told that the grant is given in time and proper for student's complete development can possible.

Ashram School existing number in Kolhapur district for VJNT

The information of secondary Ashram School numbers in Kolhapur district shows that maximum 87.5% Ashram School administration opinions that Ashram

Schools are sufficient but the VJNT student's ignore towards education. In VJNT community their should be awearness about education.

The rest of 12.5% Ashram School administration told that the number of secondary Ashram Schools are insufficient for increasing population of VJNT in Kolhapur district.

Reasons of student's wastage and stagnation

Maximum means 62.5% Ashram School administration told that student's do not take education living in one place due to their wandering habit. The parents do not encourage their children for education as well as due to lack of guidance, there is stagnation and wastage of student's in Ashram school told the respectively 12.5% Ashram School administration. If the stable living, proper guidance and encouragement is provided, the ratio of stagnation and wastage would be decreased.

Remedies planned to work out wastage and stagnation

For decreasing the stagnation and wastage from Ashram School of VJNT student's. Majority 50.00% Ashram School administration guides individually to the student's. According to 37.5% Ashram School administration encourages children and parents for education. Some 12.50% Ashram School administration convinces how education is important for developing themselves and the society. The Ashram School administrations are trying to stop stagnation and wastage by using various ways.

Statment Findings

Vocational training

The vocational training is not given to the student's in any secondary Ashram School of Kolhapur district. This is very grave thing. Giving vocational training is important with the education.

Secondary Ashram School building

There are eight secondary Ashram Schools in Kolhapur district. These all Ashram School have not their own building. All Ashram School buildings are rental.

Secondary Ashram School play ground

In kolhapur district there are eight Ashram School. The present research revels important thing is that all Ashram Schools are having play groud for students physical development it is very important thing.

Situation after establishing secondary Ashram School

The secondary Ashram School in Kolhapur district are not closed. The Secondary Ashram School in Kolhapur district are never closed from establishment.

Overcome the shortcoming in students

The Ashram School administration use friendly talk with the student's to eradicate bakwardness within students.

Counselor post in secondary Ashram School of kolhapur district.

The counselor is essential in educational field but there is no availability of counselor post in all secondary Ashram School in Kolhapur district.

Suggestions

A) Suggestions for Governments:

1. Ashram Schools are for VJNT children. This community wanders continuously for livelihood. There is no census, so, the population of this community can't be told accurate. That's why the government welfare schemes are not applied properly. So, the census of this community is an essential thing. The government should implement some schemes of housing projects. That's why their social, economical and educational development will be taken place.
2. The government gives insufficient grant to the voluntary institutes, so, the administration has to face some problems for overall development of student. Hence the government should increase the grant.
3. The Ashram Schools are given grant for various things which run by grantable voluntary institutes. The grant should be used for particular things, and then the problems will be solved. The government should use some restrictions for using grant.
4. The Ashram Schools must be established in the well settled residence. The surrounding atmosphere impacts on the student education, so, atmosphere should be good.
5. The government should create a post of watchman as well as the compound should be built around the building.
6. Vocational training should be compulsory in Ashram Schools. The government should take action seriously about it.
7. Ashram Schools staff should get salary in time and without any complaint. If the staff does not get salary in time, it will impact of mental health and educational work.
8. There are many social work institutes in Kolhapur district. Every year, hundreds of social workers get post graduate degrees. The social work intervention is essential in the school field. But there is no any appointment of social worker in the single Ashram Schools in Kolhapur district. The appointment of a social worker should be compulsory. Government should made post of social worker in Ashram School.
9. The families of Ashram Schools student wander and migrate continuously. The importance of education is not spreaded in VJNT community. The student

of social work should be sent for survey of migrated family. The social economical, educational and health problems can be found. On such problems, the student of social work can counsel and try to solve the above problems.

10. The child marriage, superstition and addiction are found in this community. The preventive solutions should be planned by doing survey. The importance of family planning can be convinced. Every student should enter the school. The information about the Ashram School scheme should be given this society. The children can be encouraged for the benefits of Ashram School scheme with the help of their parents. In this way, the social work institutes can solve the problems of VJNT, Some special attempts are essential for it.

B) Suggestions for Ashram School Administration and Management:

1. The voluntary institutes run Ashram Schools especially for VJNT children. As well as 5% student of other caste are admitted in these Ashram Schools. The admissions of other castes should be 10%, so, the poor student's of other castes will take education and advantage of other facilities.
2. The Ashram Schools are residential school, so, residential rooms and class rooms should be separate. The school classrooms should be decorated with educational charts, good thoughts, maps, formulas of math's, banners, so, there should be enthusiasm in learning and teaching.
3. There should be separate facility of accommodation for Ashram Schools superintendent. So, the problems of student may be solved in days or nights. The relation between student's and superintend will be developed. The Govt. should provide grant for it.
4. The Ashram Schools are residential schools. There are girls and boys to live, so, it is compulsory to appoint a post of lady superintendent. Because of it the girls will tell their problems to the lady superintendent and she will solve them.
5. The head master room, teacher's room should be separate in Ashram School. So, the student's can tell their educational or individual problems clearly. As well as, the Ashram Schools administration will run smoothly.
6. All teachers, Non - teaching staff should be honest and civilized. These virtues influence on the student. The Ashram Schools administration should give individual attention to the students.

7. Ashram Schools teachers should welcome the every student and accept them with positive attitude. It will create love and compassion about Ashram Schools in the student.
8. The every student should be clean and neat. Teachers, Head master should pay their attention towards it.
9. Ashram Schools should issue identity card to every student and every student must keep with them.
10. Teachers should use teaching advance aids in their teaching for creating eagerness. Teacher should give change to handle teaching aids to the student. It will create interest in student about education.
11. Through educational trips, student should visit various projects, exhibitions and tourist place. It will enrich the student knowledge.
12. The competitions should be arranged for creating confidence by inspiring their concepts, thoughts. The Ashram Schools should participate in the school, inter school competitions. The student should be guided for various competitions. The teachers should encourage the student to participate on the district and state level.
13. The every student should be given opportunities to come on the stage to keep away from shyness and fairness.
14. There should be a well equipped hall for cultural programme in Ashram School. Every student should participate in the cultural programme.
15. The appointment of the sport teacher should be compulsory in Ashram Schools. If the student get proper guidance to their sports skill, they will reach on the national or international level.
16. The extra periods should be taken to increase intellectual level of the student's. The teachers' should guide for educational development. If the clever student get individual guidance, they will success in various fields.
17. The teachers should encourage the student for higher education.
18. Ashram Schools should give awards to the student for encouraging them. So, student will participate the competition, they will develop their inborn skills.
19. The teachers or other staff should not pressurize and beat the student's. The teachers should try to solve the problems of students.
20. The laboratory should be separate and well equipped with materials. It will encourage the student. Student gets happiness when they handle equipments.

21. Ashram Schools should have Libraries, sufficient text books and other educational material. Student will develop reading hobby and get interest in learning. They will get information of current affairs reading newspapers.
22. The night study room should be there in Ashram Schools, it will help for self study to the student's. It will be beneficial in examination period.
23. The Ashram Schools atmosphere should be silent and helpful for study. It should help the educational development of student's.
24. The teacher should assure about his teaching then he should teach the next topic. Homework should be given and checked regularly by teacher. He should take the tests on the taught topic. The rules should be strict.
25. The old buildings of Ashram Schools should be painted. Repair should be taken place of leak roof.
26. The Ashram School should be clean. It will prevent the mosquitoes and bugs. It will be taken care for avoiding infectional diseases. The separate room should be given to any ill student.
27. The facility of bathroom and toilet should be done in Ashram Schools should be cleaned regularly.
28. Ashram Schools uniforms should be given two pairs per student. If it is not given, they should be punished with penalty.
29. The student's should be given iron bed for sleeping in residential room. The facility of cupboard for keeping their materials should be done in the room.
30. The hot water should be provided for bathing in the winter season to the student.
31. The breakfast, meal should be given tasty and be changed every day. The quality of given meal should be reformed. Chapattis should be served in the meal. The sweet and special dishes should be given in the meal sometime.
32. The parents meet should be taken regularly. The importance of education should be convinced in the parents mind. The educational progress should be reached towards the parents. If there are some problems of parents, they should be solved by Ashram School administration.

BIBLIOGRAPHY

1) Books

1. Agalave, P. (Dr.) (1st Edition 1st January 2000) Sanshodhan PadhatiShastra va Tantre. Nagpur :Vidhya Prakashan.
2. Aher H. (1st Edition March 1995) Udyonmukh Bhartiya Samajatil Shikshan va Shikshak Vidhya Prakashan Nagpur.
3. Argade, V.B. Udhyachi Shala Arthat Shalechi Samajakade Vatchal - Pune 2 : Shri Lekhan Vachan Bhandar.
4. Atram, R. Adiwashiche Jagane ani Marane Yatil Sangharsh, Masanvta (Dhagdhatya Satya Kathancha Sangraha): Muktarang Prakashan
5. Atre, T.N. Gaogada. Senapati Bapat Marg 397/1 Vetalbaba Chowk. Pune 411 016 : Varad Prakashan.
6. Balvad, Ramesh . Kolhapur Zillha Vishesank : Vidhyabharti Prakashk.
7. Bhagat, R.T.(March 1981) Rajrshi Shahu Maharaj yanche Shikshan Vishayak Vichar Va Karya.
8. Bhandrkar, P.L., Wilkison, T.S. "Methodology & Techniques of Social Research", Himalaya Publishing House
9. Bhide, G.R., Deshpande, P.L. (Sampadak) Kolhapur Darshan.
10. Bhosale, V. (1st Edition 15th August 2006) Amhi Upkeshit. Kolhapur : Parivartan Prakashan.
11. Borud, R.R.(Dr.) Sanshodhan Padhati Shastra. 1786 Sadashiv Peth, Pune 411 030 : Pune Vidhyarthi Graha Prakashan.
12. Chavan, R.(April 1989 1st Edition)Jati ani Jamati Pune : Mehata Publishing House.
13. Chavan, R.: (5 March 2002) Bhatkya Vimuktanchi Jat Panchayat. Pune: Deshmukh ani Co., Publishars, Pvt.Ltd.
14. Chavan, R.: (May 2003 2nd Edition)Bhatkya Vimuktanche Antrang. Mumbai 400 032 : Manovikash Prakashan.

15. Chavan,R. (Ist Edition 2008) Bhatkya Vimuktanchi Jat Panchayat,Khand 4, Anrang . Pune :Deshmukh ani Co., Publishars, Pvt.Ltd.
16. Chavan,R.: (Ist Edition 2004) Bhatkya Vimuktanchi Jat Panchayat,Khand 2, Anrang . Pune :Deshmukh ani Co., Publishars, Pvt.Ltd.
17. Congress, Elaine P. : Advances in Social Work Vol. 1 No. 1 Spring 2000, “What Social Workers Should Know About Ethics : Understanding & Resolving practice dilemmas”
18. Dastane, S. Maharashtra 2001. 830, Sadashiv Peth, Pune 411 030: Dastane Ramchandra ani Co.
19. Desai, Limye. (Adhunik Maharashtra 2002)
20. Desai, Limye. (Adhunik Maharashtra 2002)
21. Dhavalikar, Shriram Vasantao Mandal Ayog Magasvargiyana Arakshanachi garaj Ka ? Kotharud, Pune 38: Rajesah Prakashan. Deshmukh, P.R. (1966) Sindhu Sanskruti Rugved Va Hindu Sanskruti Pradnya Pathshala Wai.
22. Dixit, S.M. (Ist Edition 1985), Sanskruticha Etihas.
23. Dixit, S.M. (Ist Edition 1985), Sanskruticha Etihas. Deshmukh, P.R. (1966) Sindhu Sanskruti Rugved Va Hindu Sanskruti Pradnya Pathshala Wai.
24. Gaikwad, L. Uchalya : Shri Vidhya Prakashan.
25. Gaikwad, N. Krantivir Vimukta Bhatkyaanchi Gatha: Gavali Prakashan.
26. Garga, S.M. Kolhapurcha Etihas.
27. Gary, L. Shaffer: (Revised 11/1/2007)“A Toolbox for New School Social Workers”, Prepared for members of the National Association of Social Workers, NC the North Carolina. School Social Workers Association And MSW Students in School Social Work practica.
28. Gogate ,B.,Palsane, M.N.(Ist Edition October 1984), Madhyamic Shaletil Vidhyarthi Samayojan Va Margadarshan. 1025 Sadashiv Peth, Pune: Rajhouns Prakashak.
29. Hadekar, D.Y.(Dr.) (Ist Edition 15th August 2005) Dr. Ambedkaranche Shaishnik Vidnyan, 562 , Sadashiv Peth, Pune 411 030 : Sugava Prakashan.

30. Jadhav, Mohan Sarpotdar, Prachi. (2003) Bhartiya Shakshanacha Vikas. Kolhapur : Phadake Prakashan
31. Kadam, Nagnath (Dr.) (Ist Edition 1995) Maharashtraatil Bhatka Samaj : Sanskruti va Sahitya, Pune : Pratima Prakashan.
32. Kalelkar, G. (1999) Mumbai Elakhyatil Jati, Pune: Varad Prakashan.
33. Kamble, Uttam (Ist Edition 1988) Bhatkyanche Lagna. Pune : Mehata Publishing House.
34. Kashid, Sudhakar . Kolhapurchya Paulkhuna.
35. Kharat, S. (17th Oct. 2010) Dalitanche Shikshan. 273 Shaniwar Peth, Pune 30.
36. Kharat, S. (Ist Edition July 2003) Bhatkya Vimukta Jamati Va tyanche prashna. Pune : Sugava Prakashan.
37. Kharat, S. (Ist Edition 25 March 1983) Aaj Etha Udhyata Titha. Aurangabad : Anand Prakashan.
38. Kondkar, A.Y. (XIth Edition 2001) Bhartiya Samaj. Kolhapur: Phadake Prakashan.
39. Kothari, C.R.: (second Edition), "Research Methodology- Methods & Techniques", New Age International Publishers
40. Kurtz, H. Russell; (Twelfth Issue, 1954), "Social Work year Book 1954 "A description of organised Activities in Social Work & in related fields" New York, American Association of Social Workers, American Book Corner, Jablpur
41. Mai, S. (Dr.) Samajik Sanshodhan Padhati : Anusaya Dimond Publications.
42. Mandale, S. (Dr.) (Ist Edition 26th June 2013) Vimukta Va Bhatkyanchi Sadhyastiti ani upayyojana. Jakadevi (Ratnagiri) : Akhaya prakashan.
43. Mande, P. (Sept .1983) Gaon gadyabaher. Aurangabad 431 001 : Parimal Prakashan.
44. Mane, L. (25th December 2007) Ka Karayach Shikun? Indian Education Society, Dadar Mumbai 400 028: Granthali Prakashan.

45. Mane, L. (Ist Edition : 12th March 1997) Vimuktrayan Maharashtraatil Vimukta Jamati Eka Chikistk Abhyas Yeshwantrao Chavan Pratisthan , Mumbai.
46. Mane, L. Band Darvaja. Indian Education Society, Dadar Mumbai 400 028 : Granthali Prakashan .
47. Mane, L. Khel Sadetin Takkyacha. Indian Education Society, Dadar Mumbai 400 028 : Granthali Prakashan .
48. Mane, L.(1May 2006) Bhatkyanche Bharud. Indian Education Society, Dadar Mumbai 400 028 : Granthali Prakashan .
49. Mangal, K.T.(Adv.) (Ist Edition 2006) Samajshatradnya Rajashri Shahu Prakashak Adv. K.T.Mangal, Kolhapur 416 007.
50. Marathe, R.M. (Ist Edition 1959) Shaikshnik Manas Shastra, Maharashtra Granth Bhandar, Mahadwar Road Kolhapur.
51. More, D. (IInd Edition) Vimukta : Mehata publication.
52. More, G.(Dr.) (Ist Edition 10th March 2007) Janti Antach Ladha Budha te Karla Marks Sankalan Shobbha Chalke Janti Antacha Ladha ani Annabhau Sathe, Nirmitti Vicharmanch, Kolhapur.
53. Naiknavare,U.S. (Ist Edition 26 January 1971) Shaikshnik Samaj Shastra Maharashtra Granth Bhandar, Mahadwar Road, Kolhapur .
54. Nanded,G.(Ist Edition November 2004) Ashramshala Gunvatta Vikas Praklpa. 190 Sahayog Nagar, Nanded : Isap Prakashan.
55. Narvane, M.(Dr.) Bhartiya Shaikshanik Ayog Va Samitya (Novmber 2010) : Nitya Nutam Prakashan.
56. Pagare, H (Adv.) (IInd Edition 14/10/2010) Mahatma Phule ani Dr.Babasaheb Ambedkar eak vaicharik Pravas Ganesh Nagar Boregaon, Vardha : Sudhir Prakashan.
57. Panase, R. (Ist Edition October 2006) Shikshan : Parivartanachi Samajik Chalval . Pune : Dimod Publication.
58. Pandilwad,D.(Dr.) Bhatkya Vimuktanchi Atmakathane : Modi Prakashan.

59. Patil, L. (Ist Edition 15 December 1971) Ajache Shikshan Ajachya Samshya. Shanivar Peth, Pune 30: Shri Vidya Prakashan.
60. Pawar, P. Bhatkya Vimuktancha Hunkar : Saket Prakashan.
61. Phophalia, A. K. (Dr.): (Reprint 2011), "Modern Research Methodology (New Trends and Techniques)" Paradise Publishers, Jaipur (India).
62. Ransubhe, V. (Pro.) (Ist Edition June 2005) Shikshan : Lokvangmay Graha Prakashan.
63. Rathod, M. (Ist Edition 1988) Bhatkya Vimuktancha Jahirnama Mo.Ra. Prakashit Aurangabad.
64. Rathod, Motiraj, "Denotified and Nomadic Tribes in Maharashtra"
65. Reddy, R "Research Methodology in social sciences"
66. Sangave, V.A (Dr.) (Ist Edition 1979/1901) Bhartatil Samajik Samasya. Mumbai : Popular Prakashan.
67. Sangave, V.A (Dr.) (Ist Edition 1979/1901) Bhartatil Samajik Samasya. Mumbai : Popular Prakashan.
68. Sant, D.K.(Dr.) Sanshodhan Padhati Prakriya Antarang. 1786 Sadashiv Peth, Pune 411 030 : Pune Vidhyarthi Graha Prakashan.
69. Sant, D.K.(Dr.) Sanshodhan Padhati Prakriya Antarang. 1786 Sadashiv Peth, Pune 411 030 : Pune Vidhyarthi Graha Prakashan.
70. Shinde, D. (Dr.) (Ist Edition 2012) Vyavsaik Samaj Karya, Shikshan Va Vyavsai : Diamond Publications.
71. Shinde, Y.K. (Dr.) (Ist Edition August 2007) Shikshak Sanjivani. Deval Complex, Vishrambag, Sangli : Prakashak Va Sarvadhikar Gagangiri Seva Bhavi Sanstha.
72. Shinde, Y.K. (Dr.) (Ist Edition August 2007) Shikshak Sanjivani. Deval Complex, Vishrambag, Sangli : Prakashak Va Sarvadhikar Gagangiri Seva Bhavi Sanstha.

73. Singh, G. B. (Dr.): (First Published 2011), "Research Methodology (Advanced Techniques with Stastical Methods)", vol. I, Paradise Publishers, Jaipur (India).
74. Singh, Y. K. (Dr.), Bajpai, R. B. (Dr.):(2013) "Research Methodology Techniques and Trends", A P H Publishing Corporation, New Delhi - 110 002.
75. Sonavane, B. Bhatkya Vimuktanche Mukta ChintanSahitya ani Samikshya. : Anubandh Prakashan.
76. Sonavane, B. Bhatkya Vimuktanche Mukta ChintanSahitya ani Samikshya. : Anubandh Prakashan.
77. Soukud, M.D.Khajagi Ashramshala Margadarshika Nashik-422 003 : Lalit Prakashan.
78. Soukud, M.D.Khajagi Ashramshala Margadarshika Nashik-422 003 : Lalit Prakashan.
79. Suryawanshi, K.G. Rajrshi Shahu Raja Va Manus. Shri Lekhan Vachan Bhandar, Pune 144 002 : Thokal Prakashan.
80. Suryawanshi, K.G. Rajrshi Shahu Raja Va Manus. Shri Lekhan Vachan Bhandar, Pune 144 002 : Thokal Prakashan.
81. Tamboli,S.(Pra.)(Ist Edition 1St November 2009) Maharashtra Shaikshanik Vikas, (Nave Dalan Naya Sandhi) Pune 411 030: Dimond Publication.
82. Vadkar, D. (Dr.) Pashupalak Bhatkya Jamatiche Jivanman Ek Toulmik Abhyas (Gopal Golla,Gavali Sandrbha) : Padamgandha Prakashan, Shinde, D. (Dr.) (Ist Edition 2012) Vyavsaik Samaj Karya, Shikshan Va Vyavsai : Diamond Publications.
83. Vadkar, D. (Dr.) Pashupalak Bhatkya Jamatiche Jivanman Ek Toulmik Abhyas (Gopal Golla,Gavali Sandrbha) : Padamgandha Prakashan.
84. Vhatkar, N. (IIIrd Edition 1972) Bhartatil Jajibhed ani tyavar upay Ajab Pustakalaya, Kolhapur.
85. Vhatkar, N. (IIIrd Edition 1972) Bhartatil Jajibhed ani tyavar upay Ajab Pustakalaya, Kolhapur.

2) Research

86. Bamane, L.V.(June 2003) Solapur Zillhyatil Ashramshalamadhil Uchha Prathamik Va Madhyamik Staravaril Marathi Vishayachya Adhyayan Adhyapanachya Samasanacha Chikistak Abhyas (Ph.D.) Shivaji Vidhyapeeth, Kolhapur.
87. Chavan, B. S.: (December 2002) Maharashtraatil Nandiwale Samaj Sanskruti Va Sahitya (Ph.D.) Shivaji Vidhyapeeth, Kolhapur.
88. Chavan, S.M.: (1993-1994) Satara Yethil Vaidu Jamaticha Samajshastriya Abhyas (M.Phi. L.) Shivaji Vidhyapeeth, Kolhapur.
89. Choudhari, R. N. (2000) Dhule Zilhyatil Khajgi Asharam Shalanchya Prashasanacha ani thyanच्या Garjanचा Abhyas Karun Tyancha Darja Sudharnyasathi Karkram Suchvine . (Ph.D.) Shivaji Vidhyapeeth, Kolhapur.
90. Dhanke,V.M.(1998-2000) Usmanabad Zillhyatil Ashramshalanchya Prashasanacha Chikistak Abhyas (M.Phil) Shivaji Vidhyapeeth, Kolhapur.
91. Ekk R. M. "Development of Tribal Education in orissa after Independence" (Ph.D.) Edu. Utkal University 1990
92. Gupta S. P. "A Study of Adivasi Student in Ranchi District" (The Bihar Tribal welfare Research Institute 1965)
93. Joshi S.T. (1984) "A critical study of Development of Education in Tribal Area of Dhule District since 1st may 1960 to 31st March 1981" (Ph. D. Education) Poona University.
94. Joshi, S.D. Adivashichya Shikshanatil Prathamik Staravaril Shaishknik Adchanicha Shodh (Ph.D.) Maharaj Sayajirao Vidhyapeeth Badoda, Gujrat.
95. Kamble, G.S. (December 2009) Pune zilhyatil Ashramshalanchi Sadhyastiti Eak Chikstak Abhyas (Ph.D.) Shivaji Vidhyapeeth, Kolhapur
96. Krushnrao R. "Case Study of seven tribal Area Schools (Tribal Center of Research and Training Institute Hyderabad- 1986)"

97. Mandale, S. (Dr.) (June 2009) Kolhapur Mahanagarपालिका Sanchalit Prathamik Shalamadhil Vumukta Jati Va Bhatkya Jamatitil Vidhyarthyanchi Galti Va Stagan Ek Abhyas (Ph.D.) Shivaji Vidhyapeeth, Kolhapur.
98. Masavi M. "Wastage and Stagnation in Primary Education in Tribal Areas" (Tribal Research and Training Institute Gujarat Vidyapith, Ahmedabad 1976.
99. Mr. Jadav N.L."Educational Development of Tribes of Nashik Districts" (Ph.D. Education, Pune)
100. NIEPA "An Indepth Analysis of Ashram Schools." New Delhi
101. Patil, V.B. (1993-1994) Satara Zillhyatil Umbraj yethil Gosavi Jamaticha Samajik Va Arthik abhyas (M.Phil) Shivaji Vidhyapeeth, Kolhapur.
102. Pichad,N.B. (1995) Pachim and Uttar Maharashtraतिल Mahadeo Koli Samajachya Arthik ani Samajik parstitcha tyanchya Shikshanavar honarya parinamancha Chikistak Abhyas Karane (Ph.D.) Pune Vidhyapeeth , Pune 7.
103. Pratap D. R. and Other "Study of Ashram Schools in Tribal Areas of Andhra Pradesh." (Tribal Cultural Research and Training Institute Hyderabad 1971)
104. Pratap D.R., Shri Jaju, C.C., Shri Rao, M.V.(1971) Andra Pradeshतिल Adiwashi Vibhagतिल Ashramshalancha Abhyas Samuhik Sansodhan Adiwashi Sanskruti Va Sansodhan Sanchalanalay, Hedrabad.
105. Premalabai D. 1986 "A study of Problems of educational facilities offered by the Government of Karnataka to the scheduled castes students at the primary school stage in Benglor district" (Ph. D) Banglor University.
106. Purandare V.B. "A Study of progress and problems of Ashram Schools of Thane Districts." (1987) S.N.D.T.
107. Ramana G.V. "Problems of education among the tribal Communities of Andhra Pradesh. A Case Study of Ashram Schools" Ph. D. anthro, Shree. Venkateshwara University.
108. S. K. Boas "Aashram Schools in Bihars" (Society for Studies in Political Economy, New Delhi, 1982)

109. S.V.Hippargi (1996) "The Kaikadi Community in Solapur City An Exploratory Study in Social Work". Shivaji University, Kolhapur.
110. Shri.S.B.Mandale (Dec 2000) "A socio- Economics study of Ramoshi commuity in Kolhpur, Sangli Satata and Solapur District." (Ph. D.) Shivaji University, Kolhapur.
111. Shri.S.M.Dhangar (1982 -83) "Mendhe Dhangars in Hatkangale Taluka A Sociological Study" (M. Phil). Shivaji University, Kolhapur
112. Vidya V. Thombre "A Critical Study of Ashram Schools in the State of Mahatashtra with special reference to Kolhapur and Satara District" (Ph. D.)
113. Z. P. "An Evaluation Study of Hostels and Aashrams for Tribal Girl Students." (Tribal research institute Bhopal)

3) Magazine

114. Awghade, J. (Feb.2014) Mahatma Phule Shikshan Pranali Ani Vatchal. Shivajinagar, Pune : Delite Printers.
115. Chandratre, L.(Dr.) (May 2013) Rajrshi Shahu Maharajani Dilele Shikshanatil Yogdan, Bhartiya Shikshan (Marathi Shaikshnik Masik) : Prakashan Maharashtra Bhartiya Shikshan Mandal.
116. Dhande,Pingala. (July – December 2014) Shikshan ani Samaj Sant Gadge Maharaj Va thyanche Shaikshanik Vichar Samajik Vicharatun Shikshan ani shikshanadyara Samajik Vikas hya Dhornas Vahilele Tremashik Indian Institute of Education, J.P.Naik Path, Kothrud, Pune 411 038
117. Gagare, A.(December 2014) Dr. Karmavir Bhaurao Patil Shikshan Tapasvi Bhartiya Shakshan (Marathi Shaikshenik Masik) : Maharashtra Bhartiya Shikshan Mandal.
118. Gavit,V.R.(August 2012) Jeevan Shikshan – Mendhya Charu pan Shala Shiku, Maharashtra Rajya Shaishkashinik Sansodhan Parishad (Vidya Parishad) Pune.
119. Hongekar, V. S. (Feb.2012) Jivan Shikshan. Mazi Shala Maharashtra Rajya Shaikshnik Sanshodhan Va Prashikshan Pairishad (Vidhya Prishad), Pune.

120. Manavi Vidnyan Parishadeche Tremashik Hakara Maharashtra Rajya Dwara Parakashit (Jan. to March 1987)
121. Mane, V.M. (October November 2014) Vyaktimatva Vikas Anowpcharik Shikshanachi Bhumika Bhartiya Shikshan (Marathi Shaikshnik Masik) Vishesh Bhag Vyaktimatva Vikas ani Bhartiya Sanklpana : Prakashan Maharashtra Bhartiya Shikshan Mandal.
122. Patel, R. (October – December 2013) Shikshan ani Samaj Maharashtratril Muslim Bhatkya Vimuktancha Abhyas Samajik Vikasatun Shikhan ani Shikshanadwara Samajik Vikas hya dhornas vahilele Tremasik Indian Institute of Education , J.P. Naik Path, Kotharud, Pune 411 038.
123. Patil, L. (July 2013) Jivan Shikshan Bhangar Vechanari Mule Dnyankan Vechatat tenva, Maharashtra Rajya Shaikshanik Sansodhan Va Prashikshan Parishad (Vidhya Parishad), Pune .
124. Vidrohi Sanskritik Chalvalichya Vicharala Vahilele Mashik Samyak Vidrohi Bhatke Vimukta (Sahitya, Sanskriti) ani samkalin samaj Vastav.

4) Articles

125. Anvale, S. (Pro.) Bhatkya Vimuktachi Chalval, Ist Bhatke Vimukta Sahitya Sammelan, Kolhapur Rajshri Chatrapati Shahu Jayanti (26th va 27th June 2013) Smaranika : Bhatke Vimukta Jamati Vikas Manch publication.
126. Deshmukh, R.(Guruji) Yancha Dainik Sakal, Raygad Zillha Aouriti Pan No.6 Var Guruwar (Date 1st 1997) Roji Maharashtra DinaChya Nimitane Maharashtratril Bhatka Samaj Vimukta Samaj parivartanachya Vatevar ha lekh prashidh karnet ala.
127. Jansarhi (14/4/1984) Ambedkaranchi Vaicharik Shidori Gheun Anyayashi Zagada Mandal Ayogachya Shipharashi Amlat Yavyat Ashi Bhumika, Article
128. Mane, Laxman (25 September 2008) “National Commission for De-Notified, Nomadic and Semi-Nomadic Tribes ,(30 June,2008)” comment on Report Vol.1.
129. More, G.(Dr.) Bhatkya Vimuktanchi Chalval , R.C.Shahu Jayanti 26th Va 27th June 2013 Smaranika : Prakashak- Bhatke Vimukta Jamati Vikas Manch .

130. Musale, S. Marathi Sahityatun Prakatnare Bhatke Vimuktanche Jeevan Charitra Pahile Bhatake Vimuka Sahitya Sammelan, Kolhapur R.C. Shahu Jayanti 26th Va 27th June 2013 Smaranika : Prakashak- Bhatake Vimukta Jamati Vikas Manch .
131. Pawar, J.(Dr.) Yankappa Bhosale ani Bhatake Vimuktanchi Chalval Jagatikikarnacha avkash ani parivartanachya Chalvali Yankappa Bhosale Gouravgranth .
132. Phule Ambedkar Rashtriya Ekatmta (1989) Kolhapur Zillha Mhetar Samajane Ek Samijik Parished Ghetali tatkalin Samajkalyan Mantri Shri Vasant Chavan he Udghatak hote.

5) Government Regulations

133. Maharashtra Shasan, Samajik Nyay , Sanskrutik Karya, Krida Va Vishes Sahaya Vibhag Shasan Nirnay Kra. Vibhasha ,2002 /pra.kra.39/Mavak-6/ Mantralaya Vistar Bhavan Mumbai 400 032 Date.16th Oct.20032 : Government of Maharashtra.
134. Maharashtra Shasan, Samajik Nyay, Sanskrutik Karya, Krida Va Vishes Sahaya Vibhag Shasan Nirnay Kra. Vibhasha, 2008 /pra.kra.5/Mavak-6/ Mantralaya Vistar Bhavan Mumbai 400 032 Date.26th Feb.2006. : Government of Maharashtra.
135. No. AshramShala/181 /Margadarshika/ Samajkalyan Sanchyalanalay, Maharashtra Rajya 3, Charch Road Pune 1.(23rd Sept.1981) : Government of Maharashtra.
136. No. AshramShala/185 /J12/ Tapasani, Samajkalyan Sanchyalanalay, Maharashtra Rajya 3, Charch Road Pune 1.(29th April 1985) : Government of Maharashtra.
137. No.Shikshan/AshramShala./Navin Prastav/95 A.sha/Po.Be.A.Sha./3/95 Samaj Kalyan Sanchalanalya Maharashtra Rajya, Pune 1 Date 19 August 1995: Government of Maharashtra.
138. Samaj Kalyan Sanskrutik Karya Va Krida Vibhag. Shashan Nirnaya Kr.VAS 1095/Pr.Kr.-4/ Mavak-6/Date 8th June 1995 : Government of Maharashtra.

139. Samaj Kalyan Sanstrik Karya Va Krida Vibhag, Shashan Nirnaya Kr.VAS 1095/Pr.Kr.-153/ Mavak-6/ Mantralaya Vistar Bhavan, Mumbai -400 052 Date 4th Dec.1995 : Government of Maharashtra.
140. Samajik Nyay Din Samarop Sohala Kr.PUVI / Aasha / Sanyay din/Karyashala/06-07/1423/ Vibhagiya Samaj Kalyan Adhikari, Pune Vibhag Pune yanche Karyalaya. Date 25th July 2006 : Government of Maharashtra.
141. Samajik Nyay Vibhag, Maharashtra Shasan, Vimukta Jati Bhatkya Jamati Ashram Shalecha Uddesh Va Vyapti, Presentation : Government of Maharashtra.
142. Shasan Nirnaya Labor & Social Welfare Dept. Kr.B.C.H./1658/ Date 7/2/1 : Government of Maharashtra.
143. Shasan Nirnaya Shikshan Vibhag Kr.B.C.H.1653 Date 22/12/1953 : Government of Maharashtra.
144. Shasan Nirnaya Vimukta Jati Bhatkya Jamati, Etar MagasVarg Va Vishesh Magas Pravarga Kalyan Vibhag Kr. Vibhsha/1099/Pr.Kr.90/ Mavaka-6/ Date 3rd June 1999 Che Sahapatra : Government of Maharashtra.
145. Shasan Nirnaya, Samajkalyan Sanskrutik Karya Krida Va Paryatan Vibhag Krmank VAS-1079/22379/v.15 Date 2nd March 1981:Government of Maharashtra.
146. Shasan Nirnaya, SamajKalyan Sanskrutik Karya Va Krida Vibhag Kr.VAS-1095/Pr.Kr.152/Mavaka-6/ Date 21/11/1995 : Government of Maharashtra.
147. Shasan Nirnaya, Viomukta Jatimati Etar Magaspravarg Kalyan Vibhag: Vibhasha 1099/pr.kr.90/Mavaka-6/ Date 3rd June 1999 che Sahapatra : Government of Maharashtra.
148. Shashan Nirnaya Kr. Vibhasha-2012/1497/Pr.Kr.229/Vijabhaja-2/Date 16 Oct. 2012 : Government of Maharashtra.
149. Shashan Nirnaya Kr.Vibhasha, 2004/pr.kr.5/Mavaka-6/Date 26th Feb.2006 Che Sahapra : Government of Maharashtra.
150. Shaskiy Nirnaya Shikshan Vibhag B.C.H.1653 dated 22 December 1953: Government of Maharashtra.

151. Shaskiy Nirnaya Shikshan Vibhag Nirnaya Kr. E.B.C./2571/B/C/Date 11 April 1975 : Government of Maharashtra.

6) Government Publications

152. Ashramshala Sanhita (Year 2001) Adivashi Vikas Vibhag : Government of Maharashtra.

153. Choudhari, K. K. (Marathi Sudharit Auruti 1989) Mumbai Darshinika Vibhag. Kolhapur . : Shaskiya Mudranalaya Va Lekhan Samgri Bhandar.

154. Choudhari, M. A.: (Gazetteer 1989) Zilha Samajeek Va Arthik Samalochan Kolhapur Zilha: Government of Maharashtra.

155. Kolhapur Gazette (2005) : Government of Maharashtra.

156. Maharashtra Shasan, Shaleya Shikhan Sudhar Samiti Ahawal, Shikshan Sanchalanalaya, Maharashtra Rajya, Pune 411 001 : Government of Maharashtra..

157. Maharashtratratil Zillhe – Kolhapur Mahiti Va Jansampark Mahasanchalanalay, : Government of Maharashtra.

158. Modak, B.P. Kolhapur Sansthanache gazetteer, Pustak No.25 Mumbai Elakhyache Gazetteer 1890 : Government of Maharashtra.

159. Mullyashikshan Shikshak Hastpustika (June 1997) Mharashtra Rajya Madhyamic Shikshan Mandal, Pune 411 010 : Government of Maharashtra.

160. Samajik Nyay Va Sishesh Sahaya Vibhag – (Samajik Nyaya Va Vishesh Sahaya Vibhag) Magas Vargiyanchya Kalyanasathi san 2007-2008 ya Varshi Rabvinyat yenarya Vividha Yojana : Government of Maharashtra.

161. Samajik Nyay Va Vishesh Sahaya Vibhag –Vatchal Samajik Nyayachya Dishene : Government of Maharashtra.

162. Samajik Nyay Vibhag,Vibhagatil ViJabhajachya Prathamik/Madhyamik Sangh Manyatevishai thodkyat mahiti (Cabinet Note final 3/2/2012) : Government of Maharashtra.

163. Samajik Nyay Vibhag,Vimukta Jati Bhatkya Jamati, Ashram Shala Sanhita : Government of Maharashtra.

164. Zillha Mahiti Karyalaya, Kolhapur Ujalalya Dahi Disha Sampadak Va Prakashak Shri Sanjay Deshmukh, Zillha Mahiti Adhikari. Kolhapur Government of Maharashtra.
165. Zillha Samajik Va Arthik Samalochan Kolhapur Zillha Gazetteer 1989: Government of Maharashtra.
166. Zillha Sankhyaki Karyalaya Arth Va Sankhyaki Sanchalanalaya, Maharashtra Shasan, Niyojan Vibhag Kolhapur Zillha Samajik Va Arthik Samalochan 2012 Zillha Kolhapur.

7) Khand

167. Date, Karve.(April 1988) Maharashtra Shaba Kosh (Vibhag Pahila A –Ai)
Date, Karve.(April 1988) Maharashtra Shaba Kosh (Vibhag Satava Ve Dnya.)
Varda Books Varda Senapati Bapat Marg , Pune - 16
168. Date, Karve.(April 1988) Maharashtra Shaba Kosh (Vibhag Satava Ve Dnya.)
Smita Printars (Promod Bapat) 1019 Sadashiv Peth Pune 411 030.
169. Dr. Babasaheb Ambedkar Lekhan and Bhasane Khand 3, Dr. Ambedkar : Foundation Prakashan.
170. Garga, S.M.(Editor) (Ist Edition) : Bhartiya Samaj Vidhyan kosh Khand-3
Zundshahi te Urocamunizam
171. Joshi, Mahadev Shasrti(Sampadak) (August 1974) Bhartiya Sanskruti Kosh
Khand 8. Pune 31: Profishiyant Publishing House.
172. Sohani, S.K.(1993) Shaikshanik Tipakosh: Sohani Prakashan.
173. Tarktirth, Joshi,Laxman Shashri (Pramukh Sampadak) Marathi Vishwakosh
Khand 12.

8) Encyclopedia

174. Encyclopedia Of Educational Research Buch M.B. I to IV th survey of
research in educational volume I and II
175. Encylopedia of Social Work, Vol. 1 “An Introduction to Social Work”, Editor
in Chief – Jainendra Kumar Jha, Anmol Publications Pvt. Ltd. New Delhi 110
002, India

176. Encyclopadia of Social Work, Vol. 2 “Practice of Social Work”, Editor in Chief – Jainendra Kumar Jha, Anmol Publications Pvt. Ltd. New Delhi 110 002, India
177. Encyclopadia of Social Work, Vol. 3 “Social Welfare and Social Work”, Editor in Chief – Jainendra Kumar Jha, Anmol Publications Pvt. Ltd. New Delhi 110 002, India

9) Other

178. Ananthkrishnan, M.V., “ICT IN EDUCATING NOMADIC CHILDREN IN MAHARASHTRA: HOW AND WHEN”, Kanwal Rekhi School of Information Technology, Indian Institute of Technology, Powai, Mumbai (India)
179. Dalal, K. Ajit, “ Social interventions to moderate discriminatory attitudes:The case of the physically challenged in India”, University of Allahabad , India psychology Health & Medicine August 2006; 11(3): 374- 382
180. Dandekar, Ajay : (November 2009) “Disenfranchised by History: The tribes and their narratives”
181. Desai B. Patel A. "Ashram Schools in Gujrat an Evaluative Study" C.T.R &T. Center, Gujarat.
182. Desai, Sonalde and Thorat, Amit “Social Inequalities in Education.”
183. Don Brand Trish Reith and Daphne Statham (consultants) “The Need for Social Work Intervention,” A DISCUSSION PAPER FOR THE SCOTTISH 21ST CENTURY SOCIAL WORK REVIEW
184. Humphrey, F. Anne., “What is Social Work Intervention”,
185. IBN – Lokmat presents “Garza Mahatashtra” with AASHRAMSHALA - a residential school for the nomadic tribes, Pune, Maharashtra, December 17,2010
186. K. Sujtha : "Edcuation in Ashram Schools A case of Adilabad district" Journal of Education and Social Change. Journal of Indian Instituted of Education, Pune, April - June 1989, Volume III,No.I, J.P. Naik Road, Pune.

187. Pragatipathavar Bharat, Pantpradhanani 15th August 2008 Chya Swatantrya Dina Divashi Dilele Bhashan, Government of India, New Delhi : Govarsan Publishars.
188. Raju, S.: "Ashram Schools - A Birds View" Journal of Education and Social Change. Journal of Indian Instituted of Education, Pune, January- March And April - June 1998, Volume II(4), And Volume 12(1), J.P. Naik Road, Pune.
189. S. Parajpe : "Identification of factors affecting the achievement of VJNT children in Tanda Schools : A Case Study", Journal of Education and Social Change. Journal of Indian Instituted of Education, Pune, Oct.- Dec. 1995 Volume IX, No.2 and 3, J.P. Naik Road, Pune.
190. samantaray, Sudhir. K. and Sahu, Gopal,:(November 7,2000) "Ethical Issues and Challenges in Social Sciences Research in India", lecturer in psychology, Government college, Sector -11, Chandigarh – 160011, India.
191. Shaffer, Gary. L.(Ph. D.) "At Chapel Hill, School of Social Work", University of North Carolina, 11/1/2007
192. Sharma, Motilal: "School Climate and the role of school Administrator - A systems Analysis", Indian Education Review - A Research Journal Vol. X NO.I January 1975, National council of educational Research and Training.
193. Singam, W. B., "THE WORLD OF VJ/NT :IDENTITY AND CULTURE", essay presented in an All India Seminar held at New Delhi in April 2005
194. Takale, S. R. (Dr.), Solnke, A. U.: "A Study of Government Ashram Schools in Kinwat Taluka", Tribal research Bulletin Vol. 23 (2), September 2000, Tribal research and Training instituted, Pune.

10) Internet

195. detroitk12org/ossws, office of School Social Work Service
196. file:///G:/kolhapur history/mymarathi कोल्हापूर.html
197. file:///G:/net/Intervention/Counseling Intervention Social Workers.html
198. file:///G:/net/Intervention/Social Work Practice in Schools Canadian Association of Social Workers.html

199. file:///G:/net/The Gazetteer Departmen KOLHAPUR.html SOURCE :
CENSUS OF INDIA 2001
200. file:///G:/net/Welcome to Collector Office Kolhapur.html
201. solankr 19 blogspot.com/2012/05/blogpost
202. suryavanshihp1998blogspot.com/2013/07

1. Secondary Ashram School Students Interview Schedule

Tilak Maharashtra Vidhyapeeth, Pune

Ph.D. Subject

A study of impact of Ashram Schools on development of nomadic tribal community in Kolhapur district (1999 -2009)

Miss.Sonal Vilas Mangal
(Researcher) B.A., M. S.W.

*** Interview Scheduled ***

(The collected information from this questioner is limited for Ph.D. research work and will be confidential only)

Personal Information of a Student

1. Name and address of the secondary Ashram School (Residential School) you are enrolled in

2. Name of the Student (First Surname)

3. In which standard you are studying

1. 8th

2. 9th

3. 10th

4. Native Place

Taluka

District

5. Age Group

Sr. No.	Age Group	Girl	Boy
1	12 - 13 Years		
2	14 - 15 Years		
3	16 - 18 Years		
4	19- 21 Years		

6. Sub Category of Caste

1. Denotified (*Vimukt Jati*) 2. Nomadic Tribes (*Bhatkya Jamati*)

7. Caste _____

8. Mother Tongue _____

9. Knowledge of any other language

1. Marathi 2. Hindi 3. English 4. Any Other

Family Information

10. Current place of stay

Place	Taluka	District

Sr. No	Name of Family member	Relation with Students	Age	Gender	Education	Profession
1.						
2.						
3.						
4.						
5.						

11. Whether family is settled or moving /mobile

1. Settled 2. Wandering

12. If settled mention the year

13. If unsettled / moving, then the reasons

- 1. No permanent place or home for living
- 2. For the purpose of business have to wander
- 3. It is a tradition
- 4. Local people do not allow to staying

14. Whether your abode is a temporary or permanent

1. If temporary

- 1. Of a thatch
- 2. Galvanized roof
- 3. Hut with thatch or Galvanized roof

- 4. Simple Hut
- 5. Road side/ on open space / on footpath
- 6. Under the shelter of public building

2. If permanent

Sr. No.	Structure of building	Total No of Rooms	Toilet	Bathrooms
1	R.C.C.			
2	Mud tiled			
3	Galvanized roof			

15. What is the income source (business)

16. Whether name of your family is registered in list of families below poverty line

1. Yes 2. No

1. If no, then reason

- 1. Do not have permanent place and home for living
- 2. No one bothers
- 3. Never thought about it
- 4. Any other

17. Do your sibling taking education

1. Yes 2. No

18. If no, then the reason

- 1. Help / assistance is needed at home
- 2. Have to stay at home to look after younger sibling
- 3. Do not like to take education by staying in Ashram School
- 4. Discipline of Ashram School appears very strict
- 5. Not interested in education
- 6. Do not get a job even after having education
- 7. Family has to face financial trouble

19. Whether any person from your family or outside was against seeking education from Ashram School

- | | | | | | |
|--------------------|--------------------------|-------------------------|--------------------------|-----------------|--------------------------|
| 1. Mother | <input type="checkbox"/> | 2. Father | <input type="checkbox"/> | 3. Brother | <input type="checkbox"/> |
| 4. Sister | <input type="checkbox"/> | 5. Grand Mother | <input type="checkbox"/> | 6. Grand Father | <input type="checkbox"/> |
| 7. Other relatives | <input type="checkbox"/> | 8. Members of community | <input type="checkbox"/> | | |
| 9. No one | <input type="checkbox"/> | | | | |

20. What was the reason behind seeking education

- | | |
|--|--------------------------|
| 1. Keeping Children away from home worries parents | <input type="checkbox"/> |
| 2. They are scared for they think boy or girl will go away from the Society because of the education | <input type="checkbox"/> |
| 3. Boy or girl will become arrogant, they think | <input type="checkbox"/> |
| 4. There is no use of education, they think | <input type="checkbox"/> |

21. Who motivated to seek an admission in Ashram School

- | | | | | | | | |
|-------------------------------|--------------------------|---------------------------------|--------------------------|------------------------|--------------------------|-----------|--------------------------|
| 1. Mother | <input type="checkbox"/> | 2. Father | <input type="checkbox"/> | 3. Brother | <input type="checkbox"/> | 4. Sister | <input type="checkbox"/> |
| 5. Other Relativisves | <input type="checkbox"/> | 6. Members of Society | <input type="checkbox"/> | 7. Person from Village | <input type="checkbox"/> | | |
| 8. Teacher from Ashram School | <input type="checkbox"/> | 9. Chair person of an institute | <input type="checkbox"/> | | | | |
| 10. Self | <input type="checkbox"/> | | | | | | |

22. Whether your parents or relative visit school to take review of your academic progress

- | | |
|---|--------------------------|
| 1. Once in a month | <input type="checkbox"/> |
| 2. Being illiterate, do not understand importance of education and thus do not come | <input type="checkbox"/> |
| 3. Complete responsibility is handed over to Secondary School teacher | <input type="checkbox"/> |
| 4. Never come to take review of academic progress but come to visit | <input type="checkbox"/> |
| 5. Regularly meet teachers and ask for academic development | <input type="checkbox"/> |

23. Whether people of your community are superstitious

- | | | | |
|--------|--------------------------|-------|--------------------------|
| 1. Yes | <input type="checkbox"/> | 2. No | <input type="checkbox"/> |
|--------|--------------------------|-------|--------------------------|

24. If yes, then how it is reflected

25. What is the structure of Jat Panchayat of your community

1. Old people follow rules of it strictly
2. Me, My family and my community respect Jat Panchayat (Cast Council)
3. Our new / current generation do not follow its rules
4. Our community is changing so the system is lagging behind
5. Our community is changing so the system is lagging behind
6. I will put my efforts to eradicate the system

Details of Secondary Ashram Schools

26. Admission sought in standard _____

27. Previous Education _____

28. Percentage of marks and grade obtained in previous standard.

1. 35 to 45 % 2. 46 to 55 % 3. 56 to 60 %
4. 61 to 70 % 5. 71 to above 6. Grade _____

29. Up to which standard you wish to take education

1. 10th 2. 12th 3. Graduation
4. Post graduation 5. Any other

30. According to you which is the importance of education of life

1. For Self progress 2. Career
3. For the better life 4. For the betterment of the Society
5. Do not know

31. Do you have identity card of your Ashram School

1. Yes 2. No

32. What would have happened, If Ashram School not there according to you.

- 1. Admitted in nearby school
- 2. Would not have taken education
- 3. To avoid expense would not have taken admission in any other school
- 4. Would have supported family financially
- 5. Other

33. What is the reason behind seeking admission in this Ashram School.

- 1. Only one School is available in this area
- 2. This is the only good school in this area
- 3. Could not get admission in other school
- 4. Relatives admitted / Enrolled in this school
- 5. All facilities are provided by the School on fee basis
- 6. Parents do not have to bear financial burden
- 7. Too stay away from the family with is caught addiction
- 8. To stay away from custom-tradition, poverty and superstition in this Society

34. Which of the following facilities are provided in residential Ashram School

Residential Room

- 1. Table Chair
- 2. Cupboard
- 3. Bed
- 4. Fan
- 5. Bedshits
-

School Class Room

- 1. Bench
- 2. Board
- 3. Table - Chair
- 4. Cupboard
- 5. Time table of Class hours
-

6. Plate, Glass, bowl

7. Bathroom

8. Toilet

9. Window

10. Drinking Water

11. Water for other uses

12. Light

13. Jim

14. Food Storage

15. Kitchen

16. Dinning Hall

17. Hot water for bath

18. Oil, Soap

6. Educational Chart

7. Library

8. Window

9. Notice Board

10. Drinking water

11. Laboratory

12. Play ground

13. Sports equipment

14. Extra

15. Cultural programme equipment

16. Computer Facility

Ashram School (Residence Department)

35. Select the type of room given to you for stay

1. Properly Ventilated 2. Suffocating 3. Small

4. There is no provision for separate room as such

36. How many students stay with you in a single room

1. 4 to 6 2. 7 to 10 3. 11 to 15 4. 16 to 20

5. Big Residential Hall

37. How provision are made for drinking water and ability water

1. Drinking water is properly cleaned and sterilized then provided through a water tank

2. Separate provisions are made for drinking water and other usages

3. Bore water is used for drinking and other usages

- 4. Drinking water is not available in ample amount
- 5. Student fall ill recurrently because of unhygienic water
- 6. Continuous scarcity is felt for drinking as well as usage water

38. What optional provision is made in cause of power off

- 1. Invertors
- 2. Solar bulbs and lamps
- 3. Gas Stove
- 4. Lantern
- 5. Candle
- 6. Any other
- 7. Contineous power off in Ashram School
- 8. No optional provision is made

39. What provision is made for kitchen room food storage room

- 1. Kitchen and food storage room are not separate
- 2. Food storage and dinning hall are the same
- 3. Kitchen and dinning hall is the same
- 4. if Separate kitchen food storage and dinning hall is there
- 5. Kitchen room, food storage room Dinning hall are together

40. What type of breakfast is provided to you

- 1. Breakfast is nutrition's, regular and provided in right portion
- 2. Dishes like Shira, Uppit and Pohe are included in breakfast
- 3. Morning & After noon, two times breakfast is provided
- 4. Do not get nutritious and ample breakfast
- 5. Provided only sometimes
- 6. Because of the tasteless dishes breakfast is not liked

41. Which dishes from below are included in meals

1. Chapati 2. Bhakari 3. Rice 4. Curry of cereals
5. Pulses 6. Vegetables (leaf /foot /root)

42. What is the quality of meal in Ashram Schools

1. Best 2. Good 3. Fine 4. Worst

43. How meals are served in your residential Ashram School

1. Meals are provided according to the proportion provided by the department
2. Mitotopms and tasty meals are provided in sufficient amount
3. No extra ,meals served than pre decided amount
4. Timing is fixed, If late then meals are not served.
5. Duration for meals is very less thus have to finish in hurry
6. Sufficient food is not provided
7. Because of the repeated items in meal, do not like to have it

44. Whether following dishes are provided in meals

1. Once in a month meat /Chicken is served
2. On the occasions of festivals and programmes Shrikhand
Puri, Lado, Jalibe are included in meals
3. Meals with special dishes are never served
4. Little amount of special dishes are provided

45. Which provisions are made for facilities of bathroom and toilet

1. Number of bathrooms and toilets are in the equal proportion with number of students
2. Different and separate toilet – bath rooms are built for boy and girls
3. Number of toilet- bathrooms is very less compared to number of Students
4. Bathroom- toilets are cleaned regularly
5. Bathrooms and toilets are in poor condition and not cleaned regularly

46. What type of work you have to do in Ashram School

1. Serving Meal 2. Serving Water 3. Grinding
4. Flour mill 5. Sweeping Class rooms and Schools
6. Shopping 7. No work

47. What are the reasons behind doing such work in residential Schools

1. After doing such work only permission is given for study
2. Teachers make it compulsory
3. No such work is needed to be done in Ashram School
4. Students do such work with their own wash
5. Because of work- study is neglected

48. Because of which reason from following you have quarrels with other

1. Thefts of belongings
2. Because of sleeping places
3. For the open space with light
4. For cleanliness of the room
5. For keeping things on place
6. Because of the injury occurred by other
7. For drying cloths
8. Teachers sort out quarrels in students

49. What is the status of your relationship with other

1. Cordial 2. Friendly
3. Unfriendly 4. Enmiy

50. What resources are available for entertainment

- 1. T.V.
- 2. Radio
- 3. Carom
- 4. Other
- 5. Nothing
- 6. Equipment are present in Ashram School but not allowing to make use of it

51. Out of which following reason, you feel secure in Ashram School.

- 1. Teachers and other staff behave as family members
- 2. Because of the conditioned building of Ashram School feel secure
- 3. Superintendent / teacher superintendent take care of the Students properly
- 4. Because of the discipline in school feel secure

52. For what reason you feel insecure

- 1. Strict punishment is given
- 2. Supervisor, teacher and other staff, no one pays proper attention towards students
- 3. Because of the poor condition of the building
- 4. No discipline is followed and thus feel insecure
- 5. Ashram School is located away from village on lone place

53. What kind of atmosphere is in Ashram School

- 1. Supervisor teachers, non-teaching staff behave cordially
- 2. Because of the happy atmosphere in the school do not remember of family
- 3. Feel continuously homesick
- 4. Continuously under pressure of superintendent, teacher and Non-teaching staff
- 5. Atmosphere is not suitable for academic growth

54. How medical treatment is provided to ill students

- | | |
|---|----------------------|
| 1. Medicines are given from first-aid box in Ashram School | <input type="text"/> |
| 2. Taken to primary health care center in village | <input type="text"/> |
| 3. Doctors are called from village | <input type="text"/> |
| 4. Regular visiting doctors scrutinize the student | <input type="text"/> |
| 5. Attention is not paid | <input type="text"/> |
| 6. Student is sent to home or given in the custody of parents | <input type="text"/> |

55. What provision are assessed for medical check up

- | | |
|--|----------------------|
| 1. Medial checkup is conducted once in a year | <input type="text"/> |
| 2. Treatment is provided to the abnormalities found in check up | <input type="text"/> |
| 3. Students is given in custody of parents once abnormalities one found in case of physical or mental health | <input type="text"/> |
| 4. Medical Checkup never under taken | <input type="text"/> |

56. Any arccosine of mishap in Ashram School

- | | |
|---------------------------|----------------------|
| 1. Falling from Apartment | <input type="text"/> |
| 2. Shok | <input type="text"/> |
| 3. Fire | <input type="text"/> |
| 4. No any such accrued | <input type="text"/> |
| 5. Other | <input type="text"/> |

Ashram School Class room section

57. How will you co-relate the behavior of following people with you

		Best	Fine	Good	Worst
1.	Head Master				
2.	Superintendent				
3.	Teacher				
4.	Non-Teaching Staff				
5.	Class mate				
6.	Residential Friend				

58. How many hours you study before and after school

- | | | | |
|--------------------|----------------------|-----------------------------|----------------------|
| 1. 1 to 2 hours | <input type="text"/> | 2. 3to 4 hours | <input type="text"/> |
| 3. Do not get time | <input type="text"/> | 4. Study in the school only | <input type="text"/> |

59. How many times uniform is given and what rules are followed for it

- | | |
|--|----------------------|
| 1. Uniform is given once in year | <input type="text"/> |
| 2. Uniform is given twice on 26 th Jan &15 th August | <input type="text"/> |
| 3. Punishment is given if do not wear uniform | <input type="text"/> |
| 4. Uniform is given sometimes only | <input type="text"/> |
| 5. Regular cloths are allowed in school | <input type="text"/> |

60. What method the following is used for better understanding by our teachers

- | | |
|---|----------------------|
| 1. Make use of notes | <input type="text"/> |
| 2. Show /graph /charts / samples | <input type="text"/> |
| 3. Teach through field /site visits | <input type="text"/> |
| 4. Teach through drawing on board for proper understanding | <input type="text"/> |
| 5. Teach without making use of any other method, and only by reading | <input type="text"/> |
| 6. They only teach without bothering whether students have grasped or not | <input type="text"/> |

61. What problems you face about teaching in Ashram School

- | | |
|---|----------------------|
| 1. Teachers do not arrive on time / not punctual | <input type="text"/> |
| 2. Instead of teaching teachers tell to read or sit quietly. | <input type="text"/> |
| 3. Do not teach properly | <input type="text"/> |
| 4. Do not teach the section which is not understand by student properly | <input type="text"/> |
| 5. Do not complete syllabus. | <input type="text"/> |
| 6. Pay proper attention towards students and complete the syllabus | <input type="text"/> |

62. What is the reason behind conducting extra lecture

- 1. Extra lecture are conducted if syllabus is incomplete
- 2. Extra lectures are arranged for academically poor / weak students
- 3. To focus on meritorious students so they can score well in board exams
- 4. Extra lectures are never arranged

63. What, method you follow to score more in exams

- 1. Solving previous questions paper
- 2. Studying for more time
- 3. Seeking guidance from teachers
- 4. Discussion among students
- 5. Studying according to time planning

64. What is the structure laboratory in Ashram School

- 1. A separate laboratory - fully equipped is there
- 2. Experiments are taught in staff room or working room
- 3. All equipment's are carried to the class room and taught
- 4. Scientific experiments are taught orally
- 5. Diagrams are drawn on board and explained
- 6. There is no separate provision for laboratory
- 7. There are no availability of experimental equipment's

65. What happens regarding homework/ what is the case with homework /

- 1. Home work is given regularly and checked by teacher
- 2. Home work is given regularly and checked by class coordinator
- 3. While doing homework disturbance of other students is felt
- 4. Problems in homework are not explained by teachers

5. Home work is not given regularly

6. Home work is not checked by teacher and thus ignored

66. What problems you face while studying

1. Problems in home work are explained by teachers

2. Instead of explaining the problems teacher sent to other students for understanding of the problems .

3. Feel scared of teachers and thus do not share problems

4. Teachers slap students if he shares problems

67. Out of following in which you participate

1. Elocution competition

2. Essay writing competition

3. Hand writing competition

4. Rangoli competition

5. Drawing competition

6. Drama competition

7. Debate competition

8. Others

9. Such competition are never organized

PLAY/ GARDENING / CRAFTING /

68. What of the following are followed in year RS for physical development.

1. Various sports competition are organized

2. Sports equipment's like football , bat ball, carom, chess board etc. are available

3. Guidance from sport teacher is always available

4. Exercise equipment's are available in Ashram School and proper guidance

is also available in their use

5. Group expertise is conducted

6. No attention is provided towards physical developments

7. Cannot play as there is no provision for playground

8. Number of equipment's is very less compared to the number of students and

thus not useful

69. What is your favorite hobby

1. Drawing

2. Hands crafts

3. Acting

4. Reading

5. Other

70. Whether vocational training is provided

1. Yes

2. No

71. If yes then name the course

72. Duration of the course

73. Whether biometric system is used in Ashram School

1. Yes

2. No

3. Do not know what it is

Scholarship/ monthly allowances

74. What provision is made for getting scholarship/ monthly allowances

1. Scholarship/ monthly allowances is provide in time

2. Eligible for scholarship/ monthly allowances but not given

3. scholarship/ monthly allowances given but partially

4. scholarship/ monthly allowances some amount of it should be given to teacher , and supervisor

5. Do not get it

Vacations / holidays

75. How many holidays you get every year

- 1. 15 days
- 2. 25 days
- 2. 30days
- 4. more than that

76. How do you like to spend your vacations

- 1. With family
- 2. In Ashram School

Social - cultural and national days.

77. Which festivals are celebrated in your Ashram School

- 1. 26th Jan
- 2. 15th Aug
- 3. 2nd October
- 4. Diwali
- 5. Ganpati
- 6. Rang pachami
- 7. Others

78. Where you like to celebrate festival

- 1. At home
- 2. At Ashram School

79. How cultural programmes are arranged

- 1. Cultural programs are arranged once in a year
- 2. A say separate hall is available for cultural programs
- 3. Permanent stage is there for cultural programs
- 4. There is no hall for cultural program
- 5. Selected students are only allowed to participate
- 6. Needed resources are not available
- 7. Proper guidance is not available
- 8. Such cultural programs are never arranged

80. What you learn from such cultural programs.

- 1. Social brother hood and prescription of cultural take place
- 2. Because of the festival and programs atmosphere in Ashram School is always zestful
- 3. Because of the cultural programs students hidden qualities are **enxouewfwar**
- 4. Because of such program students are entertainment

81. How academic tours are arranged

- 1. Once in a year tour are arranged
- 2. Visits are arranged to industries, small industries and projects
- 4. Because of tours different places can be seen

82. What sort or problems have to be faced in Ashram School

- 1. Constant pressure of teachers and staff
- 2. Teachers or staff never explain and sort out problems
- 3. Surrounding area / settlement is not suitable for education
- 4. Teaching is not good
- 5. Teachers / staff is always quarreling
- 6. Insufficient teacher staff and other staff
- 7. Insufficient power supply
- 8. Unclean and insufficient water supply
- 9. Uncleanliness
- 10. Contagious diseases
- 11. Small rooms
- 12. Mosquitoes
- 13. Rotten doors / Window
- 14. Poor conditioned walls / building
- 15. Roof leakage

16. Sufficient and timely food is not provided.

17. Tasteless breakfast and meals are provided

18. Other

83. Whether new construction or renovation of building is given on

1. Yes

2. No

84. If yes, then what work is going on

85. According to you what things should be fulfilled by Ashram School

1. Strict rules should be followed for better study

2. Parents meet should be arranged

3. Various academic programmers should be arranged

4. Test should be conducted and should focus on study

5. Along with education some provision should be made for sports,
arts, music training etc.

6. Should impart quality education by appointing experienced teachers
and non teaching staff

7. Provision should be made for professional training

8. Separate provision should be made for boarding

9. Separate provision should be made for dining hall

10. Renovation and repairing of building should be undertaken

11. Provisions should be made for library, reading room and night study room

12. Separate laboratory should be made available

13. Field visit should be arranged

14. Students should be facing scholarship

15. Students qualities should be encouraged

16. Provision for hot water should be made on cold days

86. Which advantage you got from Ashram School

Place: -

Signature of Student

Date :-

(Name

)

10. Information about Secondary Ashram School Female Supritendent in Kolhapur District

Sr. No.	Name of Secondary Ashram School	Female Supritendent Name
1.	Secondary Ashram School, Karvir, Rajputwadi	Vidaya Govind Jadav
2.	Rajshri Chatrapati Shahu Secondary School, Karvir, Pachgaon	Nill (Post Sacntion but Not fill)
3.	Satyashodhak Pradhyapk Ramesh Dhavare Secondary School, Panhala, Kushire	Nill (Post Not Sanction)
4.	Secondary Ashram School, Hatkanangale, Pethwagaon	Ashwini Vijay Mali
5.	Secondary Ashram School, Hatkanangale, Hatkanangale	Nill (Post Sacntion but Not fill)
6.	Secondary Ashram School, Jaysingpur, Jaysingpur	Ashwini Nagesh Kamble
7.	Bhaveshari Secondary Ashram school, Kagal, Chimgaon	Nill (Post Not Sanction)
8.	Secondary Ashram School, Shirol, Danvad	Dipali Sarjerao Patil

2. Secondary Ashram School Administration Interview Schedule

1. Name and foundation year _____
2. Government approval number and date _____
3. Full name and address of institution _____
4. Name of the institution through which Ashram School is run

5. Building of Ashram School
 1. Government
 2. On rent
6. If on rent Name and address of the owner of the building _____
7. How much rent is decided every month by secondary Ashram School, public construction, department _____
8. Where compound wall is there, If yes of what type
 1. Of bricks
 2. Compound of fencing
 3. Students have planted trees and through that compound is made
 4. There is no compound to Ashram School
9. What is the purpose behind regular maintenance of Ashram School
 1. Students feel encouraged
 2. Students can take education with feeling of security
 3. Through the emergency fund, maintenance of the building is not regularly possible
 4. Emergency fund is used for other reasons and thus building is neglected
10. Whether play ground is available in your Ashram School
 1. Yes
 2. No
11. If yes, how much Sq.ft.
12. Whether separate sections are there for boarding and academic, If yes
 1. How many rooms are used for boarding
 2. How many rooms are used for academic purpose

13. Ever felt problem of sexuality, bisexuality in Ashram School

1. Yes

2. No

14. Whether sought permission to start Junior College connected to your Ashram School

1. Yes

2. No

15. If yes, then for which stream

1. Arts

2. Commerce

3. Science

16. After opening if ever closed down Ashram School

1. Yes

2. No

17. If yes, then for how many years months

18. If yes, then for what reason

19. Whether the Ashram School native / original place is changed

1. Yes

2. No

20. If yes, then the reason _____

21. Whether any other school is in the surrounding area of 3 miles

1. Yes

2. No

22. Whether students come to your school in presence of that school

1. Yes

2. No

23. How many students come Boys Girls

24. What are the reasons the students come

1. Because of good quality

2. Facilities

3. Other

25. Whether local institution / organization assist in particular

1. Yes

2. No

26. If yes, then which institutions / organization assist and in what form

27. Whether, morning marches are arranged for the awareness of importance of education in the areas of VJNT

1. Yes

2. No

28. Whether officers are invited to understand the problems of boys / girls

29. What navel experiments are organized by Ashram School

30. In order to increase general knowledge and intelligence of students what rune dies are used

1. Same date same table is made compulsory

2. Students are awaited to unite good trough news important matters on the bound in vacantly

3. Students are given subject and they are asked to speak

4. Every day students are asked to kept record of day to day matter

31. How / in what way you overcome the short coming in student

1. With friendly talk

2. By awarding

3. By counseling

4. With pressure

32. Whether prizes and awards are distributed in order to encourage qualities in students

1. School offers awards to encourage qualities in students

2. Articles are prepaid by students and they are distributed awards

3. Because of the financial crunch no awards is distributed

33. Whether students from your Ashram School have achieved something on national or international level

1. Yes

2. No

34. If no they why _____

35. Whether, prizes and awards are distributed to teachers in order to encourage them

1. Awards and prizes are distributed among teachers to encourage them to carry their responsibility towards children devotedly / sincerely

2. Articles are prepared in the school by students and they are distributed as awards

3. Because of financial crunch no awards is given

36. Whether Students of Ashram School seems / appears mentally weak / under development

1. Because the atmosphere in their community is not suitable for study students appear weak

2. It is not applied to all students as same students are recognizably bright

3. Their (Students) intelligence is increasing as the atmosphere of Ashram School is suitable for mental growth

4. Because they are among other students, their mental growth is taking place considerably qualities like

37. Whether concentration creativity skill fullness are reflected in students when any audience work is assigned to them

1. They complete any work with full concentration

2. They are always interested in learning new things

3. While doing any work their inborn qualities are reflected

4. Many of the students do not show any interest in work and they lack concentration

38. Whether qualities like determining consistency eagerness are reflected by students in completions and academic projects

1. In any project they participate with determination

2. They complete any project with consistency and eagerness

3. They do not participate in any competition with determination

4. They do not participate in any competition and projects with consistency and eagerness

39. Whether qualities of co-operation is reflected in following cause

1. They support mentally an ill students

2. They make a confused students understand the problem in study by explaining it

3. They co operate each other by shoring anything when needed

4. They co operate each other in sorrow and happiness

40. Whether a quality of leadership is reflected among students

1. A leadership quality is not reflected in them

2. Students take responsibility of leadership on their own

3. Teacher gives responsibility of leadership to every student

41. Whether a class coordinator is there

1. Yes

2. No

42. If yes then how it used for students development

43. If no then do you feel there should be a one

1. Yes

2. No

44. Whether altruism is found in students

1. Students stay together with altruism

2. They take food together / eat together without any discrimination

3. They help each other in need

4. Students keep of their school clean without any selfish attitude

45. What is number of approved teachers

46. What is actual number of working teachers

Sr. No.	Particulars	No of Approved Teachers	No. of teachers appointed by Institute	Actual working Staff
A)	1. Teacher in residence in Ashram school	5	5	
	2. Deptt. Non teaching Staff	-	-	
	3. Total A	5	5	

47. No. of approved non teaching staff in Ashram School

48. No. of working non- teaching staff in Ashram School

B)	Clerk	1	1	
	Lab Assistant	1	1	
	Peon	3	3	
	Cook	1	1	
	Cook Helper	1	1	
	Kamathi	1	1	
	Total B	8	8	
	Total A + B	13	13	

49. What kind of training is given to teachers in Ashram School

50. For how many times training is given

51. If training is not given what effect is seen on academic progress of the students according to you

52. What are the advantages of giving salary to the staff on time through an account

1. They work with encouragement
2. They remain honest and loyal towards their work
3. As staff feel financially satisfied they pay more attention towards complete progress/ over all development of students

53. Whether staff has complaints regarding salary

1. Salary is not paid in time
2. Salary is not paid in full
3. Ashram School pays salary of staff through account without any complaints on time
4. Provision for a salary of Ashram School teachers /staff are not made regularly and in time by the government

54. Whether a photo image is captured of Ashram School students together

1. Yes

2. No

55. What are the advantages of having separate cabins for Head Master and Teacher

1. Students are meet freely teachers and communicate their problem

2. If any students understanding level is low a direct guidance is possible

3. Students can communicate their family problems freely

4. Students can freely communicate their views towards some particular things

5. There is no separate staff room and head masters cabin

56. How you get co-operation of all staff in administration

57. Whether there should be separate provision for teacher stay in Ashram School

58. What type of committees are in existence in Ashram School

1. Food committee

2. Cultural programme committee

3. Sports committee

4. Work of different committees is done under the guidance of teachers

5. Because of such committees students work with responsibility

6. There is committee is in work in Ashram School registers

7. No any type of committees in the Ashram School

59. Out of following which registers are maintained in your Ashram School

1. Taste register 1. Yes 2. No

2. Food storage register 1. Yes 2. No

3. Dead stock register 1. Yes 2. No

4. Compliment book register 1. Yes 2. No
5. Medical treatment register 1. Yes 2. No
6. Inward Outward register 1. Yes 2. No
7. Library register 1. Yes 2. No
8. Account register 1. Yes 2. No

9. Residing / Non residing students presenty register 1. Yes 2. No

10. Numbers of books / syllabus books /Note books

- Register of distributed academic stock 1. Yes 2. No
11. Register of entry forms and acceptance 1. Yes 2. No
12. Register of leave application 1. Yes 2. No
13. General register 1. Yes 2. No

60. What are the advantages for maintain various registers

1. Chairman Officers understand actual condition immediately on their visit
2. Transparency is maintained in work of Ashram School
3. Mal practices in Ashram School are checked
4. It is helpful in the development of Ashram School administration

61. Whether supervisor registers taste of meal in taste register

1. Yes 2. No

62. Extra curriculum and co- curriculum programme

1. Hand writing competition
2. Elocution
3. Seminars

- | | |
|---|--------------------------|
| 4. Essay writing competition | <input type="checkbox"/> |
| 5. Question quiz competition | <input type="checkbox"/> |
| 6. National festivals and celebrations | <input type="checkbox"/> |
| 7. Games | <input type="checkbox"/> |
| 8. Voluntary work | <input type="checkbox"/> |
| 9. Sport competition | <input type="checkbox"/> |
| 10. Singing | <input type="checkbox"/> |
| 11. Reading | <input type="checkbox"/> |
| 12. Group singing | <input type="checkbox"/> |
| 13. Cultural programs | <input type="checkbox"/> |
| 14. Social Service | <input type="checkbox"/> |
| 15. Do not participate in inter school completion | <input type="checkbox"/> |
| 16. Other | <hr/> |

63. Which of the following activities are conducted in classroom

- | | |
|-----------------------------------|--------------------------|
| 1. Language play / games | <input type="checkbox"/> |
| 2. Math's play games | <input type="checkbox"/> |
| 3. Memonsation games | <input type="checkbox"/> |
| 4. Reading | <input type="checkbox"/> |
| 5. Story citation | <input type="checkbox"/> |
| 6. Discussion songs stories | <input type="checkbox"/> |
| 7. Homework checking | <input type="checkbox"/> |
| 8. Hand writing completion | <input type="checkbox"/> |
| 9. Cinema for children | <input type="checkbox"/> |
| 10. Place visit | <input type="checkbox"/> |
| 11. Creation of academic material | <input type="checkbox"/> |
| 12. Collection of material | <input type="checkbox"/> |
| 13. Observation of animals' birds | <input type="checkbox"/> |

- 14. Drama performance
- 15. Rangoli competition
- 17. Communication
- 18. Poster presentation
- 19. Tree plantation
- 20. Speech rehearsal
- 21. One act play
- 22. Other

64. Whether a councilor is in Ashram School

- 1. Yes
- 2. No

65. Do you think there should be a watchman if yes then why

- 1. Yes
- 2. No

66. Through available grant is it possible to have academic health social development of the students

- 1. The grant are insufficient
- 2. Funds are not obtained in time
- 3. Sufficient grant are provided on time and thus overall growth of students is possible

67. Do you think existing number of Ashram School for VJNT is sufficient in your Kolhapur District.

- 1. Population of this community is increasing day to day and thus such schools are insufficient
- 2. There is sufficient number of school but students from this Community ignore toward it
- 3. The community is always moving places to places and thus parents do not agree to keep their children in the school

4. Children from this community are never ready to stay and take education
in four building walls

68. What problems are faced by parents of students in Ashram School

69. What is the percentage of wastage and stagnation

- 1. Percentage of students stagnation is high
- 2. Percentage of students wastage is high
- 3. Percentage of students stagnation is low
- 4. Percentage of students wastage is low

70. What are the reasons behind wastage and stagnation in Ashram Schools

- 1. Community environment is not suitable for study and education.
- 2. Because of moving habit they cannot stay at a single place for a long time
- 3. Apart from education they are interested in other things
- 4. Parents do not encourage children for education
- 5. Children do not get importance of education and thus they ignore it
- 6. There is a lack of proper guidance and thus percentage of wastage and stagnation
seen

71. What are planned to work out wastage and stagnation in Ashram School

- 1. Through seminars students are made awake of the advantages of education
- 2. To decrease percentage of wastage, weak students are so caused and
extra lectures are conducted for them
- 3. Children and parents are counseled to reduce percentage of stagnation
- 4. They are made aware of the role and importance of education in self and social
development
- 5. Personal guidance to children

72. Do you feel that number of students should increase whether a canal should be given to children of other cast religion, financially backward classes

73. Total no. of students residence/ Day scholar in Ashram School

Sr. No.	Standard	Residence	Day scholar	Total
1	8 th			
2	9 th			
3	10 th			

Residence Student particular

A) Residential Section

Std.	No. of Students According to register			Actual present No of Students			Opinion on the Absence
	Boys	Girls	Total	Boys	Girls	Total	
8 th							
9 th							
10 th							

B) Cast wise particulars of total number of resident students

Particulars of day scholar students

A) Department / Section of day scholar students of Ashram Schools

Std	Entered No. of Students according to presence register	No. of present students on the day of meet	Opinion about absence
8 th			
9 th			
10 th			

B) Cast wise particulars of total number of day scholar student

SC	ST	VJ	NT	OBC	Open	Total
Total No. of students						

Head Master

Secondary Ashram School

3. List of VJNT(Vimukt Jati Bhatakya Jamati) in Maharashtra State

VJ - A Reservation 3 %		
Sr. No.	Cast	Sub Cast
1	Berad	1) Naikwadi 2) Talvar 3) Valmiki
2	Bestar	1) Sanchalu Vaddar
3	Bhamta	1.Bhamti 2.Girani Vaddar 3.Kamati 4. Pathrut 5.Takari (Enclusing Muslim Dharm)
4	Kaikadi(Mumbai,Thane,Kulaba,Ratnagiri,Nashik,Dhule, Jalgaon,Pune,Ahamadnagar, Satara,Sangli,Kolhapur,Solapur,Aurangabad,Beed,Parbhani,Usmanabad,Nanded District & Rajur Taluka of Chandrapur District.)	1.Dhotale 2. Korava 3.Makadvale or Konchikoravi 4. Pamlor 5.Koravi
5	Kanjarbhat	1.Chhara 2.Kanjar 3. Nat
6	Katabu	-
7	Banjara	1.Gor Banjara, 2. Lambada / Lambara,3. Labhani, 4. Charan Banjara ,5.Laman, 6. Mathura Laman, 7. Kachkivale Banjara, 8. Laman Banjara, 9. Laman / Lamani ,10. Laban, 11. Dhali / Dhaliya, 12. Dhadi /Dhari, 13. Singari, 14. Navi Banjara,15.Jogi Banjara,16. Banjari
8	***	Pal Pardhi
9	Raj Pardhi	1. Gaon pardhi, 2. Haran Shikari
10	Rajput Bhamta	1. Pardeshi Bhamta, 2. Pardeshi Bhamti
11	Ramoshi	-
12	Vadar	1. Gadi Vaddar, 2.Jati Vaddar, 3. Mati Vaddar, 4. Patharvat, 5. Sangatrash / Dagadfodu, 6. Vaddar
13	Vaghari	1. Salat,2. Salat Vaghari
14	Chapparband (Enclusing Muslim Dharm)	
Bhatkya Jamati – B (NT B) Reservation 3.5 %		
1	Gosavi	1. Bava, 2.Baairagi, 3. Bharati, 4.Giri Gosavi, 5. Bharati Gosavi, 6. Sarswati Parvat, 7. Sagar, 8.Ban or Van,9. Tirth Ashram , 10. Aranya Gharbhari, 11. Sanyashi, 12. Nathpanthi Gosavi, 13. Puri
2	Beldar	1. Aod, 2. Muslim Beldar, 3. Beldar Kapevar, 4. Beldar Munnar – Kapevar, 5. Beldar Munnar Kapu , 6. Beldar Telagi, 7. Beldar – Pentreddi, 8. Beldar Bukekari
3	Bharadi	1. Bal Santoshi, 2.Kingarivale, 3. Nath Bava, 4. Nath

		Jogi,Garpagari, 5. Nathpandhi Davari Gosavi, 6.Nath Jogi, Nath Panthi Beldar Telagi, 7. Davari .
4	Bhute	Bhope
5	***	-
6	Chitrakathi	-
7	Garudi	1. Sapgardi ((Encluding Muslim Dharm))
8	Lohar	1. Ghisadi, 2. Ghisadi Lohar or Gadi Lohar or Chitodi Lohar, 3. Rajput Lohar, 4. Panchal Lohar, 5. Khati, 6. Khatvadh, 7. Gingar, 8.Chitodiya - Lohar .
9	Golla	1. Gollewar, 2. Goller, 3. Golkar
10	Gondhali	-
11	Gopal	1. Gopal Bhorapi, 2. Khelakari
12	Helave	1. Hilav
13	Joshi	1. Budbudaki, 2. Damruwale , 3. Kudmude, 4. Mendhagi, 5. Sarode, 6. Sahadev Joshi, 7.Sarvade, 8 .Saroda
14	Kashi Kapadi	-
15	Kolhati	1. Dombari
16	Mairal	1. Dangat, 2. Vir
17	Masanjogi	1. Sudgadshidh, 2. Mapanjoshi, 3. Sharakar / Balasantu
18	Nandiwale	1. Tirmal
19	Pangul	-
20	Raval	1. Raul or Ravaloygi
21	Shikkalgar	1. Katari, 2. Sekkalgar (Encluding Muslim Dharmiya)3. Shikha - Shiklikar, 4. Katari Shikalgar, 5. Muslim Shiklgar, 6. Shikaligar 7. Shikaligar, 8. Shikalgar, 9.Shikilgar Khutekar, 10. Shikalkar, 11. Shiklikar , 12. Shikalkari, 13. Shikalkar, 14. Shikalikar 15. Shikilgar,16.Sikilkar, 17. Shikalighar,18. Shikkllkar, 19. Sikaligar , 20. Shikalgar, 21. Shikkligar, 22. Saykalgar, 23. Saikkllkar,24. Saikalgar.
22	Deleted	-
23	Vaidu	-
24	Vasudev	-
25	Bhoi	1. Zinga Bhoi, 2. Pardeshi Bhoi, 3. Raj Bhoi, 4. Bhoi, 5. Kahar, 6. Godiya Kahar, 7.Dhuriya Kahar,8. Kirat, 9.Machuaa , 10.Manzi ,11. Jatiya, 12. Kaivat, 13. Dhivar,14.Dhivar, 14. Dhimar, 15. Dhimar,16.Palevar, 17. Machendra,18.Navadi Bhoi,Bhoi Navadi,Taru Navadi, 19. Malhar,

		20. Malhav, 21.Boi, 22. Gadhav Bhoi, 23. Khadi Bhoi,24. Khare Bhoi, 25. Dhevara,26. Bhanara,Bhanari,Bhanare.
26	Bahurupi	1. Boharshi 2. Bahurupiya, 3. Bhorapi,4.Rayarandhra, 5. Ayyar & Ayyari
27	Thehari (In Dhule,Nashik,Jalgaon & Aurangabad Distrist)	-
28	Otari	1. Otankar, 2.Bahurupiya, 3.Vatari, 4.Ozari, 5. Vatakar,Vatakari,Vatankar Vatkari,Otkari,Otokarad, 6.Vatokar.
Bhatkya Jamati (N.T.-C) Reservation 3.5%		
29	Dhangar	1.Ahir, 2.Dange, 3. Gatari, 4.Hande, 5. Telvar, 6. Hatkar, 7. Hatkar, 8. Shegar,Sagar, Segar,9.Khutekar, 10. Telagi, 11. Tellari, 12. Kokani Dhangar, 13. Kande, 14. Varhade Dhangar 15. Zhade,16. Zende, 17. Kurmar, 18. Mahure, 19. Ladase, 20. Sangar, 21. Dhanvar, 22. Gadariya, 23. Gaddi, 24 Gadhari, 25.Dange Dhangar & Dongari Dhangar
Bhatkya Jamati D (N.T.- D) Reservation 2 %		
30	Vanjari	1.Vanjar,Vanjara
Bhatkya Jamati B (N.T.- B) Reservation 2.5 %		
31	Mariaiwale, Kadaklaxmiwale, Margmmawale	
32	Gihara / Gahara	
33	Gusai / Gousai	
34	Muslim Madari,Garudi,Sapwale & Jadugar	
35	Bhartiy Irani	
36	Gavali, Muslim Gavali,Gavlan, Gwalvansh	
37	Darveshi, Waghwale – Shaha (Muslim Dharmiy), Aswalwale	

4. List of Primary Ashram School, Secondary Ashram Schools and Junior Colleges in Kolhapur District

Sr. No.	Name of Ashram School	Taluka
Primary Ashram Schools (14)		
1	Primary Ashram School, Pethvadgaon	Hatkanangale
2	Primary Ashram School, Hatkanangale	Hatkanangale
3	Primary Ashram School, Minache	Hatkanangale
4	Primary Ashram School, Kumbhoj	Hatkanangale
5	Primary Ashram School, Tervad	Shirol
6	Primary Ashram School, Danwad	Shirol
7	Primary Ashram School, Jaysingpur	Shirol
8	Primary Ashram School, Rajputwadi	Karvir
9	Primary Ashram School, Pachgaon	Karvir
10	Primary Ashram School, Kushire	Panhala
11	Primary Ashram School, Chimgaon	Kagal
12	Primary Ashram School, Nile	Shahuwadi
13	Primary Ashram School, Bhedasgaon	Shahuwadi
14	Primary Ashram School, Kowad	Chandgad
Secondary Ashram Schools (8)		
15	Secondary Ashram School, Pethvadgaon	Hatkanangale
16	Secondary Ashram School, Hatkanangale	Hatkanangale
17	Secondary Ashram School, Rajputwadi	Karvir
18	Secondary Ashram School, Pachgaon	Karvir
19	Secondary Ashram School, Kushire	Panhala
20	Secondary Ashram School, Chimgaon	Kagal
21	Secondary Ashram School, Jaysingpur	Shirol
22	Secondary Ashram School, Danvad	Shirol
Junior Collage (1)		
23	Junior College, Rajputwadi	Karvir

5. Primary Information of Secondary Ashram Schools in Kolhapur District

Sr.No.	Name of Ashram School	Taluka	Village	Standard 5th to 10th 8th to 10 th	Total Students					
					Residential		Day Scholer		Total	
					Boys	Girls	Boys	Girls	Boys	Girls
1	Secondary Ashram Schools	Karvir	Rajputwadi	8th to 10th	75	30	19	28	94	58
2	Rajarshi Chhatrapati Shahu Secondary School	Karvir	Pachgaon	8th to 10th	25	09	01	00	26	09
3	Satyashodhak Pradhyapak Ramesh Dhavare Secondary School	Panhala	Kushire	5th to 10th	63	12	00	00	63	12
4	Bhaveshwari Secondary Ashram school	Kagal	Chimgaon	8th to 10th	30	14	02	05	32	19
5	Secondary Ashram School	Hatkanangale	Hatkanangale	8th to 10th	95	25	114	77	209	102
6	Secondary Ashram School	Hatkanangale	Pethwagaon	8th to 10th	78	15	12	13	90	28
7	Secondary Ashram School	Shirol	Danvad	8th to 10th	94	44	19	14	113	58
8	Secondary Ashram School	Jaysingpur	Jaysingpur	8th to 10th	84	09	11	04	95	13

6. Primary Information of Secondary Ashram School voluntary institution in Kolhapur District

Sr. No.	Secondary Ashram School Name and Address	Institution Name and address	Establishment Year	Institution owner Name and Address	Total workers		
					Teaching	Non teaching	Total
1.	Secondary Ashram Schools, Karvir, Rajputwadi	<i>Kolhapur Zilha Vimukt Jati Bhatakya Jamati Vikas Mandal</i> 2114, E Ward, Kawala Naka, Kolhapur	2004	Shri. Vyankappa Sukappa Bhosale, 2114,E Ward, Kawala Naka Kolhapur.	5	7	12
2.	Rajarshi Chhatrapati Shahu Secondary School, Karvir, Pachgaon	Bharatiya Bhatake Vimukt Vikas Sanshodhan Sanstha, 10 B, Karanje, Satara	2004	Shri Luxman Bapu Mane, 10 B Karanje,Satara.	5	8	13
3.	Satyashodhak Pradhyapak Ramesh Dhavare Secondary School, Kushire, Tal Panhala.	Krantiba Mahatma Jotiba Phule Shikshan Sanstha, Kolhapur 21 A, E Ward, Krantibhavan, Vicharemal, Dr. Babasaheb Ambedkar Nagar, Kolhapur.	2004	Shri. Babasaheb Govindrao Vadgaonkar,Vicharemal, Kolhapur.	5	7	12
4.	Bhaveshari Secondary Ashram school, Kagal, Chimgaon	Jayshivraj Education Society, Murgud, Taluka Kagal	2004	Shri Sanjay Sadashivrao Mandlik, Murgud, Tel Kagal.	5	7	12
5.	Secondary Ashram School, Halkangale, Hatkanangale	Sant. Dnyaneshwar Shikshan Sanstha, Islampur, Taluka Walva, Dist. Sangli	1999	Shri. Annasaheb Dange,Islampur, Tel Walva,Dist. Sangli.	5	8	13
6.	Secondary Ashram School, Hatkanangale, Pethwadgaon	Maharashtra Bhataki Jamat Janta Sevak Sangh, Pethwadgav, Taluka Hatkanangale	1993	Shri Jagannath Kalu Mali,Pethwadgaon, Tel Hatkanangale	5	8	13
7.	Secondary Ashram School, Danvad, Tal Shirol.	<i>Kolhapur Zilha Vimukt Jati Bhatakya Jamati Vikas Mandal</i> ,Danvad, Tal Shirol.	1990	Shri Shivaji Annaso Naik, Danvad,Tal Shirol.	12	7	19
8.	Secondary Ashram School, Jaysingpur, Jaysingpur	Maharashtra Bhataki Jamat Janta Sevak Sangh, Pethwadgaon, Taluka Hatkanangale	1993	Shri Jagannath Kalu Mali,Pethwadgaon, Tel Hatkanangale	5	8	13

7. Students list of Secondary Ashram Schools in Kolhapur District

Sr. No.	Name of Student	Sex	Std.	Category of Caste	Caste
1	Nanavare Dipali Prakash	F	8 th	Bhatakya Jamati	Gondhali
2	Gudhe Usha Shankar	F	8 th	Bhatakya Jamati	Vaidhu
3	Chavan Swapnali Motilal	F	8 th	Bhatakya Jamati	Beldar
4	Gudhe Asha Shankar	F	8 th	Bhatakya Jamati	Vaidhu
5	Chavan Ashis Ashok	M	8 th	Bhatakya Jamati	Beldar
6	Mane Hrishikesh Deepak	M	8 th	Vimukt Jati	Kaikadi
7	Pawar Vishal Narsappa	M	8 th	Vimukt Jati	Makadwale
8	Pawar Sagar Savyappa	M	8 th	Vimukt Jati	Kuchikoravi
9	Gavade Vikas Baban	M	8 th	Bhatakya Jamati	Dhanagar
10	Rajput Sarika Sachin	F	9 th	Vimukt Jati	Rajput Bhamta
11	Nadaf Saniya Maula	F	9 th	Bhatakya Jamati	Dhanagar
12	Gondhali Ajay Subrao	M	9 th	Bhatakya Jamati	Gondhali
13	Chavan Ajay Ashok	M	9 th	Bhatakya Jamati	Beldar
14	Fale Baban Biru	M	8 th	Bhatakya Jamati	Dhanagar
15	Bawdane Somnath Soma	M	8 th	Bhatakya Jamati	Dhanagar
16	Katare Ramchandra Babaso	M	10 th	Bhatakya Jamati	Dhanagar
17	Valikar Tukaram Appaso	M	10 th	Bhatakya Jamati	Dhanagar
18	Pathrut Shrikant Shubham	M	9 th	Vimukt Jati	Vadar
19	Kuchikoravi Sushant Nagesh	M	9 th	Vimukt Jati	Kaikadi
20	Pale Rohit Sunkappa	M	9 th	Vimukt Jati	Kunchikoravi
21	Lakhe Ganesh Shivaji	M	10 th	Bhatakya Jamati	Dombari
22	Dandgule Vilas Bharmane	M	10 th	Vimukt Jati	Vadar
23	Rathod Vinod Raghunath	M	10 th	Vimukt Jati	Laman
24	Kuchikoravi Sanjay Hunmanta	M	10 th	Vimukt Jati	Makadwale
25	Pawar Ujwalla Jotiram	F	10 th	Vimukt Jati	Vadar
26	Gude Ashwini Sanjay	F	10 th	Bhatakya Jamati	Vaidu
27	Chavan Kajal Motilal	F	10 th	Vimukt Jati	Laman
28	Koravi shital Annaso	F	10 th	Vimukt Jati	Kaikadi
29	Waghmode Appaso Hariba	M	10 th	Bhatakya Jamati	Dhanagar
30	Kuchiukoravi Saniya Nagesh	F	10 th	Vimukt Jati	Kaikadi
31	Alangute Gita Lala	F	8 th	Vimukt Jati	Laman
32	Waghmare Manisha Bhagat	F	8 th	Bhatakya Jamati	Dhanagar
33	Chavan Suresh raju	M	8 th	Vimukt Jati	Laman
34	Varangate Karan Kumar	M	8 th	Bhatakya Jamati	Dhanagar
35	Chavan Vijay Mahadev	M	9 th	Vimukt Jati	Laman
36	Dange Sonali Ashok	F	9 th	Bhatkya Jamati	Dhangar
37	Tamchikar Sahil Gulab	M	9 th	Vimukta Jati	Kanjarbhat
38	Rathod Rohidas Vijay	M	9 th	Vimukta Jati	Laman
39	Chavan Sunil Ram	M	9 th	Vimukta Jati	Laman
40	Powar Suresh Shamrao	M	9 th	Vimukta Jati	Phasepardhi
41	Bote Pratik Sadashiv	M	9 th	Bhatkya Jamati	Dhangar

42	Powar Kiran Tarachand	M	9 th	Vimukta Jati	Laman
43	Rathod Rakesh Ramesh	M	9 th	Vimukta Jati	Laman
44	Bhise Sachin Namdev	M	9 th	Bhatkya Jamati	Gosavi
45	Kalkutki Sonali Jaykumar	F	10 th	Vimukta Jati	Vadar
46	Rajput Arjunshing Jayshing	M	10 th	Vimukta Jati	Rajput Bhamta
47	Madgal Manoj Suresh	M	10 th	Vimukta Jati	Kuchikorvi
48	Powar Dilip Dharmu	M	10 th	Vimukta Jati	Laman
49	Jadhav Anil Shankar	M	10 th	Vimukta Jati	Laman
50	Vadar Rakesh Govind	M	10 th	Vimukta Jati	Vadar
51	Powar Sanjay Pomu	M	10 th	Vimukta Jati	Laman
52	Bhajanavale Akash Sambhaji	M	8 th	Bhatkya Jamati	Lohar
53	Rathod Kiran Govind	M	8 th	Vimukta Jati	Laman
54	Gude Rakesh Shankar	M	10 th	Vimukta Jati	Vaidhu
55	Chavan Anil Bhagvan	M	10 th	Vimukta Jati	Laman
56	Rathod Rajesh Bhavarappa	M	10 th	Vimukta Jati	Laman
57	Patkare Savita Dnyanu	F	8 th	Bhatkya Jamati	Dhangar
58	Pawar Lalita Pintu	F	8 th	Bhatkya Jamati	Gopal
59	Bhajnawale Payal Ananda	F	8 th	Bhatkya Jamati	Dhangar
60	Chavan Arvind Amrut	M	10 th	Vimukta Jati	Laman
61	Gaikwad Vishal Kapur	M	8 th	Bhatkya Jamati	Gosavi
62	Jadhav Govind Viru	M	8 th	Vimukta Jati	Laman
63	Vakase Aniket Yashwant	M	8 th	Bhatkya Jamati	Dhangar
64	Pujari Aniket Appaso	M	8 th	Bhatkya Jamati	Dhangar
65	Chavan Priya Arun	F	8 th	Bhatkya Jamati	Gosavi
66	Jadhav Vaishali Rajaram	F	8 th	Bhatkya Jamati	Gopal
67	Vadar Mahesh Jaypal	M	8 th	Vimukta Jati	Vadar
68	Naik Ganga Satyappa	F	9 th	Vimukta Jati	Berad
69	Powar Nitin Bajarang	M	9 th	Vimukta Jati	Vadar
70	Pujari Arun Raosaheb	M	9 th	Vimukta Jati	Laman
71	Jadhav Sandip Jaykumar	M	9 th	Bhatkya Jamati	Gopal
72	Kare Santosh Dadu	M	9 th	Bhatkya Jamati	Dhangar
73	Tandel Nitish Naresh	M	9 th	Vimukta Jati	Koravi
74	Manvar Raju Dongariba	M	9 th	Bhatkya Jamati	Dhangar
75	Kolekar Vaibhav Sharad	M	9 th	Bhatkya Jamati	Dhangar
76	Gosavi Kisan Gangaram	M	9 th	Bhatkya Jamati	Gosavi
77	Jadhav Vishal Dhanaji	M	9 th	Vimukta Jati	Ramoshi
78	Chavan Ratnadip Narendra	M	9 th	Bhatkya Jamati	Gondhali
79	Naik Gaouri Sattyappa	F	9 th	Bhatkya Jamati	Dhangar
80	Kare Pallavi Dadu	F	9 th	Bhatkya Jamati	Dhangar
81	Jadhav Uvraj Dipak	M	10 th	Bhatkya Jamati	Gopal
82	Powar Abhijit Suresh	M	10 th	Bhatkya Jamati	Gopal
83	Gadivadar Ravindra Shankar	M	10 th	Vimukta Jati	Vadar
84	Jadhav Arjun Rajendra	M	10 th	Bhatkya Jamati	Gopal
85	Jadhav Bhausahab Sakharam	M	10 th	Bhatkya Jamati	Gosavi
86	Valkunje Sandip Suresh	M	10 th	Bhatkya Jamati	Dhangar

87	Jadhav Dilip Nanaso	M	10 th	Bhatkya Jamati	Gosavi
88	Jadhav Sunil Nanaso	M	10 th	Bhagkya Jamati	Gosavi
89	Sontakke Sangram Maruti	M	9 th	Bhagkya Jamati	Dombari
90	Kudalkar Akshy a Lal	M	10 th	Bhagkya Jamati	Dombari
91	Kamble Sindhu Gajanan	F	8 th	Bhatkya Jamati	Dhangar
92	Dandgule Krishna Govind	M	8 th	Vimukta Jati	Vadar
93	Madare Tejesh Ramesh	M	8 th	Bhagkya Jamati	Hatkar
94	Pujari Parashuram Manga	M	8 th	Bhatkya Jamati	Dhangar
95	Rathod Sunil Meghanath	M	8 th	Vimukta Jati	Laman
96	Sonavane Amol Prakash	M	8 th	Bhatkya Jamati	Dhangar
97	Vadar Suraj Ananda	M	8 th	Vimukta Jati	Vadar
98	Davane Archana Ramchandra	F	8 th	Vimukta Jati	Vadar
99	Powar Rohini Santosh	F	8 th	Bhagkya Jamati	Gosavi
100	Bagadi Mayuri Bhairu	F	8 th	Bhagkya Jamati	Gondhali
101	Rathod Geeta Meghnath	F	8 th	Vimukta Jati	Laman
102	Jadhav Surekha Ananda	F	10 th	Vimukta Jati	Laman
103	Dandgole Shankar Govind	M	9 th	Vimukta Jati	Vadar
104	Asanekar Sheema Krishana	F	9 th	Bhagkya Jamati	Gosavi
105	Lambor Kondiba Gangaram	M	9 th	Bhatkya Jamati	Dhangar
106	Sontakke Suraj Shatrughan	M	9 th	Bhagkya Jamati	Dombari
107	Dotre Babu Vasant	M	9 th	Vimukta Jati	Vadar
108	Rathod Komal Suresh	F	9 th	Bhagkya Jamati	Berad
109	Vastad Pavan Ranjeet	M	9 th	Bhagkya Jamati	Bhoi
110	Pawar Prajka Santosh	M	8 th	Bhatkya Jamati	Dhangar
111	Madari Tejswini Ramesh	F	10 th	Bhatkya Jamati	Hatkar
112	Khondal Sanjay Dhaklu	M	10 th	Bhatkya Jamati	Dhangar
113	Kalkutki Suraj Arun	M	10 th	Vimukta Jati	Vadar
114	Dandgole Shivaji Govind	M	10 th	Vimukta Jati	Vadar
115	Kokare Vinod Shivaji	M	10 th	Bhatkya Jamati	Dhangar
116	Kokare Tanaji Gathu	M	10 th	Bhatkya Jamati	Dhangar
117	Rathod Devendra Suresh	M	10 th	Vimukta Jati	Laman
118	Jadhav Sachin Parsuram	M	10 th	Vimukta Jati	Laman
119	Zore Tanaji Dnyandev	M	10 th	Bhatkya Jamati	Dhangar
120	Rathod Mithun Suresh	M	10 th	Vimukta Jati	Laman
121	Mane Vikas Kalidas	M	8 th	Bhatkya Jamati	Dhangar
122	Kale Sachin Tayappa	M	8 th	Bhatkya Jamati	Dhangar
123	Pawar Vijay Prakash	M	8 th	Bhatkya Jamati	Gopal
124	Bhat Nehal Vishal	M	8 th	Vimukta Jati	Rajput
125	Jadhav Rahul Bachan	M	8 th	Bhatkya Jamati	Gopal
126	Agade Omkar Rajesh	M	8 th	Vimukta Jati	Kanjarbhat
127	Mane Vijay Vilas	M	8 th	Bhatkya Jamati	Dhangar
128	Shingare Vaibhav Mahipati	M	8 th	Bhatkya Jamati	Dhangar
129	Jadhav Additya Raju	M	8 th	Vimukta Jati	Koravi
130	Pawar Laxman Tanaji	M	8 th	Bhatkya Jamati	Gopal
131	Shirtode Ajit Anna	M	9 th	Vimukta Jati	Ramoshi

132	Pawar Sagar Uvraj	M	9 th	Bhatkya Jamati	Gopal
133	Jadhav Kumar Babu	M	9 th	Vimukta Jati	Laman
134	Jadhav Pravin Laxman	M	9 th	Vimukta Jati	Laman
135	Rathod Nikhil Subhas	M	9 th	Vimukta Jati	Laman
136	Chavan Sunil Somu	M	9 th	Vimukta Jati	Laman
137	Shid Abhijit Ashok	M	10 th	Bhatkya Jamati	Dhangar
138	Minikar Ashish Naresh	M	10 th	Vimukta Jati	Kanjarbhat
139	Waghmode Subham Hari	M	10 th	Bhatkya Jamati	Dhangar
140	Kharat Dasharath Bajirao	M	10 th	Bhatkya Jamati	Dhangar
141	Gagade Akash Sunil	M	10 th	Vimukta Jati	Kanjarbhat
142	Pawar Pravin Ningappa	M	10 th	Vimukta Jati	Laman
143	Shid Ravindra Rangrao	M	10 th	Bhatkya Jamati	Dhangar
144	Machale Akshy Ashok	M	10 th	Vimukta Jati	Kanjarbhat
145	Shinde Swapnil Sambhaji	M	10 th	Vimukta Jati	Berad
146	Sasane Subham Suresh	M	10 th	Bhatkya Jamati	Nathpanthi Davari Gosavi
147	Mane Ajit Vilas	M	9 th	Bhatkya Jamati	Dhangar
148	Shid Ajay Madhukar	M	9 th	Bhatkya Jamati	Dhangar
149	Phadtare Sagar Popat	M	9 th	Vimukta Jati	Vadar
150	Garunge Swapnil Sunil	M	9 th	Vimukta Jati	Koravi
151	Narayankar Shivilila Maryappa	M	8 th	Bhatkya Jamati	Dhangar
152	Padolkar Vaibhav Shivaji	M	8 th	Bhatkya Jamati	Dhangar
153	Rathod Sanket Dhaku	M	8 th	Vimukta Jati	Laman
154	Vaidu Dhiraj Parsuram	M	8 th	Bhatkya Jamati	Vaidu
155	Shingare Dipali Tukaram	F	8 th	Bhatkya Jamati	Dhangar
156	Shisal Sushant Ananda	M	8 th	Bhatkya Jamati	Dhangar
157	Mane Vishwjit Ashok	M	8 th	Bhatkya Jamati	Dhangar
158	Shingade Prakash Sangappa	M	8 th	Bhatkya Jamati	Dhangar
159	Shisal Ajit Bhagvan I	M	8 th	Bhatkya Jamati	Dhangar
160	Hatake Ravanshid Chandrakant	M	8 th	Bhatkya Jamati	Dhangar
161	Thombare Laxman Mahadev	M	9 th	Bhatkya Jamati	Dhangar
162	Jadhav Tanaji Jagdish	M	8 th	Vimukta Jati	Laman
163	Rupnur Prasad Sarjerao	M	10 th	Bhatkya Jamati	Dhangar
164	Olekar Sagar Nanaso	M	10 th	Bhatkya Jamati	Dhangar
165	Kanke Ganesh Nagendra	M	10 th	Bhatkya Jamati	Dhangar
166	Adsule Ramchandra Baban	M	10 th	Bhatkya Jamati	Beldar
167	Dongare Rajendra Shankar	M	10 th	Bhatkya Jamati	Dhangar
168	Bichukale Prakash Tanaji	M	10 th	Bhatkya Jamati	Dhangar
169	Eralar Akshya Arvind	M	10 th	Bhatkya Jamati	Dhangar
170	Mudhale Subham Samhaji	M	10 th	Bhatkya Jamati	Dhangar
171	Shingade Sonali Manik	F	9 th	Bhatkya Jamati	Dhangar
172	Mudhale Jayshri Sambhaji	F	9 th	Bhatkya Jamati	Dhangar
173	Rathod Santosh Gangaram	M	9 th	Vimukta Jati	Laman
174	Waghmode Akash Shrikrishn	M	9 th	Bhatkya Jamati	Dhangar
175	Nalvade Pratik Suresh k	M	9 th	Vimukta Jati	Vadar

176	Dhone Abhijit Barasappa	M	9 th	Bhatkya Jamati	Dhangar
177	Khatal Vikas Vitthal	M	9 th	Bhatkya Jamati	Dhangar
178	Nalavade Akash Shivaji	M	9 th	Bhatkya Jamati	Dhangar
179	Koravi Rushikesh Parsuram	M	10 th	Vimukta Jati	Kaikadi
180	Padolkar Rahul Shivaji	M	10 th	Bhatkya Jamati	Dhangar
181	Kharat Vishal Sampat	M	8 th	Bhatkya Jamati	Dhangar
182	Helavi Ajit Sadashiv	M	8 th	Bhatkya Jamati	Helavi
183	Ghatge Sharad Tanaji	M	8 th	Bhatkya Jamati	Gosavi
184	Nalvade Ganesh Chandar	M	8 th	Vimukta Jati	Vadar
185	Mane Abhishek Ramesh	M	10 th	Vimukta Jati	Vadar
186	Palkhe Ganesh Tatoba	M	8 th	Bhatkya Jamati	Dhangar
187	Gosavi Shekhar Vinod	M	8 th	Bhatkya Jamati	Gosavi
188	Gosavi Akshya Vinod	M	8 th	Bhatkya Jamati	Gosavi
189	Powar Shivam Eknath	M	8th	Vimukta Jati	Vadar
190	Karande Mahadev Yemnappa	M	8th	Bhatkya Jamati	Dhangar
191	Tengale Nitin Sanjay	M	8th	Bhatkya Jamati	Dhangar
192	Jadhav Ganesh Promod	M	9th	Bhatkya Jamati	Nath Panthi Davari Gosavi
193	Waghmode Atul Dadaso	M	9 th	Bhatkya Jamati	Dhangar
194	Powar Vinod Pundlik	M	9 th	Vimukta Jati	Laman
195	Mane Somnath Datta	M	9 th	Vimukta Jati	Kaikadi
196	Shinde Vishal Mohan	M	9 th	Bhatkya Jamati	Kaikadi
197	Gadade Amit Vilas	M	8 th	Bhatkya Jamati	Dhangar
198	Mane Karan Bhanudas	M	9 th	Vimukta Jati	Koravi
199	Jadhav Parsuram Promod	M	9 th	Bhatkya Jamati	Nath Panthi Davari Gosavi
200	Mane Vijay Maruti	M	9 th	Bhatkya Jamati	Kaikadi
201	Padolkar Uvraj Gurappa	M	9 th	Bhatkya Jamati	Dhangar
202	Padolkar Vikas Bagappa	M	10 th	Bhatkya Jamati	Dhangar
203	Kharat Santosh Yashwant	M	10 th	Bhatkya Jamati	Dhangar
204	Dharale Amar Gudda	M	10 th	Bhatkya Jamati	Dhangar
205	Mane Suraj Ravi	M	10 th	Bhatkya Jamati	Kaikadi
206	Etkar Sachin Ramesh	M	10 th	Vimukta Jati	Vadar
207	Mane Kailas Anna	M	10 th	Bhatkya Jamati	Kaikadi
208	Gadade Ajay Shankar	M	10 th	Bhatkya Jamati	Dhangar
209	Shinde Ranjeet Rajendra	M	10 th	Bhatkya Jamati	Kaikadi
210	Kharat Prakash Yashwant	M	10 th	Bhatkya Jamati	Dhangar
211	Shendage Sandip Laxman	M	8 th	Bhatkya Jamati	Dhangar
212	Naik Kiran Adavyappa	M	8 th	Vimukta Jati	Berad
213	Naik Mayur Ravindra	M	8 th	Vimukta Jati	Berad
214	Jathare Somnath Mahadev	M	8 th	Bhatkya Jamati	Dhangar
215	Dorle Ankush Rama	M	8 th	Bhatkya Jamati	Hatkar
216	Kondigare Sushant Jaganath	M	8 th	Bhatkya Jamati	Dhangar
217	Naik Kiran Balu	M	8 th	Vimukta Jati	Berad
218	Naikudi Shankar Bhanudas	M	9 th	Bhatkya Jamati	Dhangar

219	Tope Nagesh Laxman	M	8 th	Bhatkya Jamati	Dhangar
220	Chavan Rupesh Namu	M	8 th	Vimukta Jati	Laman
221	Masal Dipak Madhukar	M	9 th	Bhatkya Jamati	Dhangar
222	Pujari Vishal Vitthal	M	9 th	Bhatkya Jamati	Dhangar
223	Pujari Samadhan Dnyaneshwar	M	8 th	Bhatkya Jamati	Dhangar
224	Bhusanar Nitin Shivaji	M	10 th	Bhatkya Jamati	Hatkar
225	Naik Balappa Advyappa	M	10 th	Vimukta Jati	Berad
226	Helavi Sunil Shankar	M	9 th	Bhatkya Jamati	Helavi
227	Jankar Pratap Amrut	M	9 th	Bhatkya Jamati	Dhangar
228	Tengale Sunil Bapu	M	9 th	Bhatkya Jamati	Dhangar
229	Mane Pradip Govind	M	8 th	Bhatkya Jamati	Dhangar
230	Devkambale Balram Appaso	M	9 th	Bhatkya Jamati	Dhangar
231	Dalvai Ganesh Kumar	M	10 th	Bhatkya Jamati	Dhangar
232	Jathare Samadhan Namdev	M	10 th	Bhatkya Jamati	Dhangar
233	Naik Akash Bharna	M	10 th	Vimukta Jati	Berad
234	Lohar Nagraj Ravindra	M	10 th	Bhatkya Jamati	Lohar
235	Gavade Vikas Shamrao	M	10 th	Bhatkya Jamati	Dhangar
236	Ghusanar Tanaji Anna	M	10 th	Bhatkya Jamati	Hatkar
237	Hajare Nilesh Kundlik	M	10 th	Bhatkya Jamati	Dhangar
238	Devkamble Sandip Manchindra	M	10 th	Bhatkya Jamati	Dhangar
239	Helavi Balkrishna Sadashiv	M	10 th	Bhatkya Jamati	Helavi
240	Naik Avinash Badyappa	M	10 th	Vimukta Jati	Berad

8. Information about Secondary Ashram School Head Master in Kolhapur District

Sr. No.	Name of Secondary Ashram School	Name of Head Master	Caste	Education	Appoinment Date
1	Secondary Ashram Schools, Karvir, Rajputwadi	Shree. Shivaji Yallappa Koravi	Korvi	M.A. B.Ed	6/6/2005
2	Rajarshi Chhatrapati Shahu Secondary School, Karvir, Pachgaon	Shree. Tanaji Ramchndra Ghorpade	Maratha	M.A. B.Ed	14/6/1993
3	Satyashodhak Pradhyapak Ramesh Dhavare Secondary School, Panhala, Kushire	Shree. Dadasaheb Baburao Patil	Maratha	B.Sc. B.Ed	6/6/2004
4	Secondary Ashram School, Hatkanangale, Pethwadgaon	Shree.Ramchandra Eknath Mali	Nathpanth Dawari	B.A. B.Ed	12/6/1995
5	Secondary Ashram School, Hatkanangale, Hatkanangale	Shree. Bhaskar Manku Yadav	Maratha	B.A. B.Ed	14/6/1999
6	Secondary Ashram School, Jaysingpur, Jaysingpur	Shree. Janardan Balaso Patil	Maratha	B. Sc. B.Ed	12/6/1995
7	Bhaveshwari Secondary Ashram school, Kagal, Chimgaon	Shree. Youraj Yashwant Salokhe	Maratha	M.A. B.Ed	6/6/2004
8	Secondary Ashram School, Shirol, Danvad	Shree. Anil Jayram Khatavkar	Shimpi	M.A. B.Ed	15/8/1990

9. Information about Secondary Ashram School Supritendent in Kolhapur District

Sr. No.	Name of Secondary Ashram School	Supritendent Name
1.	Secondary Ashram Schools, Karvir, Rajputwadi	Shree. D. M. Jadav
2.	Rajshri Chatrapati Shahu Secondary School, Karvir, Pachgaon	Shree. K. R. Jadav
3.	Satyashodhak Pradhyapk Ramesh Dhavare Secondary School, Panhala, Kushire	Shree. D. V. Patil
4.	Secondary Ashram School, Hatkanangale, Pethwagaon	Shree. A. M. Kalburme
5.	Secondary Ashram School, Hatkanangale, Hatkangale	Shree. D. S. Yevale
6.	Secondary Ashram School, Jaysingpur, Jaysingpur	Shree. A. D. Chavan
7.	Bhaveshari Secondary Ashram school, Kagal, Chimgaon	Shree. J. R. Puribuva
8.	Secondary Ashram School, Shirol, Danvad	Shree. P. S. Dombale

APPENDIX

Sr. No.	Title	Page No.
1	Secondary Ashram School Students Interview Schedule	208-227
2	Secondary Ashram School Administration Interview Schedule	228-241
3	List of VJNT(<i>Vimukt Jati Bhatakya Jamati</i>) in Maharashtra State	242-244
4	List of Primary Ashram School, Secondary Ashram Schools and Junior Colleges in Kolhapur District	245
5	Primary Information of Secondary Ashram Schools in Kolhapur District	246
6	Primary Information of Secondary Ashram School voluntary institution in Kolhapur District	247
7	Students list of Secondary Ashram Schools in Kolhapur District	248-253
8	Information about Secondary Ashram School Head Master in Kolhapur District	254
9	Information about Secondary Ashram School Superintendent in Kolhapur District	255
10	Information about Secondary Ashram School Female Superintendent in Kolhapur District	256



1. Interview of assistant commissioner of social welfare Kolhapur district



2. Ashram School Building



3. Ashram School food storage room



4. Ashram School class room



5. Ashram School laboratory



6. Students learning experiment in laboratory



7. Ashram School residential / class room (Common)



7.1 Ashram School residential / class room (Common)



8. Students residential room (Separate)



9. Cultural programme hall



10. Cook preparing food



11. Students taking meal



12. Students using biometric



13. Students taking knowledge of computer



14. Students playing outdoor game



14.4 Students playing outdoor game



15. Students playing indoor game



16. Students taking first aid



17. Bathroom facility in Ashram School



18. Students washing cloths



19. Students watching T. V.

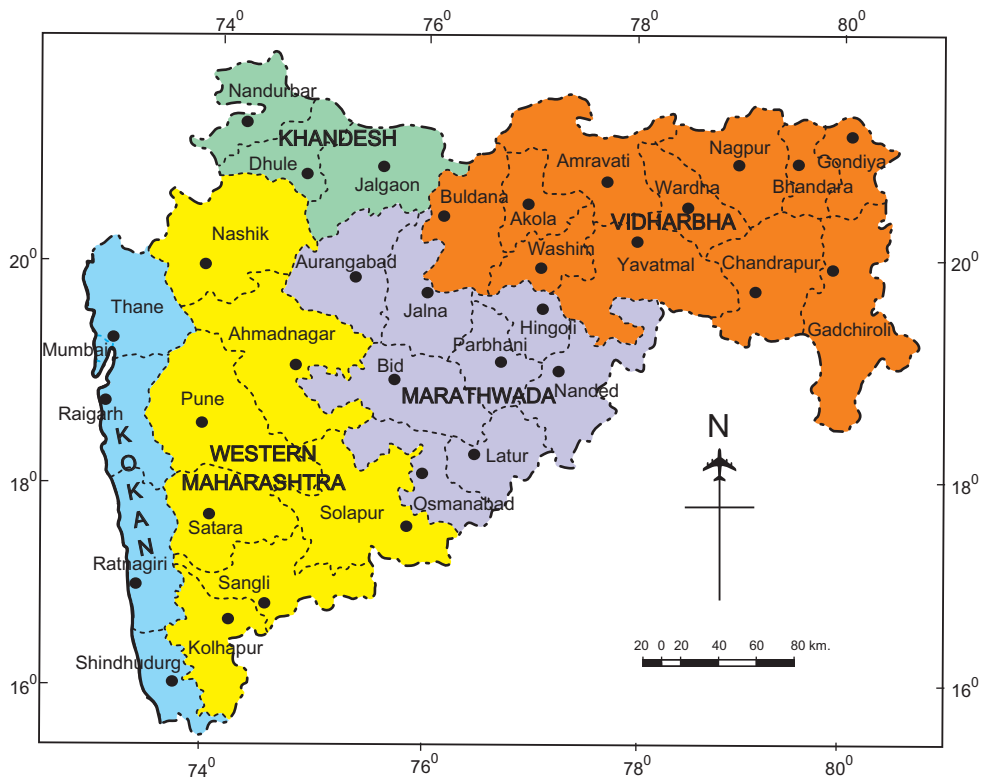


20. Students and teachers pray after school

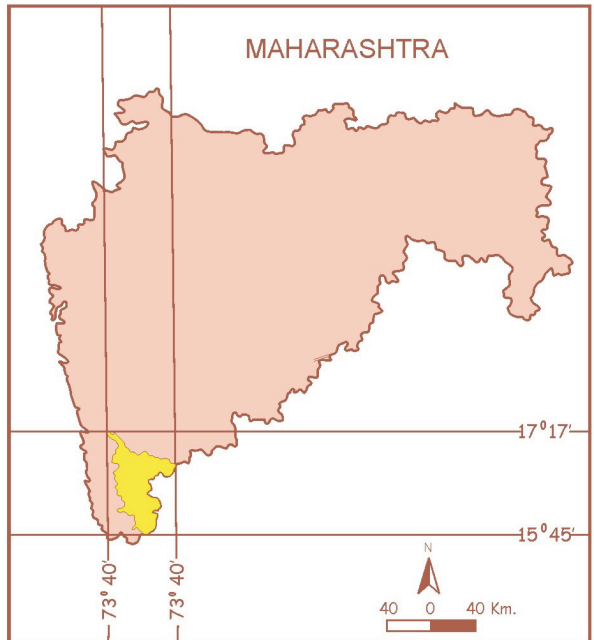
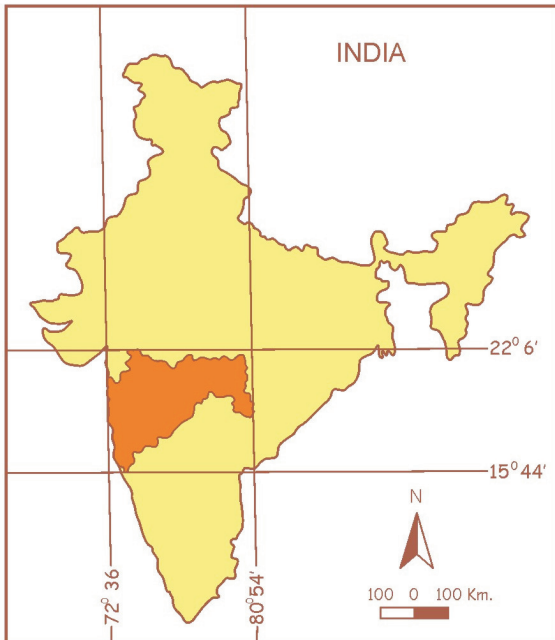
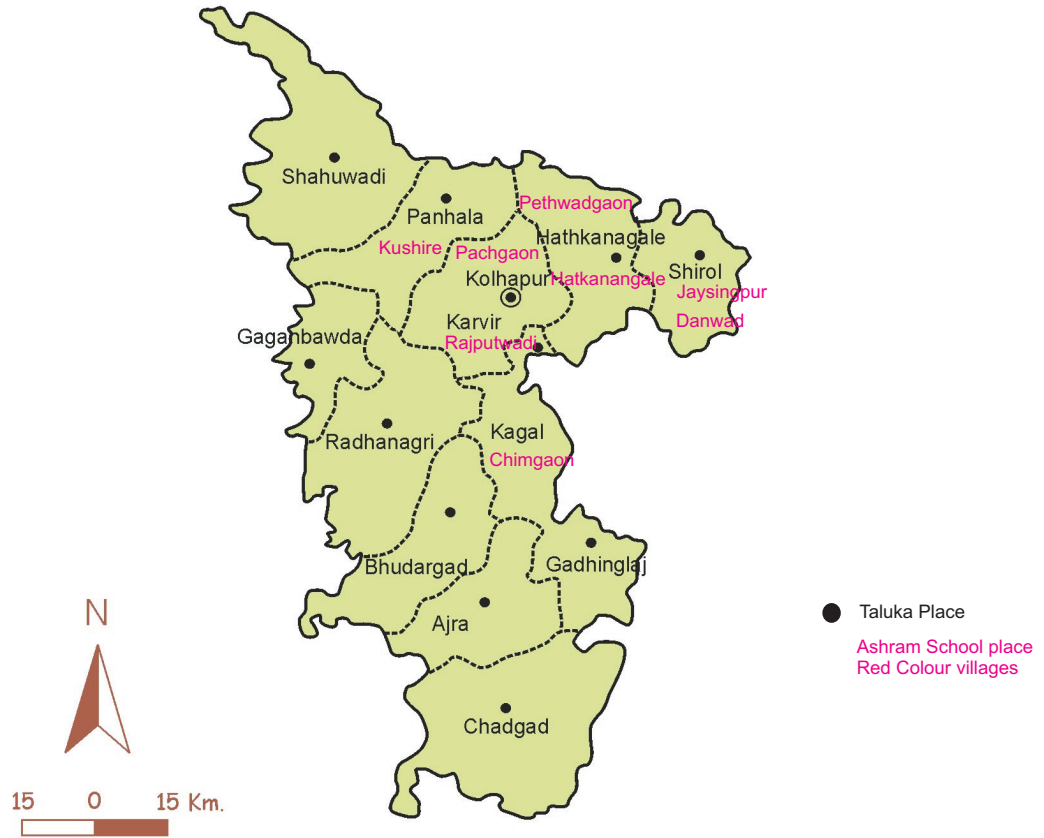
LOCATION MAP OF MAHARASHTRA



MAHARASHTRA Regional And Administrative Divisions, 2001



KOLHAPUR DISTRICT LOCATION MAP





Ambabai

Ambabai Devi, Kolhapur