

Aragamee Education



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ଅଗାମୀ ବିଦ୍ୟାଳୟ କଟକ

Narrative and Student Report
2020-21

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Aragamee Education Annual Report 2020-21

A Report By Students



**Aragamee Education
Annual Report
2020-21
A Report By Students**

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Kashipur-765015, District : Rayagada, Odisha, India
Phone: 06865-285009, 06865-285174, Fax: 06865-285174
Email: info@aragamee.org, Website: www.aragamee.org

AGRAGAMEE

ND-8, VIP Area, IRC Village, Bhubaneswar-751015, Odisha, India
Phone: 0674-2551123, 0674-2551130, Fax: 0674-2551130
Email: info@aragamee.org, Website: www.aragamee.org

Foreword

In India, specially in the states where the tribal population is relatively high, children from Indigenous communities in India are sent in large numbers to residential schools. There is a subtle form of coercion, as village schools in the tribal regions lack facilities and even adequate teachers. This coupled with Niti Aayog's SATH E (Sustainable Action for Transforming Human Capital in Education) project to close schools with low enrolment in the states of Jharkhand, Odisha and Madhyapradesh, tribal parents are left with little choice for the education of their children. In Odisha reportedly 11,000 primary schools have been listed to be closed. A majority are in the tribal districts.

Education in the tribal districts has many challenges. Census literacy rates in these districts vary between 40% to 55%. Surveys on the ground, however indicate much lower rates with less than 25% having any ability to read or write in many villages, and many other villages having zero literacy. A large proportion of children are thus still first generation school goers. The parents of First generation school goers (FGSG) do not have school education. These children find it very difficult to take even the first step towards literacy and numeracy, as much of alphabet and number learning is taken care of by parents at home for second and third generation school children. As this home learning does not happen for FGSG, they have to struggle long and hard for acquiring the basic foundational skills in school. Tribal families are also by and large too poor to afford any private schooling or tuition for their children.

Another major obstacle is the language barrier. A very small percentage of Government teachers are from the tribal community. Thus in a large majority of tribal schools, the children cannot even understand what the teacher speaks. The Government of Odisha has an MLE (Multi-lingual Education) Cell. But the out reach of the cell is not even 10% of the total primary and upper primary schools in the tribal regions. Out of 11497 schools under the Department of School and Mass Education, and 1594 schools under the Department of Schedule Tribes and Schedule Castes catering to tribal children, the MLE programme is operational only in 1485 schools. In 2014 a Policy on Mother Tongue based MLE was developed by a team of experts headed by Prof. Ajit Mahanty. The main recommendations of the MLE Policy and Implementation and the Guidelines document were verbatim accepted by the Govt and notified in the Odisha Gazette. Now, however, the notified policy seems to be almost completely forgotten and the programme continues without much supervision, monitoring or development by the Government or OPEPA.

Many teachers also express genuine difficulty in teaching effectively under the extremely challenging circumstance in a primary school class room in the tribal districts. In many of the classrooms, there is extreme overcrowding. According to government reports, Koraput district has the highest number of single classroom schools at 241, and Rayagada has the second highest single classroom schools at 198 of all districts in Odisha. Both are tribal districts, coming under

Schedule V of the Indian constitution. School visits reveal extreme over crowding in primary schools in tribal districts, with teachers having to wait their turns for conducting class, because there are too few classrooms! Other schools have just one or two teachers to teach up to class V, with anything between 70 to 100 children in the school. How are teachers expected to manoeuvre under such circumstances with classes being multi-lingual and multi-grade, with scarce space for even normal movement?

The government sees residential schools as the alternative to all this and has given a lot of emphasis for a whole range of residential schools from the neglected Sevashram to the Kalinga model school, Ekalvya Model School to the Anwasha scheme at the cost of village schools. Neglect and closure of village schools is a gross violation of the Right to Education Act, the first line of which underscores '*Every child of the age of six to fourteen years shall have a right to free and compulsory education in a neighbourhood school till the completion of elementary education*'. (Emphasis by the authors)

On the other hand, children in residential schools face a range of problems, with extremely poor and inadequate food to exploitation by older students and teachers to violence to even sexual abuse. These are reported from private residential schools, as well as government residential schools. The stories from residential schools emerge year after year, indicating that measures taken by Governments to address the violence are proving inadequate.

This approach also fundamentally contradicts recommendations of the Kothari Commission, who advocated for a common school system with the concept of the neighbourhood school being central, to ensure equitable education to all children. These recommendations were incorporated in the National Policy on Education in 1968, and again in 1986 and its modified version in 1992 and have been approved by the parliament at least thrice. The basis of equitable development in some of the most advanced nations including the USA, Canada, several European countries and Japan has been the publicly funded efficient and universal school system.

Why are we not seeking ways and means to replicate what these nations have done, rather than repeating a history that has only brought despair to indigenous people in different parts of the world? While surveys and reports across the country show that we are still struggling with teaching children to read Agragamee School has successfully demonstrated a concept and approach to education for first generation school children that brings about a leap in learning outcomes in early grades, and also nurtures their creativity and cognitive development without children going to residential schools, or requiring additional tuition. The model has also been piloted in Government primary schools in 18 villages with proven success. Thus the model is replicable as well.



NARRATIVE REPORT

THE CONTEXT

Seeking to address the poor levels of education amongst tribal girls, Agragamee began 3 schools for tribal girls in Padepadar and Adri Gram Panchayats of Kalahandi district and Kashipur Panchayat of Rayagada district. These schools helped below 20 years female literacy jump up from 0% to 85% in a matter of 5 years in 25 villages. In addition, it also established a model of education for first generation school children, *that resulted in tangible learning outcomes, without stress and fear, and without tuition*. This is indeed an achievement.

For most families education drains money in fees for private schools, as also for tuitions on top of it throughout the country. Lakhs, in fact millions of working class parents who put their child through school face this double whammy of school fees and additional tuition fees as children seem to learn neither in private schools nor in government schools. This is evidenced in the ASER – Annual status of education Reports, where half the children in Class V and one fourth of the children in Class VIII are not even able to read! This is also described in much depth in the Pratiche Report by Prof. Amartya Sen. The smarter parents admit their children to free Government schools, and then send them for tuition, saving at least some of their money. But in most cases, tuition fees are higher than school fees!

Through Agragamee's model approach, first generation school children begin to read and write by the time they pass class II *by just attending school*. In Classes IV and V children are able to write stories, reports and essays, which are reflected in their newsletters, wall magazines, and the Students' Annual Report. Most importantly, these children are full of self-confidence, curiosity and eager to learn. A pilot of this model taken up in 18 Government primary schools in three tribal districts helped reading levels go up from 4.7% to 83% in a period of 2 years.

When the lockdown was announced, Agragamee School came to an abrupt close. In response, Agragamee began learning centres in the villages through young Teacher Volunteers who had a basic minimum qualification of matriculation. They were provided basic training and TLM support, in terms of BB Boards, wall charts, and other basic needs. 19 teachers took up teaching in 18 villages. One was a large village, necessitating 2 teachers. The community provided teaching spaces like empty houses, some half constructed, or community centres, and in some cases school rooms as well. Yet the task has been challenging, and the volunteers have done wonderful work showing tangible learning outcomes within a period of a few months. Agragamee also took up a base-line student assessment to have a clear picture of where we were at the beginning. We are happy to say our volunteers were able to reach out to many more children than just those admitted to Agragamee School.

Teachers of Agragamee School on their part have done a great job of school visits, handholding, guiding, and taking care of practical needs through discussions with the community. Sharing their skills, developed and honed through long experience they have provided several insights and understanding to the teacher volunteers.

We are also immensely grateful for the support from different quarters, including, WIPRO Foundation, Jamnalal Bajaj Foundation, Dr. Chandrasekaran of Belgium, Dr. Purna Chandra Patnaik and Mrs. Gopa Patnaik of US, Dr. Hare Krishna Patnaik of US, Giving Circle of US, Dr. Ajoy Mohapatra of Germany, Prof. Sri Gopal Mohanty of Canada and a number of our friends and supporters like Dr. Aurobindo Behera, Prof. Durga Prasad Mohapatra, Mrs. Sindhubala Choudhury, Mr. Bidhu Bhushan Mohanty, Dr. Prasanna Kumar Sahoo, Prof. Satya Prasanna Dash, Mr. Prabhat K Bhattamishra, Mr. Chandrahas Choudhury and many others who have helped us stand by the tribal community in the time of their need. Agragamee staff also donated generously to run the Learning Centres.

The effort and the experience of Learning Centres were really challenging, as we had to very quickly adapt our approach from one school, organised classes, and schedules to a situation which had multi-levels of challenges, beginning with building teaching skills to our edu-volunteers, to dealing with extremely

constrained space, and addressing multi-grade, multi-level, and multi-lingual situations. This report seeks to reflect that as also bring the experience of the children in having to suddenly face a lockdown which affected them in many ways.

This year's report therefore comprises of two parts, the first one a narrative of what has happened over the year, and the second, a narrative by the students of the Learning Centres (Many of them also students of Agragamee School), of what they have been through, and how they have experienced their village life, sans regular school.

INTRODUCTION

They teach in un-plastered rooms, and open spaces, and in school verandas, and half constructed houses. Thus do our Edu-leaders bring laughter and joy and hope for a better tomorrow to their beloved community. The Covid-19 pandemic lead to an abrupt closure of schools with children and parents in different tribal regions left wondering what will happen to studies. The situation became quite acute as there was no access to networks, and most people could not afford mobile phones for their children. We began a dialogue with the parents of Agragamee School students on what could be the alternative, in different village. Many parents suggested that it would be good if we revived the old model of village night schools. Many re-called the night schools run by Agragamee almost 20 years back. Those days of reading, dialoguing and learning with lantern lights dispelling the darkness of the night and of ignorance was still vivid in people's minds, as many were themselves the alumni of our night schools!

These centres had reached out to the community, and had adults, youth as well as children participating in the process of creating knowledge. Much of the learning was through discourse and dialogue, as the village situation was analysed, and concepts such as equality, freedom, and human rights were introduced, into a community which had little memory other than that of oppression. Alongside children, adults also learnt the 3rs and picked up bookish knowledge as well. Many students from those night schools were now parents and remembered how those evenings had helped them with school education, pursue further studies, counter indebtedness, and know about minimum wages, etc.

Educated youth in the village came forward and expressed their eagerness to share their learning and help children of their community. Considering everything, Agragamee decided to begin evening Learning Centres, with the help of educated youth who could be trained as teacher volunteers in the villages. Our initial idea was to cater to children of Agragamee School. But how could one leave out other children who were eager to learn. So the Learning centres grew, encompassing 35 to 40 children in each village. Children were taught to maintain physical distancing, and hygiene, and taught about the pandemic. Washing hands, wearing masks when they stepped out of their villages, quarantine of migrants, importance of testing, and the symptoms were all described, and in 10 villages, Agragamee learning centres were started. The visibility in 10 villages, attracted people in neighbouring villages, and eventually Agragamee opened a total of 18 Learning Centres in 17 villages.

TRAINING TEACHER VOLUNTEERS

A dialogue was initiated in the villages for selection of youth who could be teachers. It was felt that it would be best to have youth from the village itself for the learning centres. This would take care of logistics, and also enable children to learn from somebody whom they knew and felt secure and comfortable with. Youth selected as teachers in the learning centres were put through orientation and training programmes so that they can pick up the basic techniques for

quality education. The training was provided by experienced teachers of Agragamee, to help them understand and adapt the methods and approach developed in Agragamee Schools. by Agragamee. The training has been participatory and interactive helping teachers understand and analyse the school situation, and the needs of children. Many of the youth felt that only fear would make the students learn. The interactive training approach taken up by Agragamee helped teachers understand the negative impact of teaching through fear and abusive methods, while also providing them several alternative methods and techniques of teaching and communicating.

Table I: Teacher Training Provided by Agragamee

DATE	SUMMARY OF TRAINING
7 th to 9 th May, 2020	All Teachers gave the Introduction and brief details about the educational situation of their respective villages. Introduction of the topic "Kau Dake Kaa" was taught to the teacher. The action song was practiced to make learning easy for the students. The proper use of the Blackboard Teaching was showed to them. They were trained how to deal with the students with love and affections.
30 th to 31 st May	Introduction and aims and objectives of the programme, Importance of reading and literacy. The advantages of education were discussed with examples and case studies. Qualities like confidence, self understanding, leadership qualities and speaking skills in front of the people were discussed with examples. Teachers trained in basics of whole language approach, and use of workbook primer Kau Dake Ka. Practical problems in the different learning centres including lighting, space for the children etc. were discussed.
13 th to 15 th June,	The teachers were asked about the students like how they are studying, Is there any improvement? Are all children coming to learn there or not? They gave their feedbacks about their respective villages with student strength. They listed the needy items like TLMs and electricity. The problems that they were facing while teaching was solved and all doubts were cleared. The approach throw which students should be taught was explained. They gave the feedbacks of the villagers about the learning centers. The dignity of a Teacher's Duty towards the students was summarized.
21 st – 22 nd June	A Brief Introduction of the Teachers was done. The training programme was initiated with all the precautions taken under the crucial moments of the pandemic COVID-19. They were firstly taught about the basics like Paragraph Sense Grouping, New Word, Jumble Words and Formation of Sentences from Words. These were taught to make every students understand. All the problems of the teacher like Deficiency of Study Materials, No Place for Study, Lack of Parent Support and Deficiency of the Electricity were discussed and told them how to handle these situations.
27 th - 29 th June	Analysis of the previous training class was thoroughly followed. They were taught how to teach the students through play way methods with games like Dice, Rangametry, Name Card and use of zero. Making of words from Alphabets with activities and pictures was showed to the teachers. Bingo Games was played. Teachers were trained how to teach help student to write through drawings and were taught how to perform Division as well as how to teach Mathematics by singing.
8 th - 9 th July	The teachers were asked firstly three questions 1) How can I be an Ideal Teacher? 2) What are the qualities of an Ideal Teacher? 3) What should be done to educate my villagers? The teachers were asked to give a demo of how to teach the topic "Kau Dake Kaa" on blackboard. The methods trained by Agragamee were followed. Multilanguage Teaching was done by known to unknown methods. The teachers were taught how to prepare Monthly Report and Lesson plan. Finally some feedback questions were asked. Those were: <ul style="list-style-type: none"> • What is the difference between Government School and Night Class? • How can the children be educated? Discuss it. They gave good explanations to these questions.

<p>26th - 29th August</p>	<p>All the Monthly Report and Lesson Plan were collected from the teachers. They said about the situation of the village. They said whether students were showing interest or not and the student strength is decreasing or increasing. They told about the problems while teaching as well as the problems of the students while learning. They were asked how they can know that students were learning everything. They were taught how to check the understanding level of the students and how to group the students in four levels. Those levels were:</p> <ul style="list-style-type: none"> • Level-1: Students with good reading and understanding skill • Level-2: Students with reading skill only • Level-3: Students with low reading skills • Level-4: students who are not able to recognize alphabets <p>Dealing with the four leveled students was taught. The qualities of a Good Teacher were listed. The teacher revised Play Way Methods that can be used in class, Proper Use of TLM in Mathematics and Language, Multilanguage teaching and Preparation of lesson plan.</p>
<p>10th - 15th September</p>	<p>a. Introduction to the objectives, and need for understanding science through practical experimnts, b. Discussion on superstition and blind faith, and role of science in everyday life, c. Demonstration of experiments of water suspension, water against gravity, water pressure d. Discussion of science behind all these, and the properties of water, water cycle in nature</p>
<p>23rd - 27th September</p>	<ul style="list-style-type: none"> • Report by teachers of the methods, impact, and problems faced, and review of Learning Centres • Better classroom management so that there could be child centred learning and all children could learn effectively, • Values needed for a good and effective classroom and the norms to realise them, • Method and approach for effective language and literacy teaching, • Effective teaching in a by-lingual classroom, • Word games to engage children and improve their language and literacy learning,

LEARNING CENTRES

Youth volunteers, with a minimum qualification of matriculation are trained in Agragamee by experienced teachers to run the Learning Centres for children in the primary age-group as also drop outs. It is a challenging task, as with almost no experience of teaching, they take up multi-grade, multi-level and multi-lingual teaching, in village spaces provided by the community. The training helps the teachers attract students and engaged them through activities, action songs, word games and written and oral exercises. Teachers are taught to manage the class by forming groups, and encouraging children to learn from and teach each other. Yet, it is a difficult challenge, as the teaching is in the evening, and only in some cases have the use of school rooms been made possible by a pro-active School Management Committee. In other cases, village members offer portions of their house. This means, that there is no blackboard, and often times un-plastered walls make it difficult to hang and use BB boards, and also lead to reduced lighting. Agragamee has provided solar lanterns in those schools where lighting is a problem. In other villages, where there is electric connection, the learning centres have lighting. Given these limitations, the youth volunteers do a commendable job with great enthusiasm and commitment. Agragamee teaching staff monitor and hand hold the volunteers, providing ideas, support, and village mobilisation efforts to ensure effective running of the centres.

Table II: Learning Centres in Kashipur and Rayagada Block of Agragamee

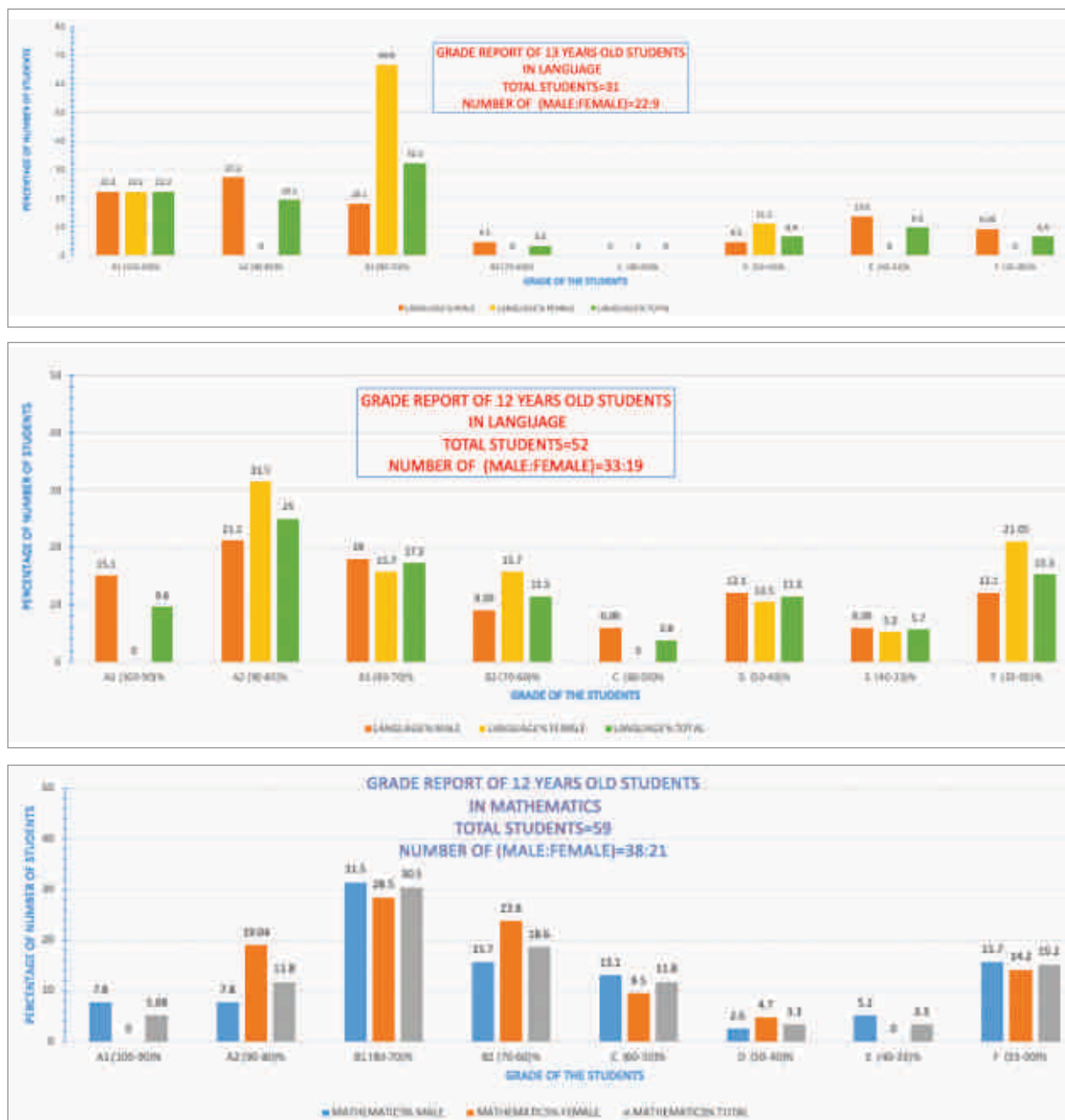
BLOCK	PANCHAYAT	VILLAGE	TEACHER	QLFN.	Student strength		
					Boys	Girls	Total
Kashipur	Maikanch	Katali	Sushila Majhi	+2 Sc	21	22	43
Kashipur	Kodipari	Kaliajodi	Sirijhodia	+2Sc	21	33	51
Kashipur	Gorakhapur	G Rautghati	Kishore Naik	B Tech	50	40	90
Kashipur	Gorakhapur	G Rautghati	Saroj Naik	+2Arts	50	40	90
Kashipur	kadipari	Peringini	Geeta Jani	10th	9	21	30
Kashipur	Maikanch	Kutrujhiri	Bhagabati Majhi	+2Arts	14	17	31
Kashipur	Kashipur	Ratapada	Kaita jhodia	10th	14	16	30
Kashipur	Kashipur	Parajashila	Santaoshi Jodia	+2Arts	14	20	35
Kashipur	Kashipur	Kumbharsila	Harish Ch Kumbhar	10th	8	42	50
Kashipur	Kashipur	Kumbarsila	Binodini Naik	+2Arts	21	34	55
Kashipur	khurigan	Kalakani	Pratap CH Jhodia	10th	20	24	44
Kashipur	Renga	Phatamunda	Mithun Naik	+2Arts	20	32	55
Kashipur	Renga	Ranjuguda	Bipin Majhi	+3Arts	28	20	48
Kashipur	Renga	Semiliguda	Kabisurjya Majhi	+2Arts	23	33	56
Kashipur	Renga	Telingiri	Karna Naik	B Sc	34	26	60
Rayagada	Kutuli	Jhumuka	Abhina kulesika	+2Sc	27	40	67
Rayagada	Kutuli	Minapai	Patra Minyak	+2Com.	28	20	48
Rayagada	Kutuli	Sanakutuli	Bibhisana Minyak	+2Sc	22	18	49
Rayagada	Kumbhikata	Himarpadi	Ladi Mandangi	+3Arts	37	37	74
Total					461	535	996

BASE-LINE STUDENT ASSESSMENT

A base-line student assessment was carried out in all Learning Centres. The tests in language and mathematics assessed basic skills the students came with, so that, we could have a measure of the impact over time, as also have clear picture of the learning needs of students of different age-group.

The questions tested the abilities of the students progressively from simple to more complex, assessing the ability of the students to decipher letters, words, pictures and read and write in language. Thus a students who got more than 80% in language is able to read. In mathematics the test assessed the ability of the students to recognise numbers, and order them from big to small and vice versa, and do simple additions, subtraction and multiplications. It was found that only about 42% of 13 year olds could read. In mathematics, the scenario was much worse, with only about 16% of 13 year olds able to do multiplications. Number recognition was also a problem faced by a very large number of children. In all 653 students in the age group of 6 to 15 years were assessed. The number of children in 14 and 15 years age group was too small to give a significant result.

Fig. I: Base-line students Assessment



TEACHING LEARNING MATERIAL

Teacher Volunteers are provided with sufficient Teaching learning material to help them have active participation of children, and also support their teaching. The Kau Dake Ka wall hanging was designed so that teachers could carry out exercises using the wall hanging. The wall hanging in keeping with the approach and method of Agragamee helps learning through lively pictures, and songs. It encourages the learner to immerse in the subject matter, whether a song, or picture or word exercises, and enables the child develop an idea of phonetics through language, and word usage, rather than memorising alphabets. How to use the TLM is an integral part of the training for teacher volunteers.

CONCLUSION

**Man is born free and everywhere he is in chains;
Jean Jacques Rousseau**

Can we think of breaking these chains? There are perhaps no stronger and more agonising chains of bondage and slavery than hunger!! A tribal child in South Odisha is born into a situation of hunger, with parents who have suffered chronic and generational food deprivation. And so one needs to ask, is a tribal child even born free? Mankind, despite all the advances in science and technology, despite all the glorious discoveries of the earth and the universe, has not been able to ensure freedom from hunger for every one of his fellow beings.

So what are we doing, talking about education? In Agragamee, we feel one of the root causes of hunger is lack of quality school education, which leads to the lack of the ability to gain necessary and functional knowledge and, information for oneself. For example, the information about what is written in a cheque submitted to a bank for withdrawing cash, or information about the MRP (Maximum retail price) or the expiry date of a product, specially medicine, and so many other things, including knowing weights and measures when one sells their products, knowing your constitutional rights, etc. In this the information age, even as a lot of people acquire mobiles and smart phones, which they can hardly use beyond seeing movies, listening to songs, and dialling numbers of relatives, not even having the ability to know is a huge cause of bondage, and exploitation.

In Agragamee, we seek to provide an education that liberates from this bondage through the learning centres that are open to all. The method is learner centred, and teacher training focuses on helping the teacher understand the approach and method, rather than memorise techniques. It encourages learners to explore the written and print word through what they know, fun games for words building, words ending etc. In maths, the Agragamee approach takes learners through the mathematical context of their world, helping them realise how much they would be earning, if they didn't get exploited, helping them understand the value of their labour, and introducing them to real life puzzles. All this forms the learning, as also part of the community mobilisation, as more and more people get attracted by the fun in learning, and join.

Would this education, liberate the poverty stricken tribal community from the bondage and trappings of hunger. Would this education help tribal people to come into their own, and become full fledged citizens of a free India. We firmly believe so, as the constitution of the country guarantees liberty, equality and fraternity, and we are committed to helping every human being achieve that.

ପାମ ଶିକ୍ଷାକ୍ଷେତ୍ର ପଢ଼ାବହିନୀ

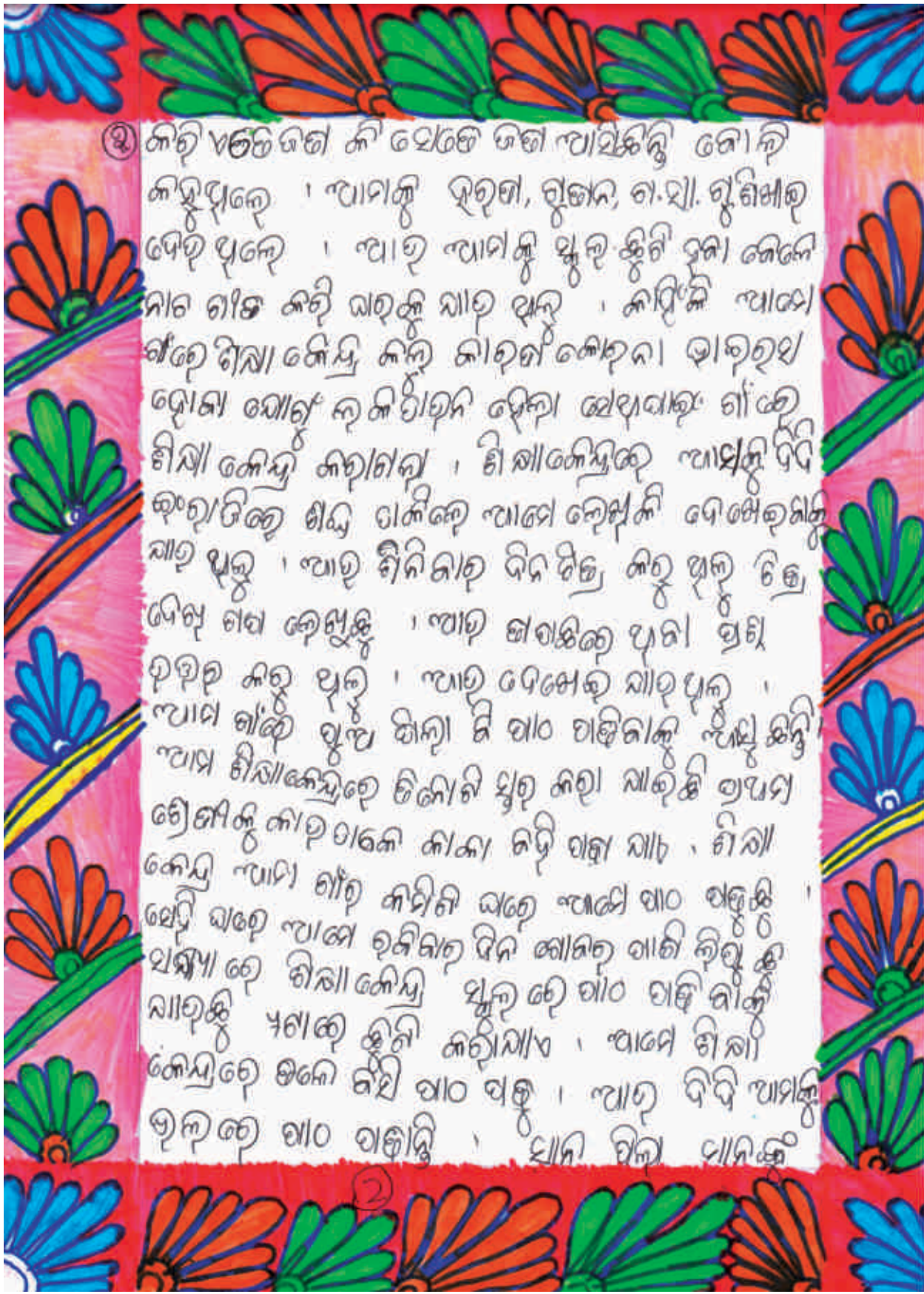
କଳ ପାଠ୍ୟ ଦେବାକୁ ସ୍କୁଲ ଗୋଦାନ ଗଢ଼ାଏ ସବୁ ବସୁଲେଇ ।
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 ସନ୍ତୁସ୍ତା ଦିନ ଚାରି ସ୍କୁଲ କାଳ । ଆମେ ପୁଅ ବିଷୟ ମିଶି
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 ପଢ଼ିବା ଭେଲେ ଦେଖୁ ଶବ୍ଦ ନ ଜାଣିଲେ ଆମେ
 ସନ୍ତୁସ୍ତା ବିଷୟ ଚାଲି ପଗରୁ ଶିକ୍ଷାକ୍ଷେତ୍ରରେ ଭ୍ରାଷା ଗଣିକ
 ପଢ଼ି ଭେଣି ଶାଠି ପଢ଼ା ଦୁଃ । ଶିକ୍ଷା କ୍ଷେତ୍ରରେ ମୁଁ ସବୁ ଦିନ
 ଶାଠି ପଢ଼ିବାକୁ ଯାଉଛି ଶିକ୍ଷାକ୍ଷେତ୍ରରେ ଶାଠି ପଢ଼ିବା ଯୋଗୁଁ
 ମୁଁ ଚାହୁଁ ଶାଠି ଶିଖୁଛି । ଆମ ଶିକ୍ଷାକ୍ଷେତ୍ରକୁ ପଢ଼ିବା ବାହୁଁ ଗଲୁ
 ଆମ ଶିକ୍ଷାକ୍ଷେତ୍ର ବିଦି ଚାହୁଁ ଚାଲୁ ଶାଠି ପଢ଼ି । ଚାହୁଁ ଚାଲୁ
 ପିଲା ମାନଙ୍କୁ ଚାହୁଁ ଚାଲୁ ଶିକ୍ଷାକ୍ଷେତ୍ରରେ ଶାଠି ପଢ଼ିବାକୁ କାଳ ।
 ଆଉ ହାନ ହାନ ପିଲା ମାନଙ୍କୁ ଚାହୁଁ ନାମ କେଶବ ଦେଖ
 କାଳ । ପିଲାମାନେ ଚାହୁଁ ଶିକ୍ଷାକ୍ଷେତ୍ରରେ ଦେଖ ଦେଖ ଚାଲେ
 କେଶବ । ଆମେ ଚାହୁଁ ଶାଠି ହାତରେ ପଢ଼ିବାପିଲା ପଢ଼ିପିଦି
 ଆମକୁ ଯେ ପଢ଼ି ପଢ଼ି ଆମକୁ ସବୁ ଦୁହିତ ଦିଅନ୍ତି । ଚାହୁଁ
 ଆମେ ପଢ଼ିବାକୁ ଚାହୁଁ ଆଉ ଦେଖିବାକୁ ଯାଉ । ଆମେ
 ସାକ୍ଷୀ ଏଣୁ ଆମେ ଶିକ୍ଷାକ୍ଷେତ୍ରରେ ଶାଠି ପଢ଼ିବାକୁ ଯାଉ ।
 ଆଉ ଆମେ ଚାହୁଁ ଶାଠି ପଢ଼ିବା ଭେଲେ ବିଦି ଆସିପିଲା
 କେଶବ ଆସିବୁ । ତେଣୁ ଚାଲି ଦେଖ ଶାଠିମାନଙ୍କୁ କାଳ

Our Learning Centre, Parajasila

Banita Jhodia, Class-V, Parajasila

Because of the lockdown, all the shops and schools closed. So our teachers went to different villages to know how children can learn. They asked Santoshi Didi to run a night school in our village. Santoshi Didi started a night school. All of us went to study in the night school. The younger children see the pictures and write from Kau Dake Ka. When we read our books, if we do not understand any words, we ask Santoshi Didi. In the Learning centre, we learn language, maths and environmental science. I go to the learning centre every day. I have learnt much in the learning. Our learning centre Didi teaches us very nicely. She asks older children to stand up and read aloud. She writes out the names for the little children, and asks them to copy it. Once we have all finished reading, she explains the lesson to us. Then we write the question answers and show it to Didi. We go to the Learning Centre at 4.30 in the evening. Then Didi takes our attendance, and makes a phone call to Guruma,





ଶୁକ୍ର ଶକ୍ତି ଉପରେ କି ଯେତେ ଉଚ୍ଚ ଆସିଲେ ତେଣୁ
 କିହୁ ପୁଲେ । ଆମକୁ ହୃଦୟ, ଚୁଚାନ, ଚା.ସା. ଚୁଶିଖାକୁ
 ଦେଉ ପୁଲେ । ଆଉ ଆମକୁ ସ୍ଵଳ୍ପ କ୍ଷୁଣି ଦୁନା କେଲେ
 ନାଚ ଗୀତ କହି ଘରକୁ ଯାଉ ଥାନ୍ତୁ । କାହିଁକି ଆମେ
 ଶୀଘ୍ର ଶିକ୍ଷା କେନ୍ଦ୍ର କଲୁ କାରଣ କେତେନା ଭାବୁଛୁ
 ଦୋଷ ଯୋଗୁଁ କଲୁ ଯାହା ଦେଖା ଯାଏ ଯେତେ ଗାଁରେ
 ଶିକ୍ଷା କେନ୍ଦ୍ର କରାଗଲା । ଶିକ୍ଷାକେନ୍ଦ୍ରକୁ ଆମକୁ ଦିନ
 କୁହାଗଲେ ଶିକ୍ଷା ଗାଁରେ ଆମେ କେଉଁକି ଦେଖେଇବା
 ଯାଉ ଥାନ୍ତୁ । ଆଉ ଶିକ୍ଷାକୁ ଦିନ ଦିନ କିହୁ ଥାନ୍ତୁ ତେଣୁ
 ଦେଖି ଗାଁ କେଉଁକି । ଆଉ ଗାଁରେ ପୁରା ପ୍ରଶ୍ନ
 ଦିହୁ କିହୁ ଥାନ୍ତୁ । ଆଉ ଦେଖେଇ ଯାଉ ଥାନ୍ତୁ ।
 ଆମ ଗାଁରେ ପୁଅ ଶିକ୍ଷା ନି ପାଠ ପଢ଼ିବାକୁ ଆସିଲେ
 ଆମ ଶିକ୍ଷାକେନ୍ଦ୍ରରେ ତିନିଟି ସ୍ତର କରା ଯାଉଛି ଉପର
 ଶ୍ରେଣୀକୁ କାହା ଗଲେ କାକା ଚିନ୍ତି ପଢ଼ା ଯାଏ । ଶିକ୍ଷା
 କେନ୍ଦ୍ର ଆମ ଗାଁର କାହିଁକି ଘରେ ଆମେ ପାଠ ପଢ଼ୁଛି ।
 ଯେଉଁ ଘରେ ଆମେ ରହିବା ଦିନ ଯାଗର ଗାଳି କିହୁ କି
 ଯାହା ଶିକ୍ଷା କେନ୍ଦ୍ର ସ୍ଵଳ୍ପ କେ ପାଠ ପଢ଼ିବାକୁ
 ଯାଉଛି ଏଣୁ କ୍ଷୁଣି କରାଯାଏ । ଆମେ ଶିକ୍ଷା
 କେନ୍ଦ୍ରରେ ଉଲ୍ଲେ ରହି ପାଠ ପଢ଼ୁ । ଆଉ ଦିନ ଆମକୁ
 ଭୁଲ୍ଲେ ପାଠ ପଢ଼ାନ୍ତି । ଯାହା ପିଲା ପାଠକୁ

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and reports how many children have come. We learn division, multiplication and LCM and HCF. When our studies are over, we have singing and dancing, and then we go to school. Why did we start a Learning Centre in our village? The reason is there was a lockdown due to the corona virus. So we started a learning centre in the village. In the learning centre, we also write out English words dictated by our Didi. On Saturday, we have drawing class. We see pictures, and write stories, and answer questions, on



the story, and show it to our Didi. Boys in the village also come to study. There are three levels in the learning centre. The Kau Dake Ka book is taught to the first level. The Shiksha Kendra is located in the community centre of the village. Every Sunday, we clean it with cow dung and water. Every evening, we study in the Learning Centre, and go home at 7pm. We study seated on the floor in the Learning Centres. Didi teaches us very nicely. She helps the younger ones



to learn from drawings and pictures. Just before we leave she takes our attendance.



ଆମ ଶି-ଶାକ୍ଷିତ୍ର ହତ୍ୟା

ଆମ ସ୍କୁଲର ନାମ ସ୍ୱକୃତ୍ତାନ କୃଷକର ଅଗ୍ରାମୀ ନିଦ୍ୟାଳୟ କାଶ୍ୟ
ପଠୁ । ଆମ ସ୍କୁଲ ହା-ପୁରୀ ଜିଲ୍ଲା କାଶ୍ୟପୁର ପଞ୍ଚାୟତରେ ଅବସ୍ଥିତ ।
ଆମ ଗାଁର ନାମ ହତ୍ୟାପଦା ନୋର ନାମ ଦୁପୁରୀ ଗୋଡ଼ିଆ । ଲୁକିତାଜ
ହେଲାକୁ ସ୍କୁଲ ଦୋକାନ ବଜାର ସବୁ ବନ୍ଦ ହେଲା । ଯେଉଁ ପାଠକ
ସ୍ତୁରୀ ମାନେ ଶାଁ ଶାଁ -ପାଠ ନିଶିକ କଲେ । ତାପରେ କଲେବି ବିକ୍ରି
ଥାଣି ସ୍କୁଲ କହିବା ପାଠକ କହିଲେ । ଯେଉଁ ପାଠକ କଲେବି ବିଦି ଥାଣି
ସ୍କୁଲ ଆରମ୍ଭ କଲେ । ଆମ ଗାଁ ପରକାଣୀ ସ୍କୁଲ ବାହାରିରେ ହାତୀ
ସ୍କୁଲର ଶିକ୍ଷା ମାନେ ପାଠ ପଢ଼ନ୍ତି । ଯେଉଁପାଠକ ଆମେ ଆମ ଗାଁର
ହୋଟ ବନ୍ଦ ପିଲା ମାନେ ସମସ୍ତେ ଥାଣି ସ୍କୁଲରେ ପାଠ ପଢ଼ିବା ପାଠକ
-ପାଠକ । ଆମେ ଥାଣି ସ୍କୁଲ ପାଠକରେ -ପାଠକ ପାଠକ ହେଲେ ଘରକୁ
ଦେଖୁ । ଆମକୁ କଲେବି ବିଦି ଗାଡ, ଗାଡ, ନାହିଁ, ଖେଳ, ଶିଖାଉ ଦିଅ ।
କଲେବି ବିଦି ହେଉଥିବା ଖାତାହାଁ କଲେବି ଗାଡ଼ିର କଳାପଣା ଧରିକି
ଆସିଲେ । ଆମେ କଲେବି ବିଦିକୁ ଦେଖୁ ଖାତା ହାଁ ଧରିକି -ପାଠକ ।
ତ ନ ଆସି ଥିବା ପିଲା ମାନଙ୍କୁ ଡାକି ବାକୁ -ପାଠକ ତାପରେ ସମସ୍ତେ ଆସି
ଲେ ହେଉଥିବା ପାଠକ । ଶି-ଶା କ୍ଷିତ୍ରରେ ପ୍ରଥମ, ଦ୍ୱିତୀୟ, ତୃତୀୟ, ଚତୁର୍ଥ
ପର୍ଯ୍ୟନ୍ତ, ଷଷ୍ଠ, ଧର୍ମିକ କହି ଗୋଟିଏ ଗୋଟିଏ ଶ୍ରେଣୀ ଅନୁସାରେ ଆମକୁ
କଲେବି ବିଦି ବସାନ୍ତି । ପ୍ରଥମ ଦ୍ୱିତୀୟ ତୃତୀୟ ଶ୍ରେଣୀ ପିଲା ମାନଙ୍କୁ
କଲେବି ବିଦି କଳାପଣାରେ କାହିଁକି କାକା ବହିର ଗଦ୍ୟ ପଦ୍ୟ
ଲେଖି ଦେଲେ । ପିଲା ମାନେ -ପାଠକ ଜଣେ ଜଣେ -ପାଠକ କି ପଢ଼ନ୍ତି ।
ତାପରେ ଆମକୁ ସାହିତ୍ୟ ବହିର ପଦ୍ୟ ଗଦ୍ୟ କଳାପଣାରେ ଲେଖି
ବିଧା ତାପରେ ଆମେ ଜଣେ ଜଣେ -ପାଠକ ପଢ଼ିବା ତାପରେ ପ୍ରଥମ
ତୃତୀୟ କହି କଲେବି ବିଦି ଦେଖାଉ -ପାଠକ । ତାପରେ ଗୋଟିଏ
ବହିର ନିଜାତା ଖେଳାଣି ଶୁଭାଗ ହେଉଣି ଖାତାରେ ଲେଖି ବିଧା ।
ତାପରେ ଆମେ ନିଜାତା ଖେଳାଣି କହିଲେ ଦେଖାଉ -ପାଠକ ।

Our Learning Centre, Ratapada

Rupuni Jhodia, Class-V, Ratapada

Our school is called Mukta Gyana Kutir Agragamee Vidyalaya Kashipur. It is located in Kashipur Panchayat of Rayagada District. Our village is Ratapada, my name is Rupuni Jhodia. After the lockdown, the schools, shops and markets all closed. Because of that, our teachers went to every village and conducted meetings, and told Koita Didi to start a night school in our village. So Koita Didi Started a night school. The night school runs in the veranda



of the government school. That is why, all the children in the village go to study in the night school. We go to the night school at 5pm, and return at 7pm. Koita Didi teaches us songs, games, stories and also dance. Koita Didi comes to school everyday with attendance register, text book, pen, chalkpiece and blackboard. We see Koita Didi going to school, and take our notebooks, and books and follow her, and also call out to those who are late to hurry up. Then she takes the attendance. Koita Didi makes us sit according to our class groups class I, Class II and so on in the learning centre. For children of Classes I and II, Koita Didi writes out poems from Kau Dake Ka book. Children go one by one to the Blackboard and read it. Then she writes out text from our language book on the blackboard, and we also go up to the blackboard and read it out. Then we do the question answers from the book, and show it to Koita Didi. After that, she writes out the arithmetic problems from the maths text book in our notebook, and we solve the problems and show it to her.

ଆମ ଶିକ୍ଷାକେନ୍ଦ୍ର ବିଷୟରେ

ମୋର ନାମ ଲିପି ନାଏକ ମୋ ଗ୍ରାମ କୁମ୍ଭାର୍ଜୁଣୀ
 ସ୍କୁଲ କାନ୍ଥାପୁରା ଡିଲ୍ଲୀ ରାଜ୍ୟରୁ ଥିବା ଥିବା ଜ୍ଞାନ
 କୃତ୍ୟର ଅଗ୍ରଗାମୀ ବିଧାନସଭାରେ ଶ୍ରେଣୀରେ
 ପାଠ ପଢ଼େ । କହୋନା ଭୋଗାବାହାରୀକୁ ଭୁଲି
 ଯାହା ସ୍କୁଲ, ଅଧିକାରୀ, ଗରୀବ ଗର୍ଭରେ ଯୋଗୁ
 ଆମ ସ୍କୁଲ ଭେଦକୁ ଶିକ୍ଷାକେନ୍ଦ୍ରରେ ପାଠ ପଢ଼ିବା
 ପାଇଁ କହିଲେ ଏବଂ ଗୁରୁମା ମାନେ ଆମ
 ଗାଁର ବିନୟ ପିତାକୁ ଡାକି କହିଲେ ଯେ ବିନୟ
 ହୁଏ ଆମ ସ୍କୁଲ ଭେଦକୁ ଡେଇଁ ଗାଁ ପିଲା ଙ୍କୁ
 ଶିକ୍ଷାକେନ୍ଦ୍ରରେ ପାଠ ପଢ଼ିବାକୁ ବିନୟ ପିତାକୁ
 ହେଲା ତ ଆମ ସ୍କୁଲକୁ ଆସି ଆଜି ଦିନ ଡେଇଁ
 ନେଲା ଏବଂ ଆମକୁ ଆସି କହିଲା ପିଲାମାନେ
 କନକ ଗୁରୁମା କହିଲେ ଯେ ଚଳୁ ପଠା ବିଧିକୁ
 ସମସ୍ତେ ଶିକ୍ଷାକେନ୍ଦ୍ରକୁ ଆସିବ ଯେଦିନ
 ଠାରୁ ଶିକ୍ଷାକେନ୍ଦ୍ରକୁ ପାଠ ପଢ଼ିବା ପାଇଁ
 ଗଲା ଆମେ ଯାହାକି ଗଢ଼ି ଥିଲୁ ତେବେ
 ପିତା ଆମକୁ ଶିକ୍ଷା ଦାନେ ଦେଖିବା ଙ୍କୁ

About Our Learning Centre

Lipi Nayak, Class-VI, Kumbharsila



My name is Lipi Nayak. My village is Kumbhasila, block Kashipur, JilaRayagada. I study in MuktagyanaKuitr, in Class V. Due to the Corona Virus, there was a lockdown all over Bharat. Because of this, we were asked to study in the learning centres by our school. My teacher, called Bini Didi and asked her to teach in the Learning Centre.

Bini Didi agreed. She came to our school and took training for five days. And then she came and told us that Kanaka Guruma had told her that all children should come to the Learning Centre by 4pm. From that day, we have been going to the learning centre to study.



ହୁଅ ଥାନ୍ତେ ଛୁଟି ଦେଲୁ ବିନୟଦିନ କହିଲୁ।
ଏକ, ଦୁଇ ପିଲା ଗୋଟେ ଜାଗାରେ ଗୋଲୁ
ହୋଇ ବସ ଡିନି, ଚାରି, ପାଞ୍ଚ ଗୋଟେ ଜାଗାରେ
ଗୋଲୁ ହୋଇ ବସ ଛଅ, ସାତ ପିଲା ନିର୍ଦ୍ଦିଷ୍ଟ
ଭାଗ ଥାନ୍ତେ ବସିଲୁ। ଏ ବା ବିନୟଦିନ ଆମକୁ
ବଡ଼ ନାମ୍ନ ଫର୍ମାକୁ ପାଠ ଦେଲୁ। ଡିନି, ଚାରି, ପାଞ୍ଚ
କୁ ଚାରିଟି ହେଲୁ ଏକ ଛୁଇଁ ଶ୍ରେଣୀ ପିଲାକୁ
ଦାସ, ଭାଲୁ, ଚାମଡ଼ି, ନାଚିକରୁ ଥିଲେ। ଆଉ କେ
ବେ କେବେ ଚିତ୍ର, କଳା ଗୋଟିଏ ଦିନ ଚାଟୁଆ
ମାନେ ଲାଗିଲେ ତ ସମସ୍ତେ ପିଲା କଲେଜ
ଜାକି ନାମ୍ନ ଦେଲେ ତ କହିଲେ କିଏ କିଏ
ପ୍ରକୃ ଦିନ ଶିକ୍ଷାକେନ୍ଦ୍ର କୁ ପାଠ ପଢ଼ିବାକୁ
ଲାଗୁଛି। ଥାନ୍ତେ କହିଲେ ଚାଟୁଆ ଥାନ୍ତେ
ପ୍ରକୃ ଦିନ ଶିକ୍ଷାକେନ୍ଦ୍ର କୁ ପାଠ ପଢ଼ିବାକୁ
ଲାଗୁଛି ବୋଲି କହିଲୁ। ଥାନ୍ତେ ସମସ୍ତେ ପିଲା
ମାନେ ବିନୟଦିନ ଭାରେ ପାଠ ପଢ଼ି। ନାଟ ବିନୟ
ଦିନକୁ ବିସ୍ମୃତ ହେଲୁ ଲାଗେ କାହିଁକି ଯେଉଁଠି
ପିଲା କୁ ପାଠ ପଢ଼ି ନିଜାଗାରେ ହେଲେ ତେବେ
ବିନୟଦିନ ପିଲା କୁ

We went to the centre, and Bini Didi came. She asked us all to stand. We all stood up. She asked classes 1 and 2 to sit together in a circle, classes 3, 4 and 5 to sit together in a separate circle, and likewise for classes 6 and 7. Then Bini Didi taught us in BODMAS Forumula. She taught mathematics to children of Classes 3, 4 and 5, for classes 1 and 2, she taught songs and sometimes drawing. One day, all our Guruma came, and gave masks to every student and asked who all come to the learning centre everyday. We said we all come everyday.



ପାଠ ପଢ଼ି ନଜାତିଲେ ଭଲରେ ସ୍ମରଣେ ଦିଅନ୍ତୁ ।
 ଆମ ପାଠ୍ୟରେ ବସି ପଢ଼ାଣିଲା ନାନେକ ପୁସ୍ତକ
 ଭଲ ପାଠ ପଢ଼ାନ୍ତି ଏବଂ ନାହିଁ ଚାପଡ଼ିଲେ କରନ୍ତୁ
 ଗଣେ ଆମା ବିନୟ ଦିବି କୁ ସମ୍ମାନ ଭଲ ଲାଗେ
 ନଜାତିଲେ ଯେ ପଢ଼ି ଥିଲାକୁ ଭଲରେ ସ୍ମରଣେ
 ଦିଅନ୍ତୁ । ଗୋଟିଏ ଦିନ ଗୋଟିଏ ବଡ଼ ଦର୍ଶନ । ମାତ୍ରି
 ଲାଭୁ ଆମେ ନାହିଁ ଚାପଡ଼ି ପଢ଼ି ଯୋଗିତା ।
 ଆଉ ବର୍ଷା ଛୁଟିଲେକୁ ପଢ଼ନ୍ତୁ ଶାନ୍ତା ।





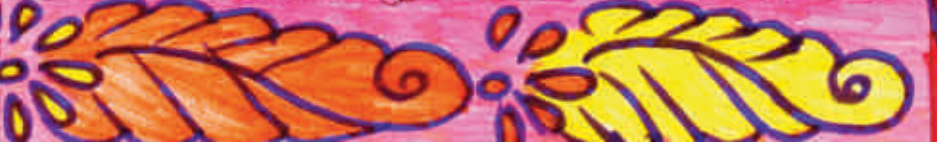
We study in Bini Didi's house. I like Bini Didi very much, as she makes every student understand nicely. All of us study very nicely, and have also learnt many songs and dances. I like the way Bini Didi teaches, and makes us understand. One day, it was raining heavily. On that day we just had song and dance competition, and went home after the rains.





ଆମ ଶିକ୍ଷାକେନ୍ଦ୍ରର ବିଷୟକେ

ଜୋତ ନାମ-ରମଣୀ ନାହିଁ । ତାମ-କୁହୁଁଥିଲି । ଉପାଧିକୃତ -
 ନାଆକର୍ମୀ । ସୁନ୍ଦର-ମୁଖି ଶ୍ରୀମତୀ କୁହୁଁଥିଲି । ଅଗ୍ରାମୀ ବିଦ୍ୟା-
 ନିଳୟ କାଶ୍ୟାପୁର । ନାଟ୍ୟ ମାସ ୧୭ ତାରିଖ ୧୯୬୫ ଖ୍ରୀଷ୍ଟାବ୍ଦରେ
 ଗ୍ରହଣ କରାଯାଇଥିଲା । ଉପାଧିକୃତ, ଉପାଧିକୃତ ବାଣୀ ସହ
 ରମଣୀ ଉପାଧିକୃତ ଉପାଧିକୃତ, ଉପାଧିକୃତ । ସମସ୍ତ
 ନିଜ ନିଜ କର୍ମରେ ଉପାଧିକୃତ ଉପାଧିକୃତ ଉପାଧିକୃତ ଉପାଧିକୃତ
 ଅଗ୍ରାମୀର ବିଦି, ସାତନାଶି ଅଗ୍ରାମୀ ଉପାଧିକୃତ ଶିକ୍ଷା-
 କେନ୍ଦ୍ରରେ ଉପାଧିକୃତ ଉପାଧିକୃତ ଉପାଧିକୃତ ଆମ କୁହୁଁଥିଲି
 ବି ଉପାଧିକୃତ ଉପାଧିକୃତ ନାମକୁ ଉପାଧିକୃତ ଉପାଧିକୃତ
 ଏବଂ ନାମକୁ ଉପାଧିକୃତ । ଶିକ୍ଷାକେନ୍ଦ୍ରରେ ଉପାଧିକୃତ
 ଉପାଧିକୃତ ଉପାଧିକୃତ ଉପାଧିକୃତ ଉପାଧିକୃତ ଉପାଧିକୃତ
 ଉପାଧିକୃତ ଉପାଧିକୃତ । ଉପାଧିକୃତ ଉପାଧିକୃତ ଆମ ଉପାଧିକୃତ
 ଉପାଧିକୃତ, ଉପାଧିକୃତ ଅଗ୍ରାମୀ ସମସ୍ତ କର୍ମ ଉପାଧିକୃତ ଉପାଧିକୃତ
 ଉପାଧିକୃତ ଉପାଧିକୃତ । ଅଗ୍ରାମୀ କର୍ମ । ସମସ୍ତା ଏକାଧିକୃତ ଉପାଧିକୃତ
 ଉପାଧିକୃତ ଉପାଧିକୃତ ଉପାଧିକୃତ । ଉପାଧିକୃତ ନାମକୁ ଅଗ୍ରାମୀ
 ର ସାତ ଉପାଧିକୃତ ଅଗ୍ରାମୀ ଉପାଧିକୃତ ଉପାଧିକୃତ ଉପାଧିକୃତ
 ଶିକ୍ଷାକେନ୍ଦ୍ରରେ ଉପାଧିକୃତ ଉପାଧିକୃତ ଉପାଧିକୃତ ଉପାଧିକୃତ
 ଉପାଧିକୃତ ଅଗ୍ରାମୀ । ଶିକ୍ଷାକେନ୍ଦ୍ରରେ ସମସ୍ତା, ଉପାଧିକୃତ
 ଉପାଧିକୃତ, ସମସ୍ତା ଉପାଧିକୃତ ଉପାଧିକୃତ । ଶିକ୍ଷାକେନ୍ଦ୍ର-
 ର ଉପାଧିକୃତ ଉପାଧିକୃତ ଉପାଧିକୃତ ଉପାଧିକୃତ ଉପାଧିକୃତ
 ଉପାଧିକୃତ ଉପାଧିକୃତ ଉପାଧିକୃତ ଉପାଧିକୃତ ଉପାଧିକୃତ
 ଉପାଧିକୃତ ଉପାଧିକୃତ । ଉପାଧିକୃତ, ଉପାଧିକୃତ, ଉପାଧିକୃତ ଉପାଧିକୃତ
 ଉପାଧିକୃତ । ଉପାଧିକୃତ ଉପାଧିକୃତ ଉପାଧିକୃତ ଉପାଧିକୃତ । ଉପାଧିକୃତ
 ଉପାଧିକୃତ ଉପାଧିକୃତ ଉପାଧିକୃତ ଉପାଧିକୃତ ଉପାଧିକୃତ ଉପାଧିକୃତ

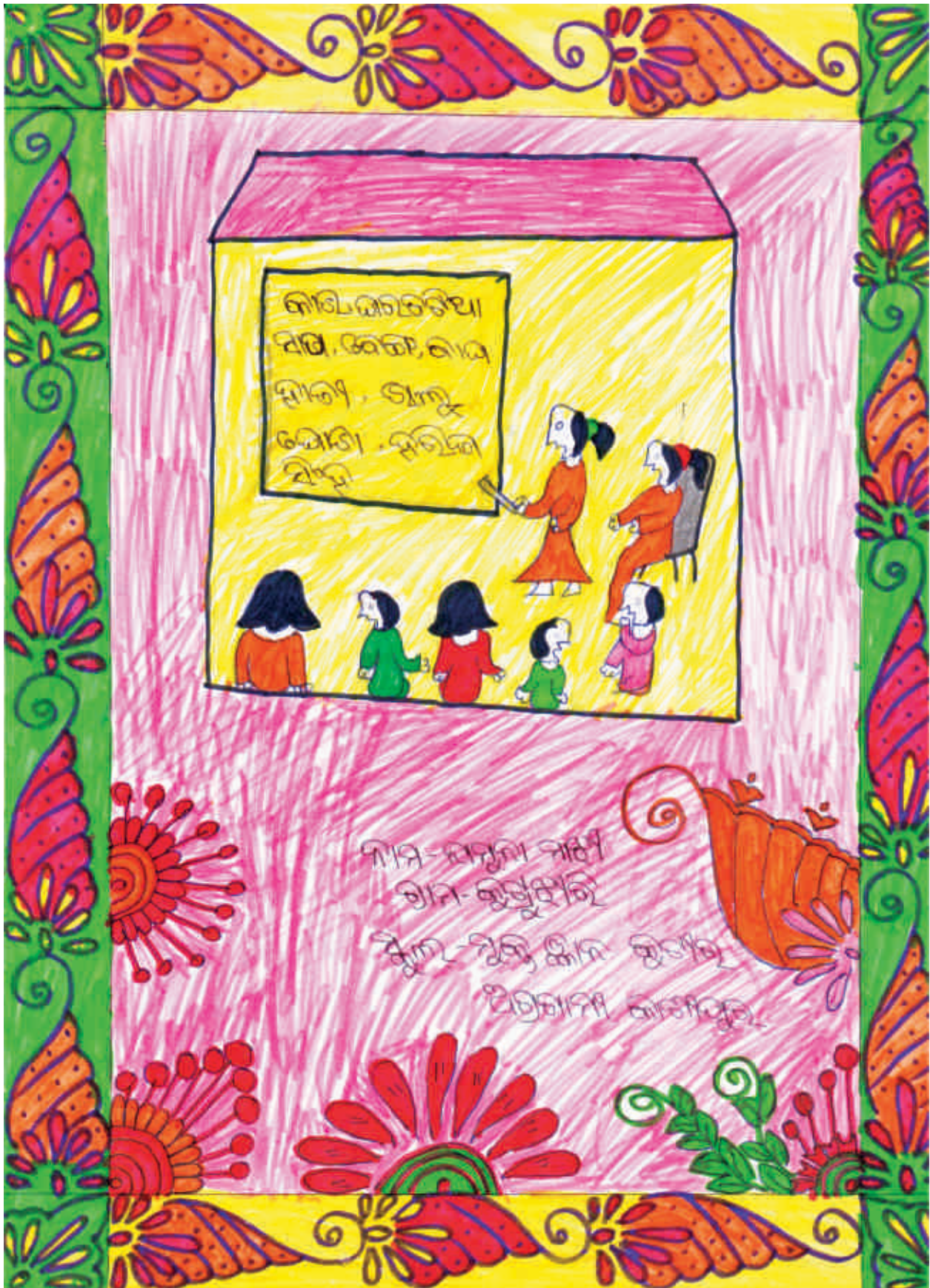


About Our Learning Centre

Jamuna Majhi, Class-V, Village Kutrujhiri

My name is Jamuna Mjahi, Village, Kuturujhiri, Maikanch Gram Panchayat. My School is Mukta GyanaKutirAgragamee, Kashipur. From March the Corona Virus caused all the schools and shops to close down due to the lockdown. Everybody returned to their homes. After some days, our teachers from Agragamee School came and told Bhagwati Nani to teach, so that children could study. Bhagwati agreed. One of the members of our village said the children could study in his house. So all of us cleaned a place for the learning centre, and began our lessons. We study from 4 in the evening till 8. Every few days, Our teachers from Agragamee come and see how the learning centre is running, and also to guide how lessons should be taught in the learning centre. Language, Mathematics, English, and songs and dance are taught in the Learning centre. Bhagwati Didi asks us to read and calls out words from the books for us to make sentences. She also teaches us addition, subtraction, multiplication and division. She teaches us very nicely. She teaches the little girls their names, and words from the Kau Dake Ka book. For the older children, she writes on the blackboard, and asks them to read. Everybody reads in turn. We also do action songs. She calls out words in English, and we write it down.



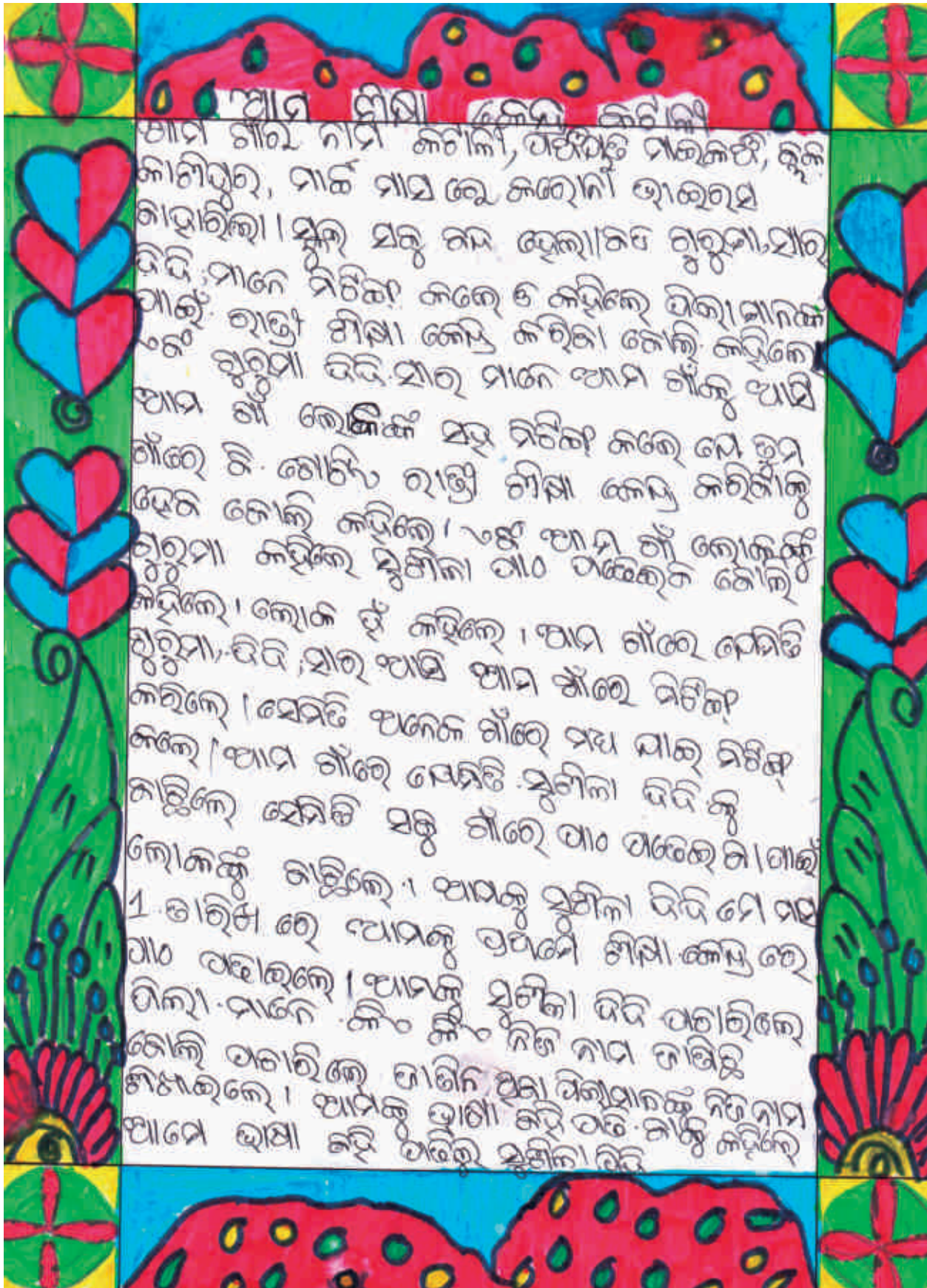


The little ones also learn to make sentences from the words in Kau Dake Ka. She teaches us action songs from Kau Dake Ka and other books. In the Learning centre, the teaching is very nice. As the school is quite far from our village, Giridhar Majhi of our village have provided a room from his house. We have cleaned the room and study there.



We study from 4pm to 8pm. 31 children of different levels study in the Learning centre. Agragamee teachers came and grouped us, we come everyday to study. The learning centre Didi teaches us very nicely helping us learn new words, and make sentence from them.





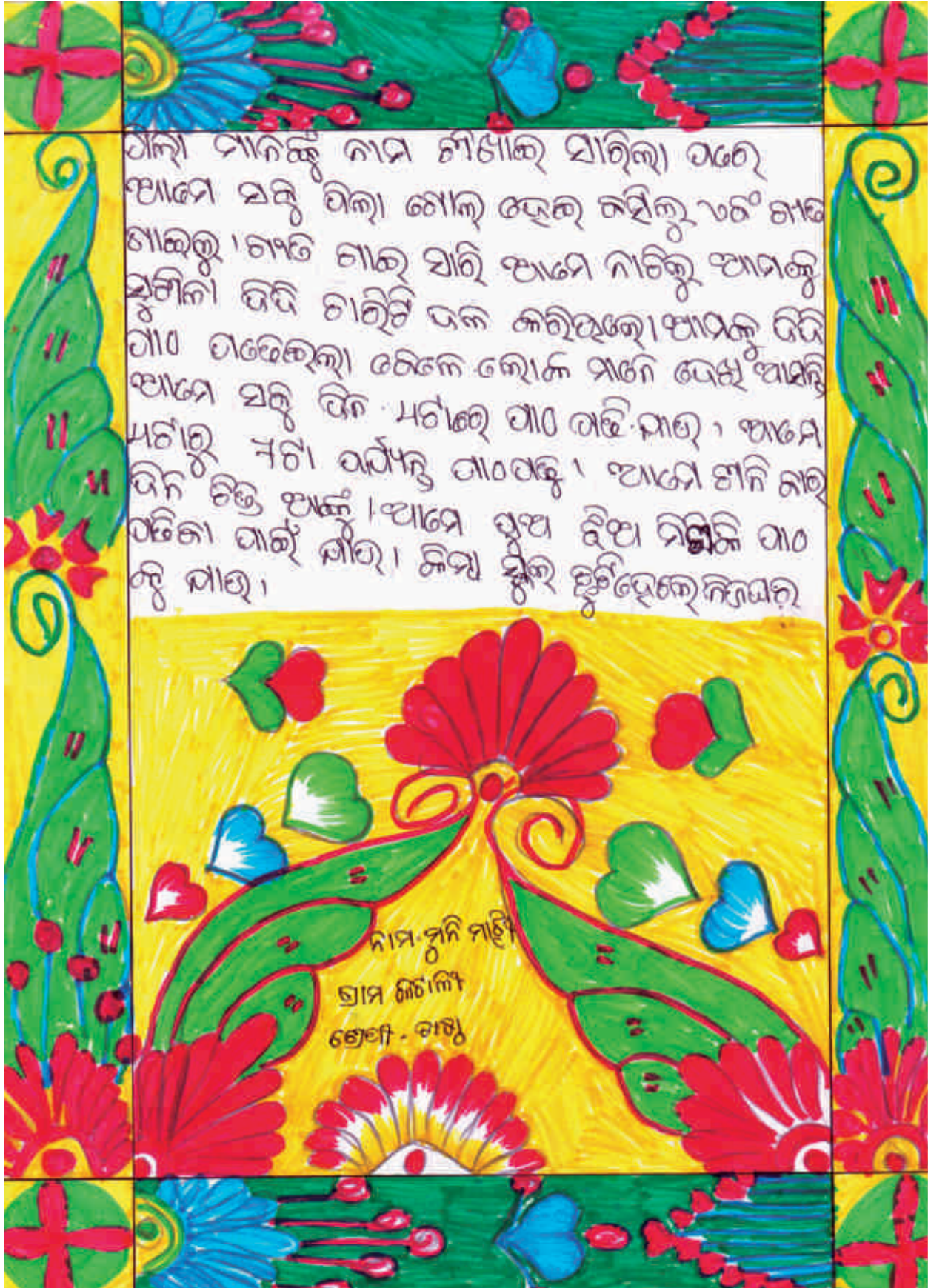
ଆମ ଶିକ୍ଷା କେନ୍ଦ୍ର କର୍ମଚାରୀ
ଆମ ଶାନ୍ତ ନାମ କର୍ମଚାରୀ, ପଞ୍ଚମ ଶ୍ରେଣୀ, କୁଳ
କାଶିପୁର, ମାର୍ଚ୍ଚ ମାସ ଲେ କଲୋନା ଭାଇଭଉଣୀ
ତାହାରିଆ । ସ୍କୁଲ ସବୁ ଚଳୁ ଥିଲା ସ୍ୱାଧୀନ, ସାହି
ଦିନି ପାଖେ ମିଶିବା କଲେ ଓ କହିଲେ ବିଜ୍ଞାନୀଙ୍କ
ପାଖେ ରାତ୍ରି ଶିକ୍ଷା କେନ୍ଦ୍ର କର୍ମଚାରୀ କଲେ
ସ୍ୱାଧୀନ ଦିନି ସାହି ମାତ୍ର ଆମ ଶାନ୍ତ ଆସି
ଆମ ଶାନ୍ତ କେନ୍ଦ୍ର ସବୁ ମିଶିବା କଲେ ଯେ ହୁଏ
ଶାନ୍ତ ବି. କୋର୍ସ ରାତ୍ରି ଶିକ୍ଷା କେନ୍ଦ୍ର କର୍ମଚାରୀ
କଲେ କଲେ କଲେ । ଏହା ଆମ ଶାନ୍ତ କେନ୍ଦ୍ର
ଶିକ୍ଷା କଲେ ସୁଖୀନା ପାଠ ପଢ଼େଇ କଲେ
କଲେ । କେଉଁ ଫୁଲ କଲେ । ଆମ ଶାନ୍ତ କେନ୍ଦ୍ର
ଶିକ୍ଷା ଦିନି ସାହି ଆମ ଶାନ୍ତ ମିଶିବା
କଲେ । ସେମିତି ଅନେକ ଶାନ୍ତ ମଧ୍ୟ ଯାଏ ମିଶିବା
କଲେ । ଆମ ଶାନ୍ତ କେନ୍ଦ୍ର ସୁଖୀନା ଦିନି କୁ
କଲେ ସେମିତି ସବୁ ଶାନ୍ତ ପାଠ ପଢ଼େଇ କଲେ ।
କେନ୍ଦ୍ର କଲେ । ଆମକୁ ସୁଖୀନା ଦିନି ମୋ ମଧ୍ୟ
1 ତାରିଖ ଠାରୁ ଆମକୁ ପ୍ରଥମେ ଶିକ୍ଷା କେନ୍ଦ୍ର ଠାରୁ
ପଢ଼ାଉଲେ । ଆମକୁ ସୁଖୀନା ଦିନି ପଢ଼ାଉଲେ
ପଢ଼ାଉଲେ । ଆମକୁ କି କି ନିଜ ନାମ ଦାଖଲ
କଲେ ପଢ଼ାଉଲେ ପାଠିନି ପଢ଼ାଉଲେ ନିଜ ନାମ
ଦାଖଲ କଲେ । ଆମକୁ ଦାଖଲ କଲେ କଲେ କଲେ
ଆମେ ଦାଖଲ କଲେ କଲେ କଲେ କଲେ

Our Learning Centre Katali

Munni Majhi, Class-V, Katali

Our village is Katali, in Maikanch Gram Panchayat of Kashipur block. In March, the corona virus lead to the lockdown of the entire country. From that day, we didn't have school. Our teachers had a meeting, and told us that we shall have a Learning Centre so that children can study. Then Kanaka Guruma told the people in the village that Susheela Didi would be our teacher. Everybody agreed. In the same way, they went to other villages and had meetings. They also selected teachers to teach in other villages. Susheela Didi began to teach us from 1st May. Susheela Didi began by asking us who could write their own name. She then taught those who didn't know to write their names. She asked us to read the language book. We read the language book.





ପାଠ୍ୟ ପାଠକୁ ନାନା ଶିଖାକୁ ସାରିଲା ପରେ
 ଆମେ ସବୁ ପିଲା ଶାଳୁ ଡେଇଁ କହିଲୁ ଯେ ଶାଳୁ
 ଶାଳୁ । ଶାଳୁ ଶାଳୁ ସାରି ଆମେ ନାଟକୁ ଆମକୁ
 ସୁଖିଲା ଭଳି ଶାଳୁ ଡଳ କରୁଥିଲୁ । ଆମକୁ ଭଳି
 ପାଠ ପଢ଼େଇଲା ଭେଦେ ଭୋଳ ମାଣେ ଯେଉଁ ଆସନ୍ତି
 ଆମେ ସବୁ ଭଳି ମଣିଷ ପାଠ ପଢ଼ି ନାହିଁ । ଆମେ
 ମନରୁ ନିଜା ପାଠକୁ ପାଠକୁ । ଆମେ ଶାଳୁ ନାହିଁ
 ଭଳି ଶିକ୍ଷା ଆମକୁ । ଆମେ ପୁଅ ବିଧି ମିଶ୍ରିକି ପାଠ
 ପଢ଼ିବା ପାଇଁ ନାହିଁ । କିମ୍ବା ସ୍ତ୍ରୀକୁ ହୁଣ୍ଡି ଦେଇ ନିଜାପାରି
 କୁ ନାହିଁ ।

ନାମ - ମୁନି ମାଣିକି
 ଭ୍ରାମ ଶାଳୁ
 ଶ୍ରେଣୀ - ବାଷୁ

Susheela Didi then made us sit in a circle and we sang songs, and danced. Susheela Didi divided us into four groups. Many people come to see us as we study in the evenings. Everyday, we go to study at 4 in the evening. We study till 7 o'clock. On Saturdays we do drawing. We all go together to study. When the school is finished, we go home.





ଲଜ୍ଜାଭାବନା ବିଷାୟରେ

ସୋର ନାମ ସମତା ନାମେ । ହେଉଣା ଅକ୍ଷିତ । ଲଜ୍ଜାଭାବନା
 ହୋଇ ଥିବାରୁ ସ୍ତ୍ରୀଙ୍କୁ କେ ସ୍ତ୍ରୀ ଏବଂ ସ୍ତ୍ରୀଙ୍କୁ ଚାହୁଁ
 ହିଁସା, ଅପ୍ୟୁ ସ୍ତ୍ରୀଙ୍କୁ ଆଠ ଅଭିଜା ଆଉଁ ମାକୁ ଆତ୍ମ
 ନାମାନ୍ତି । ଆମ ଗାଁରେ ଆମ ସ୍ତ୍ରୀଙ୍କୁ ଶୁଣୁଣା, ସାତ,
 ଦିନିକାକେ ଶାନ୍ତାଲୋକୀ କରୁଛା ଆଉଁ ଆମ ଗାଁର
 ଗୋଟିଏ ଉପାଦେୟ କଳିଲେ । ଦେଲି, ସାବୁନ ତିଆରି
 ସଦା ଦେଲେ । କିଛି ଗାଁରୁ ହିଁସା, ଅପ୍ୟୁକାକେ ସଦା
 ଶାନ୍ତା କେନ୍ଦ୍ରରେ ପାଠପଢ଼ୁଛନ୍ତି । ଲଜ୍ଜାଭାବନାରେ ଲୋକ
 ମାନେ ଅନିଚିତ୍ରା କରୁଆତ୍ମ ନାମାନ୍ତି ତ କିଛି କି
 ମାକୁଆତ୍ମ ନାମାନ୍ତି । ଲଜ୍ଜାଭାବନାରେ ସବୁ ଗାଁର
 ଲୋକ ମାନେ କେଉଁ ଗାଁ ମାକୁଆତ୍ମ ନ ଥିଲେ । କିନ୍ତୁ
 ଏବେ ଲଜ୍ଜାଭାବନା ବିଳେ ସରକାରୀ ଗୋଟିଏ ଗାଁର
 ଲୋକ ମାନେ ମାନାନ୍ତି ଆଉତାଙ୍କି ଅଲୋଚନା ନିଜ
 ଆତ୍ମକୁ ଚେତା ଆସନ୍ତି । ମାର୍ଚ୍ଚ ମାର୍ଚ୍ଚ ୧୭ରେ ଆମ ଲୋକ
 କଲେକା ତାହାହର ହୁଅନ୍ତା । ଏହି ଲଜ୍ଜାଭାବନା ଗାଁର
 ସ୍ତ୍ରୀ ଗାଁରେ ଚାହୁଁକାଠ ପାଣିବାନ୍ଧୁ ମାଡ଼ୁଥିଲି । ଆମ
 ମାତୃମ୍ୟା, କାଠ, ଗୋଡ଼ାକ, କୁମ୍ଭର ଆଣି ଶାନ୍ତି



①

LOCKDOWN

Mamata Naik, Class-V, Vill: Kutrujhiri



I am Mamata Naik, Class V. Because of the Lockdown myself and many of our friends both boys and girls are just unable to attend the school. The Agragamee School Guruma and Sir (Joint-Director, Vidhyaji and Director, Achyut Das) guided a Sister of our village to start a Night School Learning Centre in our village. They also distributed oil, soap and mask. Some other children from our village also attend the Learning Centre. The farmers are unable to grow

and buy vegetables. During the lockdown period our villagers were unable to go to any other village. But, as the lockdown was lifted the people are able to visit their relatives and are able to return home after staying there for some days. The Corona Virus arrived on 19th March 2020 in our country. During the lockdown period I used to collect firewood being in the village. Being at home at this time I was managing different household activities like processing of paddy, ragi, cooking, fetching drinking water from the tube well.

ଏକାନ୍ତ ସ୍ଥଳରେ ଉପରେ ଜାମ୍ବୁ କରୁ ଥିଲି । ତେଣୁ
ଲକ୍ଷ୍ମଣାଦେବୀ କିଛି କି ଭଲ ଭାଗିଲା ନାହିଁ ।
ଲକ୍ଷ୍ମଣାଦେବୀ ସବୁ କେତାକଣ୍ଠୀ ସମ୍ପଦ ଦାକ୍ଷିଣ୍ୟ ଶାଳା ।
ସମସ୍ତଙ୍କ ସମତେ ବସ୍ତୁତ ଦୁଃଖ ହେଲା । ହିଁସ୍ତୁସ୍ତୁସ୍ତୁ
ସାଗେ ସଦା ଲକ୍ଷ୍ମଣାଦେବୀ ଗୋଷ୍ଠୀ ସ୍ଵାମୀ, କଲେଜ୍,
ଅପିସ୍ତ, ସମାଜିକାକଳ୍ପକୁ ଓଠ ଅଫିକା ଓଠାକ୍ ଗାଠପାଠ
ନ ଥିଲେ । କିନ୍ତୁ ଏକେ ଲକ୍ଷ୍ମଣାଦେବୀ ଶିଳେ ସତ୍ତ୍ଵକୁ
କର ଭାବନା, କରନାମ ସାଗେ କଲେଜ୍ ଓଠ ଅଫିକା
ଓଠାକ୍ ଗାଠକଳ୍ପ । ସ୍ଵୀ ଏକେ ଓଠାକ୍ ଗାଠ ୫ଜଣ
ହିଁସ୍ତୁ ସ୍ଵାମୀକୁ ଡ୍ରୋନିକ୍ ନବାଠାକ୍ ପାସିକ୍ । ଅନ୍ୟ
ଗାଠ ଭିକ୍ଷାସାଗେ ସଦା ସ୍ଵାମୀକୁ ପାସିକଳ୍ପ । ଗୋଟେ
ଡ୍ରୋନିକ୍ ନବାଠାକ୍ ବସ୍ତୁତ ଭଲ ଭାଷୁକ୍ । ଅନ୍ୟ ଗାଠେ
ଲକ୍ଷ୍ମଣାଦେବୀ ଦିନ ସମାଦରେ ଦେଖୁକ୍ କି ଗୋ ସତ୍ତ୍ଵ
ଗାଠେ କେତେକ ସାଗେ ନିଜନିଜ ଉପେ ଦମ୍ପା ଜଳାଦ୍
କଳ୍ପ । ସେଥିଠାକ୍ ଅନ୍ୟ ଗାଠେ ସଦା ନିଜନିଜ
ଘାଟେ ଦମ୍ପା ଜଳାଦ୍ ଥିକ୍ । ଲକ୍ଷ୍ମଣାଦେବୀ ଗୋଷ୍ଠୀକଳ୍ପ
କେତେକ ସାଗେ ଗାଠଦାସ୍, ଅନିଅଠିକା କଲେକ୍ ଅଠିକେ
ନାହିଁ । ସବୁ ଗାଠେ ସାମ୍ୟାସାଗେ ନିଜ ଭାଗଦାକ୍ଷିତ୍ଵ

I just didn't find anything interesting during the lockdown period. It destroyed the dreams of all the people. Everybody was very sad. The boys and girls also couldn't go to schools, colleges for their study and to office for their other requirements. But, as the lockdown was lifted the senior friends are able to attend their colleges. I myself and four of my friends have come to the Agragamee School to attend the Training Programme. Children from other villages have also come to the Agragamee School. I feel very glad to participate in the training. We found in the news that people in all villages had been lighting candle in their home respectively on the lockdown day to ward off Corona virus. Some people just couldn't grow any vegetables and other crops due to lockdown. All the mothers from our village

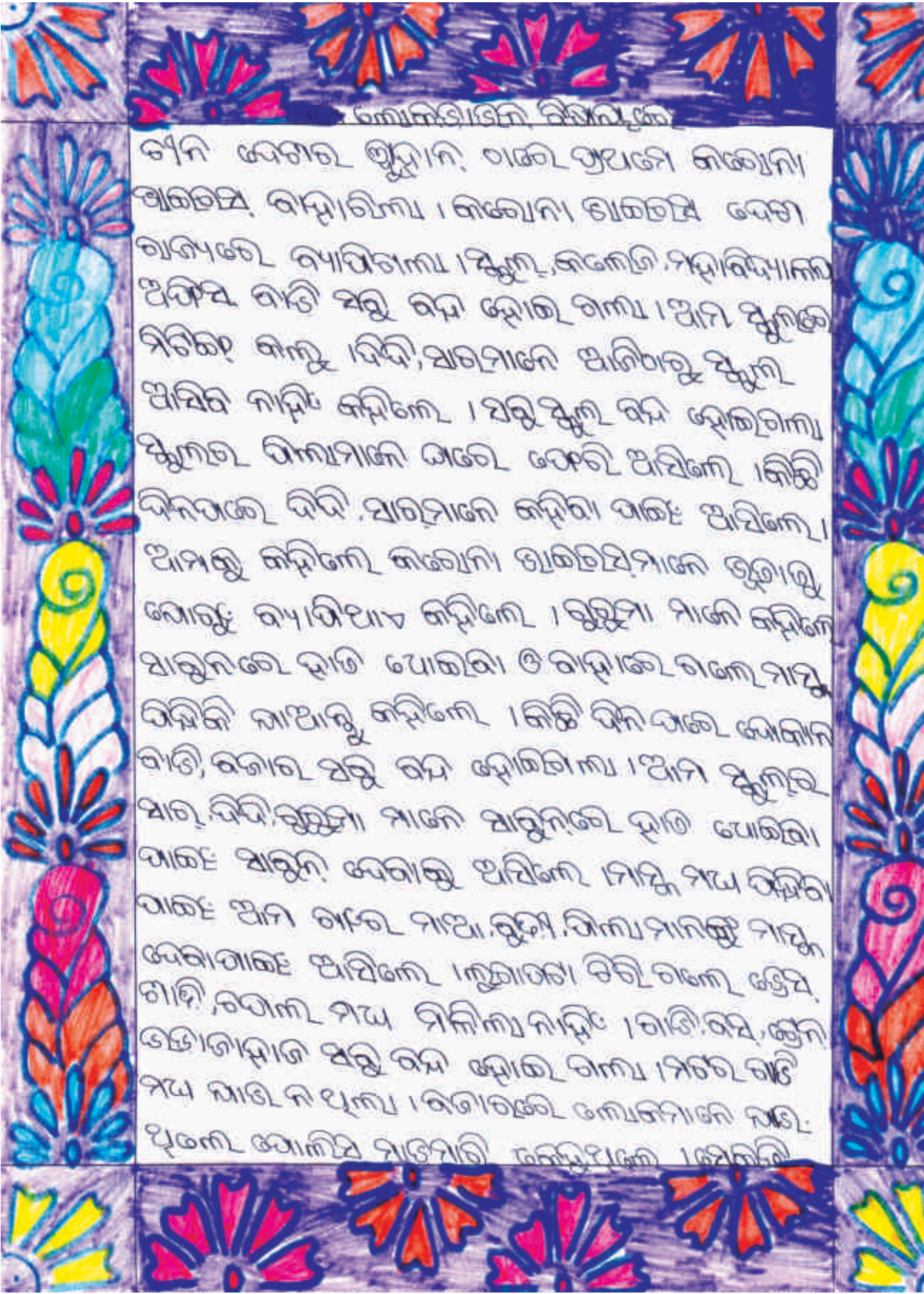


ଭ୍ରାତୃଦିକ୍ଷୁ ଗୋଟିଏ ଟଙ୍କା କେନ୍ଦ୍ରୀୟ ଦେଲେ। ସ୍ଵାମୀ
 ସାଧ୍ୟା ବି ତାଙ୍କୁ ଭଜାଜାଣ୍ଡୁ ବି ଭ୍ରାତୃଦିକ୍ଷୁ ଗୋଟିଏ
 ଟଙ୍କା ତାଙ୍କୁ ଗାଁକୁ ଚାଲି କି ଦେଲେ। କରକଡ଼ାକରି
 ଗୋଟୁଁ ସ୍ଵାମୀ ସ୍ଵରୂପେ ବାରିକ ବିକରଣୀ ଖୋଇ
 ପାରିଲା ନାହିଁ। ଏସବୁ ଚାଲି ସାଙ୍ଗୁ ସହ ପିଲିବା ଚାଲି
 ସମସ୍ତଙ୍କୁ ସାବଧାନ କଲେ। ହୁଡ଼ା ବି ହୁଡ଼ା ଝୁଲି ଝୁଲି
 ପକ୍ଷୀ ୨୦୦୦ ଟଙ୍କା ଚାରିମାସ ଚାଲି ଦିଆଲାହୁଡ଼ା।
 ଗାଁ ସାନଝାଡ଼େ ତିନି ସାଷର ଚାଉଳ ବି ଗ୍ୟାସ୍ ସାଗଗାଡ଼
 ଦିଆ ଲାଗୁଛି। କଲେନା ଭାଉରୁଷ ଚପନ ଦେଖାଉ
 ବାହାରିଛି। ସୋତେ ଏସବୁ ଚାଲି କରକଡ଼ାକରି ସମସ୍ତ
 କିଛି କି ଭଲ କରାଣୁ ନାହିଁ।

ନାମ = ସମତା ନାଟକ
 ଚିତ୍ରଣ = ପଞ୍ଜିମ
 ସ୍ଵରୂପ = ଅଗ୍ରଗାମୀ କାଳିପୁର
 ସ୍ଥାନ = ଖୁର୍ଦ୍ଧାକିରୀ

gave a one Rupee to each of their niece respectively. Our mother also gave one Rupee coin to each of her nieces. We couldn't celebrate Annual Function in our Agragamee School because of the lockdown. We were also asked to take precaution by wearing masks. Old men and women were also given four months of Old-Age Pension with a total of of Rs.2000/- each. Three months of the PDS rice and Cooking Gas was distributed free of cost in the villages. The Corona Virus has spread from China. I don't find anything interesting because of these restrictions imposed on us for the lockdown.





ଲୋକଗୀତର ବିଷୟବସ୍ତୁ

ଗୀତ ଲୋକର ହୃଦୟର, ତାଙ୍କର ପ୍ରଥମେ ଲିଖ୍ୟାଣା
ଗୀତର ସି. ବାହାରିଲା । ଲିଖ୍ୟାଣା ଗୀତର ସି ଦେଖା
ଗୀତର ବ୍ୟାପିଗଲା । ସ୍ତ୍ରୀ, କଲେଜି, ମହାବିଦ୍ୟାଳୟ
ପ୍ରଭୃତି ବାଣୀ ସବୁ ବନ୍ଦ ହୋଇ ଗଲା । ଥାନା ସ୍ତ୍ରୀଙ୍କୁ
ମିଳିବ ବାନ୍ଧୁ ଦିନି, ସାତମାଣେ ପାଣିପାତୁ ସ୍ତ୍ରୀ
ପାସିବ ନାହିଁ କହିଲେ । ସବୁ ସ୍ତ୍ରୀ ବନ୍ଦ ହୋଇଗଲା
ସ୍ତ୍ରୀର ଚିନ୍ତାମାନେ ଉପେ ପାସିଲେ । କିଛି
ଦିନପରେ ଦିନି, ସାତମାଣେ କହିବା ପାଇଁ ପାସିଲେ ।
ଥାନକୁ କହିଲେ ଲିଖ୍ୟାଣା ଗୀତର ସମାଜେ ଉତ୍ତୋଳୁ
ଲୋକେ ବ୍ୟାପିପାଚ କହିଲେ । ବୁଝିମା ମାନେ କହିଲେ
ସାବୁନରେ ହାତ ଧୋଇବା ଓ ବାହାରେ ଗଲେ ମାୟୁ
ଦିନିକି ନାଥାକୁ କହିଲେ । କିଛି ଦିନ ପରେ ଲୋକାଣି
ବାଣୀ, ବଜାର ସବୁ ବନ୍ଦ ହୋଇଗଲା । ଥାନା ସ୍ତ୍ରୀର
ସାତ, ଦିନି, ବୁଝିମା ମାନେ ସାବୁନରେ ହାତ ଧୋଇବା
ପାଇଁ ସାବୁନି ଲୋକକୁ ପାସିଲେ । ମାୟୁ ମଧ୍ୟ ଦିନିକି
ପାଇଁ ଥାନ ଗୀତ ମାୟା, ବୁଝି, ଚିନ୍ତାମାନଙ୍କୁ ମାୟୁ
ଲୋକପାଇଁ ପାସିଲେ । ଲୁହାଚଟା ଚିଟି ଗଲେ ଶ୍ରେୟ,
ଗାନ୍ଧି, ବଦାଲ ମଧ୍ୟ ମିଳିଲା ନାହିଁ । ଚାଣି, ବସ, ଲୁଗା
ଢେଉଜାହାଜ ସବୁ ବନ୍ଦ ହୋଇ ଗଲା । ମିଟର ଚାଣି
ମଧ୍ୟ ଗାତ ନ ଥିଲା । ବଜାରରେ ଲୋକମାନେ ଗାତ
ଥିଲେ ଲୋକସି ମାତ୍ରାଣି ଲୋକମାନେ । ଲୋକସି

ABOUT LOCKDOWN

Jamuna Majhi, Class-V, Village: Katali

The Corona Virus first came from Wuhan in China. From there, the Virus spread to other countries and States. All the offices, Schools, Colleges and Universities were closed. We conducted a meeting in the school. The School teacher told us that we should not come to school from that day onwards. All schools closed down. The School Children returned home. We were told that Corona Virus is an infectious virus, which means it can spread from one person to



another. Our Guruma (Headmistress) guided us to wash our hands in soap and to wear masks while going out of our homes. They also distributed masks to women, children and old persons in our village. When our dress, footwear, Sari etc. got old and torn we couldn't get any of those items to purchase. Buses, trains and airplanes all were stopped. There was no vehicle travelling on the road. The people didn't go to weekly market and if anyone went there then the police would beat them for violating lockdown rules. That's why

ଚାନ୍ଦେ ଉଡ଼ାଉଣେ ନିବା ଚାନ୍ଦେ ଡେଇଁ ପୁଣେ । କୁହାଉଟା
 ଚିତ୍ତିଗଣେ ନୟ ମିଳୁ ନ ପୁଣ୍ୟ । ସ୍ଵପ୍ନର ଦିବ୍ୟମାନଙ୍କୁ
 କଲେନା ଡାକଇସି ଘୋରୁଁ ଚାଉଳ, ଚାଉଳସା, ମିଳୁପୁଣ୍ୟ
 ଦାସୀରହୁଣେ ଚାଉଳ, ଚାଳି, ରାନ୍ଧା, ଦିପାଗାନ୍ଧ ।
 କଲେନା ଡାକଇସି ଘୋରୁଁ ଡେଇଁଛାନ୍ଦା, ପାନ୍ଦା, ରଡ଼ି
 ଅଞ୍ଚିସ ବନ୍ଦ ଘୋର ନ ପୁଣ୍ୟ । ଡାକୁଛାନ୍ଦା ଘୋର-
 ମାନଙ୍କୁ ଚିକିତ୍ସା କଲିବାଚାନ୍ଦେ ବନ୍ଦ ଘୋର ନ ପାଏ ।
 ଘୋରସିମାନେ ଘୋରମାନେ ଘୁଞ୍ଚି କି ଚାଲେଇଠିକେ
 ଘୋର ଦିନ ଚାଡ଼ି ଘୁଞ୍ଚୁପୁଣେ । ସରକାର ଡେଇଁବୁ
 ଘୁଞ୍ଚି । ଘୁଞ୍ଚିମାନଙ୍କୁ ଡେଇଁ ବନ୍ଦସା ଦିଅନ୍ତି । କଲେନା
 ଡାକଇସି, ଘୋରୁଁ ଡାକମାନେ ଘାଟେ ଘେନି ଚାଉଳମାନେ
 ନଞ୍ଚିଲେ ଚଢ଼ିପୁଣେ । ନିଜ ବାଢ଼େ ପାସିବା ଚାନ୍ଦେ
 ଅସୁଖିପାରେ ଘଡ଼ିଗଣେ । କଲେଠିକେ ଚେତା ଘୋର ଦିନ
 ଦାସୀରହୁଣେ ଘୁଞ୍ଚୁଲେ ଚଢ଼ିପୁଣେ । ନିଜ ବାଢ଼େ ବାଳି
 ବାଳି ପାସିଲେ । କଲେନା ଡାକଇସି, ଘୋରୁଁ କାମା-
 ନ୍ୟରେ କାମ କଲିବା ଘୋରମାନଙ୍କର ନୟ ବନ୍ଦ
 ଘୋରଗାନ୍ଧ । କାମ କଲି ଚଳିବା ଘୋର କାମ କଲି
 ଚାଲିଲେ ନାହିଁ । ପ୍ରଧାନମନ୍ତ୍ରୀ ବାଢ଼ ବାଢ଼େ ଘୋରମାନ-
 ନଙ୍କୁ ମାତାଗାରେ ବ୍ୟାସି ଚାଲିଲେ ନାହିଁ ଚାଲି
 ସିନାରେ କଲେନା ଚୁଡ଼ାଉଣୁ ଚୁଡ଼ାଉଣୁ ଚାଉଳାଚାନ୍ଦେ

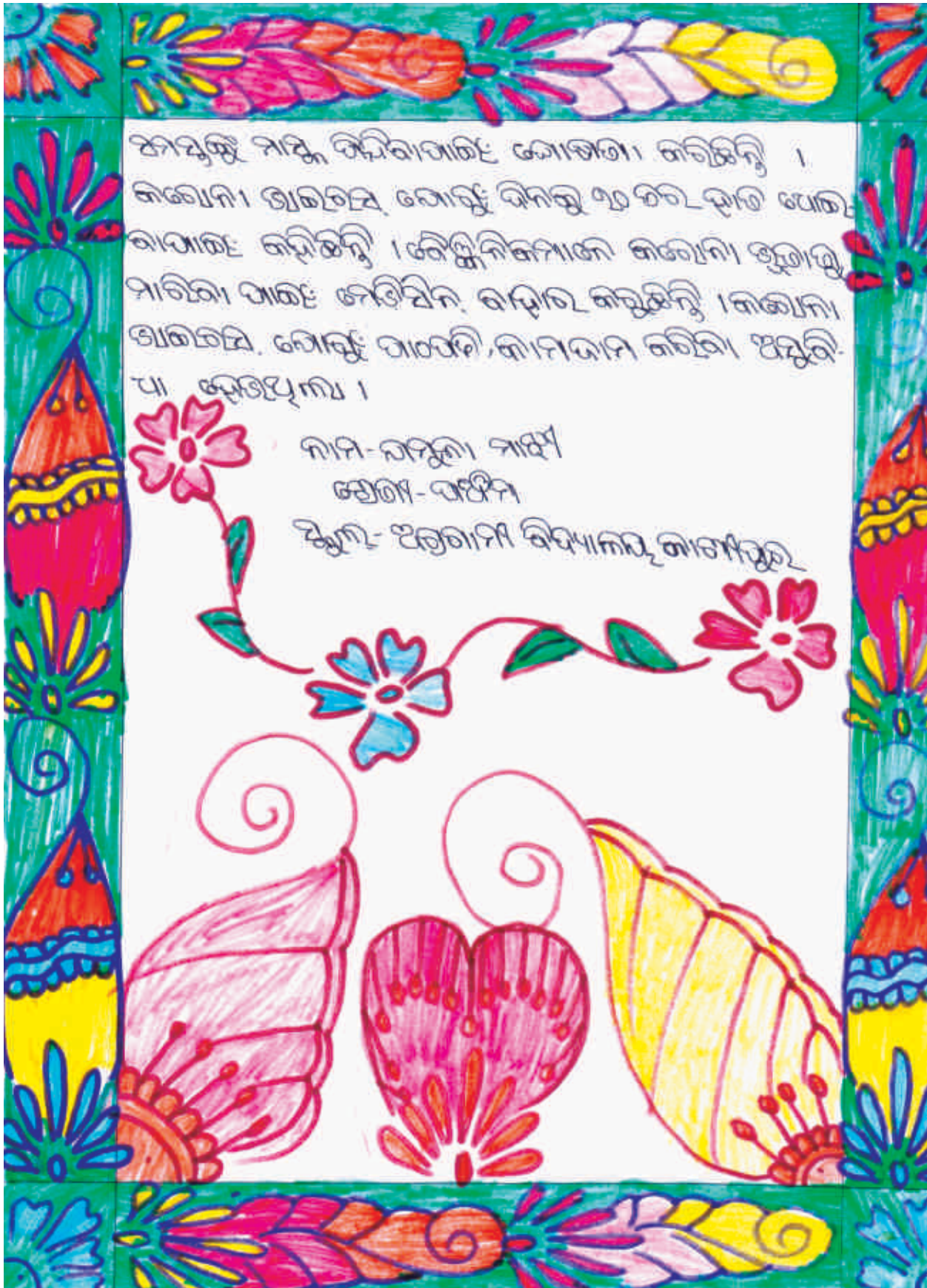
the people were afraid to go to the market. If any clothes got old and torn off new clothes weren't available in the market. The School Children were distributed rice and money allowance due to Corona Virus during the Lockdown. Electric Bulb, PDS rice and Dal were distributed at the Gram Panchayat Office. The hospital, Police Station, head-quarter offices weren't closed due to Corona Virus. The hospital is not closed for extending treatment to treat the people. There was day and night police patrolling to



keep watch on any people travelling on the road. The Govt. distributed the Old-Age Pension to the old persons of the village. The migrant workers from villages working outside Odisha were detained in the Containment Zone. They faced many difficulties in returning to their villages. After returning



to their home they were kept in Gram Panchayat Containment Zone. After that they returned walking to their village. The Companies where the migrant workers worked were also closed. The workers found it very difficult to sustain their families. The Prime Minister started the distribution of LPG (Liquid Petroleum Gas) connection and Gas Cylinder free of cost to the eligible beneficiaries. In order to protect us from Corona Virus



ଅନନ୍ତରାଜ୍ୟ ନାମ୍ନି ବିମିତାପାତଃ ଲୋଚନା । ଗଚିତ୍ସିନ୍ତି ।
 କର୍ତ୍ତାମା । ଗ୍ରାହକସି, ଲୋଚ୍ଚୁଃ ବିନନ୍ତୁ ଶୁଭ ଚିତ୍ତ ହାତ ଘୋଚ୍ଚ
 ବାପାତଃ କହିତ୍ସିନ୍ତି । କୈଳାଶନିକମାଜା କର୍ତ୍ତାମା ଶୁଭାଦ୍ଵା
 ମାଚିତା ପାତଃ ଜେତ୍ସିବିନ, ବାହାଚ କଚୁତ୍ସିନ୍ତି । କର୍ତ୍ତାମା
 ଗ୍ରାହକସି, ଲୋଚ୍ଚୁଃ ପାପଦି, କାମଦାନ କଚିତା ଅମ୍ଭୁବି-
 ପା ଘୋଚ୍ଚୁତ୍ୟ ।

ନାମ-ରାମୁଳା ନାମ୍ନି
 ଘୋଚ୍ଚ-ଅମ୍ଭୁବି
 ଶୁଭ-ଅଗ୍ରାମୀ ବିଦ୍ୟାଳୟ ଜାତୀୟ

he has publicly announced everyone to wear mask. He has also told everybody to wash hand at least 20 times a day. the Scientists are carrying out research to control the Corona Virus. We faced lot of difficulties to work for our livelihood and for our school study.



ଆମ ଗାଁ ଗିରୀଗୁଡ଼େ

ମୋର ନାମ ଅସ୍ମିତା କୌଶିକା ଗ୍ରାମ ଗୁଡ଼ାଠା । । ଆମ ଗାଁରେ
ଦୁଇଟି ଗିରୀଙ୍କୁ ଅଛି । ସେହି ଗିରୀଙ୍କର ଚାଉଳକୁ ଲେଉଟି ଚୋର
କରନ୍ତି । ଆମ ଗାଁରେ ଡିକୋଟି ସାହି ଅଛି । ଆମ ଗାଁର
ଲୋକ ମାଲେ ଗର ଜାଗ କରନ୍ତି । ଆମ ଗାଁର, ଜାକ୍ୱରା
ଗର, ଡୋମାଟ ଗର, ଧାନ ଗର, ମାଣ୍ଡିଆ ଗର, କରନ୍ତି ।
ଆମ ଗାଁର ଲୋକ ମାଲେ ସକାଳୁ ସକାଳୁ ଚାଉଳ
ମାଧ୍ୟାହ୍ନ, ମୋଷ୍ଟା ଛୁଳି ଲେଉଟି କରନ୍ତେ ଚୋରକାଳୁ
ମାଧ୍ୟାହ୍ନ । ଆମ ଗାଁରେ ଦୁଇଟି ସ୍କୁଲ ଅଛି । ଗୋଟିଏ
ସରକାରୀ ସ୍କୁଲ ଆଉ ଗୋଟିଏ ଅଧ୍ୟାପିକା ଦ୍ୱାରା ଲେଉଟି ଅଛି ।
ସରକାରୀ ସ୍କୁଲରେ ଚିକା ମାଲେ ଚାଉଳକୁ ମାଧ୍ୟାହ୍ନ । ଆମ
ଗାଁର ଲୋକ ମାଲେ ଚାଉଳକୁ କାଠ ଆଉଁଶକୁ ମାଧ୍ୟାହ୍ନ
ଛୋଟ ଛୋଟ ଚିକା ମାଲେ ଚାଉଳକୁ କାଠ ଆଉଁଶକୁ
ମାଧ୍ୟାହ୍ନ ସେହି ଚାଉଳର ନାମ ହେଉଛି ଚାଉଳ ମାଲି ।
ଚାଉଳମାଲିରେ ଆମ ଗାଁର ଲୋକ ମାଲେ କାଠ ଆଉଁଶକୁ
ମାଧ୍ୟାହ୍ନ । ଆମ ଗାଁରେ ଗୋଟିଏ ଚାଉଳ ଅଛି । ସେହି
ଚାଉଳରେ ଆମ ଗାଁର ଲୋକ ମାଲେ ଚାଉଳ ମାଲି
ହେଲେ ଚାଉଳ ଆଉଁଶକୁ ମାଧ୍ୟାହ୍ନ । ଆମ ଗାଁରେ
ଗୋଟିଏ ଆମ୍ବ ଜଗିଣ ଅଛି । ସେହି ଗିରୀରେ କନକୀ
ଗଛ, ଆମ୍ବ ଗଛ, କିଟୁ ଗଛ, କମଳା ଗଛ, ଫୁଲ ଗଛ,
ଅଛି,

ABOUT OUR VILLAGE

Anjana Jhodia, Class-V, Village: Ratapada

My name is Anjana Jhodia. My village is Ratapada. My village has two handpumps. All the people use the water of these two handpumps for their cooking. Our village has 3 hamlets. People of our village are engaged in agricultural activities. They cultivate paddy, ragi, potatoes, brinjal, tomatoes and other vegetables. The people of our village wake-up early in the morning and take cows, buffaloes, and goats to forest for grazing. There are two schools in our village. One is Anganwadi and the other is Govt. Primary School. Children go to the Govt. Primary School to study. People of our village go to the hillock to collect dry timber. Children also go to the hillock to collect fuel wood for cooking. The name of that hillock is 'Suaja Pani'. There is a forest near to our village. In the time of festivals people go to this forest to get green leaves. Our village has an orchard. There are fruit bearing trees like mango, litchi, orange, banana and also many flowering trees, plants and bushes in this orchard.

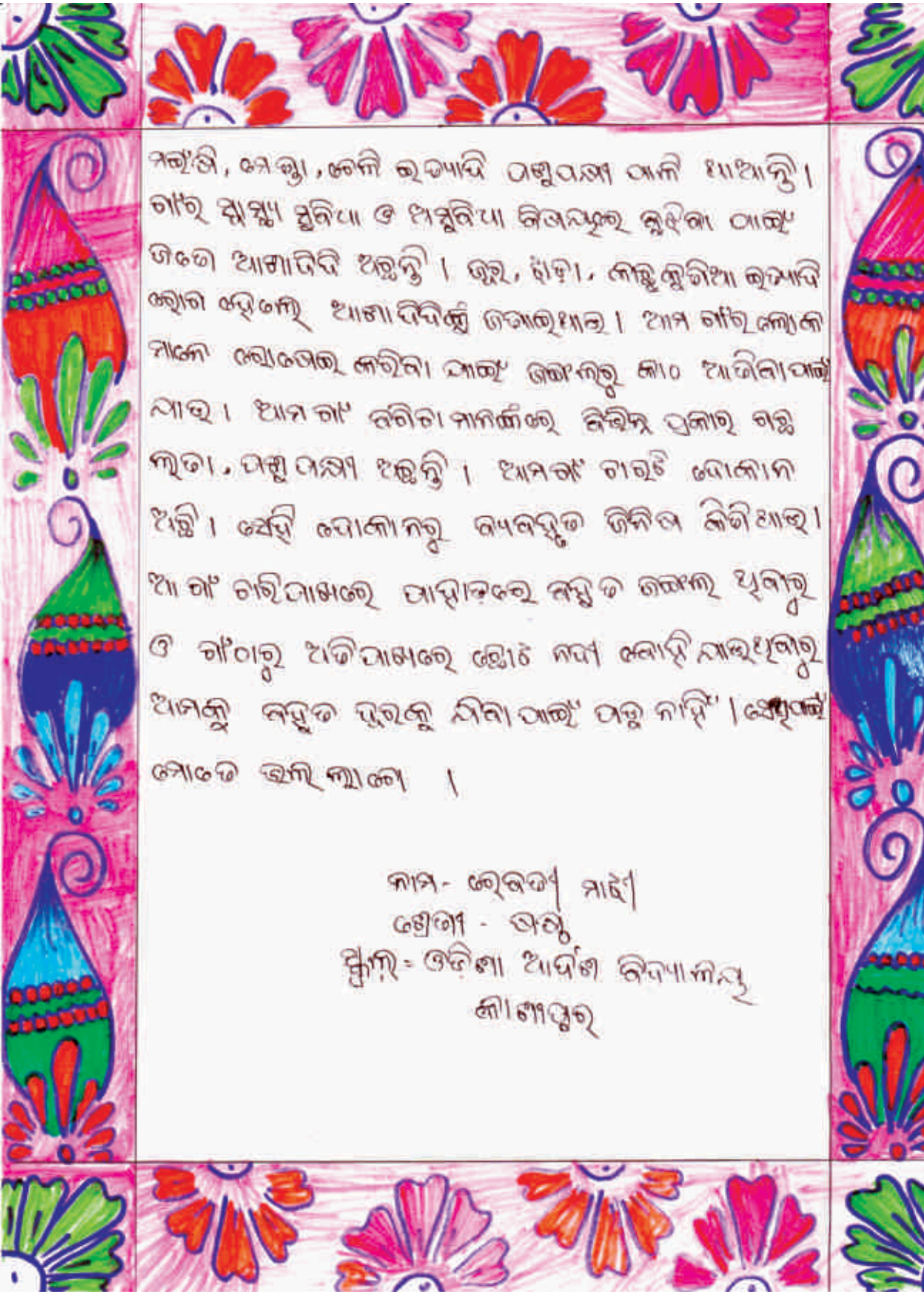


ABOUT OUR VILLAGE: KUTRUJHIRI

Rebati Majhi, Class-VI, Village: Kutrujhiri

In our village there are sixty households. About five hundred people live in our village. For their livelihood they are engaged in agriculture activities, masonry and daily-wage labour. There are two streets in our village- MajhiSahi and HarijanSahi. There are three tube-wells in our village. All the people fetch water from the tube-wells. The boys and the girls of our village go to study in the Govt. school. But half of them do not go to school. In our village many festivals like Chaita Parava, Mandia Rani, Mali Chega, GaiParava, Jhankara Puja, Patrabadha Puja are observed and celebrated. In the festivals, various Gods are worshipped, in the hope that people in the village would live happily and not suffer from ill-health. People get their drinking water from 9 wells in the village. In the middle of the village there is a flowering hibiscus bush and the temple of Patrabadha. At the end of the village there is the temple of Shiva. The villagers go there to worship. There is an Anganwadi Centre. Small children get dresses and shoes, and also eggs and suji to eat. Children of four years age go there. Near to our village there is a small river. People of our village take bath and wash their cloths in the river. We have many animals like





ମଙ୍ଗଳା, କେନ୍ଦ୍ରା, ଜଳୀ ରତ୍ନାଦି ପଞ୍ଚମଣି ଓ ମାଧ୍ୟମଣି ।
 ଚାନ୍ଦ୍ର ସ୍ୱାସ୍ଥ୍ୟା ସୁବିଧା ଓ ପାମୁରୀୟା ନିରାୟତ୍ତ ବୁଦ୍ଧିରା ଯାହା
 ଜିତେ ଆଶାଦିଦି ଅଛନ୍ତି । ଉତ୍ତ, ଚାନ୍ଦ୍ରା, କେନ୍ଦ୍ରାଦିଆ ରତ୍ନାଦି
 କ୍ଷୋଭା କ୍ଷେତ୍ରୀ ଆଶାଦିଦିକ୍ଷି ଜଗତ୍ତଥାତ୍ । ଆମ ଚାନ୍ଦ୍ରକ୍ଷୋଭା
 ନାଲେ କ୍ଷୋଭେତ୍ତ କେତେବା ଯାହା ଜ୍ୟୋତିଷ୍ଟୁ କାଠ ଆଦିବାୟା
 ଯାତ୍ । ଆମ ଚାନ୍ଦ୍ର ଚରିତା ନାମକ୍ଷେତ୍ତ ବିଭିନ୍ନ ପ୍ରକାର ବସ୍ତୁ
 ଲୁହା, ପଞ୍ଚମଣି ଅଛନ୍ତି । ଆମ ଚାନ୍ଦ୍ର ଯୋକାମ
 ଅଛି । କ୍ଷେତ୍ତ ଯୋକାମତ୍ତ ବ୍ୟବସ୍ଥୁତ ଜିନିଷ କିଛିଥାତ୍ ।
 ଆ ଚାନ୍ଦ୍ର ଚାନ୍ଦ୍ରାୟାତ୍ତ ପାହାନ୍ଦେତ୍ତ ବସ୍ତୁତ ଜ୍ୟୋତ୍ତ ଥିବାତ୍ତ
 ଓ ଚାନ୍ଦ୍ରାତ୍ତ ଆଦିଆୟାତ୍ତ କ୍ଷୋଭ ନଦୀ କ୍ଷୋଭି ଯାହାଥୁରାତ୍ତ
 ଆମକୁ ବସ୍ତୁତ ଯୁକ୍ତକୁ ଯିବା ଯାହା ପତ୍ତ ନାହିଁ । କ୍ଷେତ୍ତ
 କୋତେତ୍ତ କ୍ଷୋଭାୟାତ୍ତ ।

ନାମ - କେନ୍ଦ୍ରା ନାହିଁ
 କ୍ଷେତ୍ରୀ - ଉତ୍ତ
 କ୍ଷୋଭା - ଉତ୍ତ
 କ୍ଷୋଭା - ଉତ୍ତ ଆଦିଆୟାତ୍ତ ବିଦ୍ୟାୟାତ୍ତ
 କାଶ୍ୟାୟାତ୍ତ

cows, buffalos, goats, hens and other animals and birds are raised. Asha Didi looks after the health matters of the villagers. We go to her whenever we suffer from fever, loose-motion, scabies and other such ailments. We go to forest to collect dry twigs and branches of trees for cooking. Around our village there are many big trees and creepers and many kinds of birds and small animals live there. There are four small shops in our village. We buy daily consumable things from those shops. The hillocks near our village are covered with forest and there is a river very near to our village. So we need not to go any big distance to fetch water or collect fuel wood. All this about our village makes me really happy.



ଆମ ଗାଁ ଗଜ୍ଜ କିସମତ୍ତେ

ଫଳାଉ ନାନ ନାନା ଝୋଟିଆ । ଗ୍ରାମ ଉତ୍ତାପନ
 କ୍ଷୁଦ୍ର କାଶ୍ୟାପୁର । ସ୍କୁଲ ପଢ଼ାଗାମୀ କୀର୍ତ୍ତ୍ୟାକର ।
 ଗୃହ ଉପାଦେବା ଉପାଦେଇ ଘର ଘର ଲିଜାପୁର
 କରନ୍ତି । ଲୁଗାପଟା ନିଧି ସଂଗ୍ରାହ କରନ୍ତି । ଆଉ
 ସିକାକ୍ଷୁ ଘର ଗାଧୋଇ ଯାଆନ୍ତି । ଆସିକି
 ଚୋରୋଇ କରନ୍ତି । ଚୋରୋଇ କରୁ ପ୍ରତ୍ୟକ୍ତ
 ଘରେ ଅଳଣି ଭାଜି କୁଟନ୍ତି । ନାଡ଼ିଆପାତା
 ଚୋରୋଇ ଦମାରେ କରୁ ଉତ୍ସାହେ ଉତ୍ସାହା
 ଆନ୍ତି । ଆଉ ସମସ୍ତଙ୍କୁ ଘାଡ଼େ ଘାଡ଼େ ଭାଜ
 ଶାଗ, ଅଳଣି ଚିରା ଦେଇ ଦିଅନ୍ତି । ଆଉ
 ଝିଆ ଝିଆ ଲୁଗା ଚିରା ନାହିଁକାକୁ ଯାଆନ୍ତି
 ଆମେ ନାନେ ନିଧି ନାହିଁ ବାକୁ ଯାହା ଆମେ
 ଗାଁର ପାକାଣି ପାକାଣି ଡେଇଁଲେ ଆଇଁଆଆ
 ଣ୍ତି । ଡେଇଁଲେ ଗାଁର ଲୁଗାକୁ ବାଜାବଜାକୁ
 ନିଉରି ଚୁକ୍କି ଗାଁର ପାକାଣି ପାକାଣି ନାଚ
 ଣ୍ତି । ସମସ୍ତେ ଗାଁର ପାକାଣି ପାକାଣି ନିଶି
 କୁଳୁଣା, କାକୁଡ଼ି, ଫାନ୍ଦା, ଛତାପତ୍ର ଚୋରୋକ
 ଶିବାକୁ ଯାଆନ୍ତି । ଆଜିକି ନିଶାଗ ମୁକ୍ତ
 ଚୋରୋକଣ୍ଡି । ଆଉ ଆପା ସିଜାକୁ ଗାଁର ସମ
 ସ୍ତୁକ୍ତ ବାଣ୍ଟି ଦିଅନ୍ତି । ହାତୀସାହା ନାଚନ୍ତି ।
 ସିକାଳ ଡେଇଁଲେ ଗାଁର ବଡ଼ ବଡ଼ କୋଳା ନୋପୁ
 ଟୁକି ଦେଖନ୍ତି ଚୁକ୍କିକରେ ଆଜ୍ଞା ସେ ନି ନାହିଁ

ABOUT THE FESTIVALS OBSERVED IN OUR VILLAGE

Mamata Jhodia, Class-V, Village: Ratapada

My name is Mamata Jhodia. Village Ratapada. Block Kashipur. School Agragamee Mukta Gyana Kutira. Before the Pusha Parva is observed we clean and wash our house. We also wash our cloths. Early in the morning everyone goes to take bath. After that



they begin cooking. When cooking is completed they roast Alasi and pound it to make flour. Than they prepare pan-cakes out of ragi flour and take them to place at the meeting points of paths and roads. All the house-holds distribute cooked rice, curries of leafy-vegetables and Alasi pan-cakes among themselves. Than they put on new cloths and go for dancing. We the children also go for dancing. The young men of our village bring sound-systems on rent. With the music blaring from the sound-systems and also playing Mahuri (a wind instrument) and drums all the young women and men of the village dance. In the evening all the young men and women get scattered and venture to steal vegetables from the back-yards. They place the stolen vegetables at Nishan Munda. Than the vegetables are boiled in water on the community fire and the boiled vegetables are distributed among the house-holds. The young women and men continue to dance the whole night long. In the morning the elders of the village go to every family collecting 'putkies' (contributions) of fish, dry-fish and vegetables from each family. If a family gives

ଏହାକୁ ଦିଅନ୍ତି । ଅପାଦେ ଚଳି ଗଲେ ପ୍ରଭୃତି
 ନାଚନ୍ତି ନାଚିକି ପ୍ରମାଣୁଙ୍କ ଘରୁ ଲୁହ ।
 ନାଚନ୍ତି । ଦାଢ଼ରେ ବନ୍ଦ ହୁଏ । ଆଖି ଆଖି
 ନାହିଁ, ସେମି ଭୋଗେଇ କରୁ ଖାଉ ତାପା
 ନ୍ତି । ସୁଖ୍ୟ ହେଲେ ପାକାଣି ପାକାଣି ନିଶି
 ନାଚନ୍ତି, ଅଳକା, ଚୁଡ଼ି ନାଚି ଗିଠା କୁଟନ୍ତି ।
 ପାକାଣି ନାଚି ପାକାଣି କୁ ହିଁଅ ଚିଲି ।
 ଗରି ପଜାଇ ଦିଅନ୍ତି । ପାକାଣି ନାହିଁ ଘର
 ହିଁ ଅଳକା ଗିଠା କାଉଡ଼ି ବାହାରେ ଖାଉ
 ଚୁଡ଼ି ନାଚେ ହିଁଅ ହୋଇ ବାହାରେ ।
 ପାଉଁରୁ ନିଅ ଜିଜ୍ଞାସି । ଜିଜ୍ଞାସାରି ଅଳକା
 ଗିଠା ପ୍ରମାଣୁଙ୍କୁ ବାଞ୍ଛା ଦିଅନ୍ତି । ପାକାଣି
 ନାଚି ଘୋଡ଼ି ଠାରୁ ଆସିଥିଲେ ସେଠାକୁ
 ଯାଆନ୍ତି ।

କୋରୁ ବାମ ନାନତି ହୋଇଲିଆ
 ପ୍ରାମ ରୁଜାଜା
 ଚୁଡ଼ି ଅଗ୍ରଗାମୀ କିଦ୍ୟ/ଲକ୍ଷ୍ମ
 କୁଳ କାଶିଗୁରୁ
 ଜିଲ୍ଲା ରା ଚୁଣାଟ ।

less than the expected then the elders punish the members of the family with mock blows. After the collection, big cooking-pots are placed on the community-fire burning in the middle of the village for the collected food materials are cooked. All the villagers together part-take the food there. In the evening all the young women and young men go together collecting alasi, ragi and jagri from



all the families and pound them together and prepare cakes. Then the young women of the village give the make-up of woman to the young men. And from the house of the Majhi the young men now in the disguise of women carry the freshly prepared cakes in a procession. The alasi-cakes are distributed among all. At last everyone goes back to their own homes.

ସାନ ଗାଁରେ ଶ୍ରୀ ଗାଣ୍ଡି ଦୁହାଁର ପୂଜା

ସାନ ସୁଲତାନାମ - ଦେଖା ଯାଉଛି ବିପାଳୀୟ କାଶୀପୁର।
 ଜନାଦାନ ପିଲାଙ୍କୁ ମାତ୍ର ସୁଖକୁ ଶେଷରେ ମାତ୍ରରେ
 ମୁଁ ଯଥାସତ୍ୟ ଯଥା ଶେଷୀ ପ୍ରକାଶକୁ ମୁକ୍ତି କାଳ କୁଣୀର
 ଅନ୍ତରାଳୀ ବିପାଳୀୟ କାଶୀପୁର ଠାକୁ ଯାଉ ଯାଉ ଯୁକ୍ତି।
 ସାନ ଗାଁରେ ବିକିନି ଚାରି ଚାଳନ କରାଯାଏ । ସେଗୁଡ଼ିକରେ
 ନାମ ଦେଲା ଚକ୍ରପୂର୍ଣ୍ଣ, ଗାନ୍ଧୀପୂର୍ଣ୍ଣ, ଅମାବାସ୍ୟା, ଶିବରାତ୍ରି
 ଦିବାବଦ୍ଧୀ, ମାଳିକେତା, ଶାନ୍ତିର ପୂଜା, ଶ୍ରୀ ଗାଣ୍ଡି ଦୁହାଁ
 ମାତ୍ରିଆଗାର୍ଥୀ, ଅଜଣା ପୂଜା, ଯେଉଁ ଯାହା ଏହି ସବୁ ପୂର୍ଣ୍ଣ
 ଚାଳନ କରାଯାଏ । ସାନ ଗାଁରେ କେହିକି ମାନେ ଶ୍ରୀ
 ଗାଣ୍ଡି ଦୁହାଁ ପୂଜା କରିଥାନ୍ତୁ ସେହି ପୂଜା ବିଷେମତର
 ମାତ୍ରରେ ଦେଖାଯାଏ । ଯାହାର ଦିନ ଯାଏେ ଲହାଉଣା
 ଯେଉଁ ଯାହା ସପା ସୁଖକୁ କରୁ । ସପା ସୁଖକୁ କରିବାଦି-
 କ୍ତା ଯେଉଁ ସମସ୍ତେ ଏକାନ୍ତ ଦେଖିବୁ ସବୁ ସାଦିକି
 ଯାକୁ । ଶ୍ରୀ ଗାଣ୍ଡି ଦୁହାଁ କି ଯାହାକୁ ମାତ୍ରା ମାନେ
 ଶେଷରେ ପାଣି ନିର୍ଦ୍ଦେଶ । ଦିଅ ମାନେ ହେଟି ପଞ୍ଚମକୁ
 ଥାଏ । ଗାଁର ମୁଖ୍ୟା, ଜାନି କେହିକିମାନେ ଯେଉଁକେ
 ଯାକୁ ଗୋର, ବାଘ, ଜାଳି, ମାତ୍ରା କୃପାଦି ଗନ-
 ନ୍ତି ଏକ ଛୋଟ ପିଲା ମାନଙ୍କୁ ଖାଲି ତାକୁ
 ଦିଅନ୍ତି । ସମସ୍ତେ ଖାଲିକାହିଲେ ଯେଉଁ ବାଜା ବାଜି
 ଯାଏ । ସେଗାରେ ଗୁରୁମାକୁ ମାନେ ନାଚନ୍ତି । କି
 ଗୁରୁମାକୁ ପୂଜା ଯାକୁ ଆଗିଥିବା ଛେଳିକୁ ମୁଖ୍ୟରେ
 ଧରି ନାଚିଥାଏ । ସେହି ଛେଳି, କୁକୁଡ଼ା, ନଦିଆକୁ
 ଶୋଗ ଦିଆଯାଏ । ଗାଁର ସବୁ କେହିକି ଏକାନ୍ତ
 ଦେଖି ବିଦେ ଗଲୁ ଲାଗେଇ ସମସ୍ତେ ମାତ୍ର ମଜା କରନ୍ତି ।

THE WORSHIP OF PATRABUDHA IN OUR VILLAGE

Priyanka Majhi, Class-VI, Village

The name of our school is Odisha Adarsha Vidyalaya, Kashipur. My name is Priyanka Majhi. I study in class six. I was studying from class one to class five in Agragamee Mukta Gyana Kutira, Kashipur.

Many festivals are being observed and celebrated in our village. They are the Chaita Parava, Gai Parva, Amabasya, Shiva-ratri, Deepavali, Malichega, Jhankara Puja, Mandiarani, Ganesha Puja, Ghanta Jatra and Patrabudha Puja. Patrabudha Puja is observed during the month of December. One day before it we clean the front yards of the village and we also clean our cloths. After that we all gather at Bada Sahi (the main entrance street) and our mothers give a fresh layer of cow-dung mixed with water to the place where the worship is to be performed. The young girls decorate the floor with jhoti (rangoli). Then the chief of the village along with the village elders lead by the Jani (the village priest) go to the Jhankar (the sacred groove of the village) and cook rice, dal, meat and other foodstuff for the offering to the deity. After the offering is made the children of the village eat first and then only all others of the village partake of the food. When everyone has finished eating than begins the playing of drums and other musical instruments. All the 'Guru-Mais' (female priests) of the village (there are a number of Guru-Mais in a village each one versed with the worship of one particular deity) begins to dance. Then the chief Guru-Mai take the goat that has been brought as sacrifice on her head and dances to the beat of the drums. When dancing is over the goat along with the cocks and hens are sacrificed. Coconuts are also offered. Than sound-systems are brought in and all villagers begin to dance together happily.

ଫଳ୍ୟ ଗାଁରୁ ହିଁଥା, ଯୁଦ୍ଧ ମାନେ ମଧ୍ୟ ପ୍ୟାସି ପ୍ୟାନ
 ସଦ୍‌ବିଦେ ନାଚନ୍ତି । ପୂଜା ପାଠ ଫୁଲ ସ୍ତ୍ରୀନକ୍ଷୁ ସୁନ୍ଦର
 ଭାବରେ ସଜାନ୍ଧୁ ପାଠ । ପ୍ୟାମେ ପୂଜା ପାଠେ ନକ୍ଷିଆ,
 ପାଠ, ଚାନ୍ଦନ ଚୁକ୍ତ, ଚିନି, ପ୍ୟାଣ୍ଡୁ ଯାପ, ଯୁକ୍ତ ଏସବୁ
 ଜିଜିଆତା । ଏହି ପୂଜା ପୁରୁ ଦିନ ଯଦି ପାଳନ କରାଯାଏ ।
 ସମସ୍ତେ ଏକାଠି ଦୋହରୁ ଦୋହରୁ ଜଳି ଖାଆନ୍ତି । ଲାଭା,
 ମଦ ପାଳନ୍ତି । ନୂଆ ଦେସ ପିଲି ଚୁଷି ମଜାରେ ନାଚି
 ଥାନ୍ତି । ଗାଁରୁ ଦେଲେ ମାନେ ମଧ୍ୟ ନାଚନ୍ତି । ସେପୋକ୍ତ
 ନୁହେଁ ଭଲି ଲାଦେବା ଏହି ପାଠ ପୁରୁ ପୂଜା ପାଠେ
 ଦେଲେ ପ୍ୟାନ ଗାଁରୁ ଦେଲେ ମାନେ ଭଲି ଭାବରେ ଚୁକ୍ତି ।
 ସେପୋକ୍ତ ଏହି ପୂଜା ପାଳନ କରାଯାଏ ।



The young women and men of neighbouring villages also come and join with us in dancing. The place where the rituals are observed was being decorated beautifully. Things like coconuts, rice-flour, sugar, earthen lamps, flowers and also eggs were being acquired earlier by all the families for this festival. The festivity continues for two days. All the villagers eat together all their meals. They also take liquor brewed by the villagers for the occasion. Children wearing new dresses go on marry-making and dancing. All the women and men of the village dance and it is all full of fun and happiness. We all believe that if the Patrabudha Puja is observed properly than all the residents of the village live well. Thus we observe this puja sincerely.



CHAITY PARAVA IN OUR VILLAGE KATALI

Rina Majhi, Class-VI, Village: Katali

I am Rina Majhi of village Katali. In our village Chaity Parava is observed in the month of April. While this festival is being observed all the people of our village are found to be happy. When Chaita Parava is observed that day first of all we take bath and go to collect raw mangoes. We carry the raw mangoes and cocks or hens to a particular spot outside the village and place them there. Dishari (the village priest cum medicine-man) after his ablutions come to that spot and break the raw mangoes into two from the



middle. Then he cut the throats of the cocks and hens separating the heads from the bodies. Our mothers take their baths early in the mornings and cook rice, dal, raw mangoes and mutton and take them in a chadhua (big plate) to particular spots as offering to the 'istha deva and devi' (the gods and goddesses of the family). Only after the offerings were made they partake of any food. We, with our friends, all along continue to play happily. After the mangos are offered to the deities we along with our friends go plucking mangos and eat. After this the girls of the main street come to our street for the game of smearing mud and cow-dung on each other. Even the grown-ups join with the children in this game. As the Chaity Parava is being observed all the families sacrifice cocks and hens before their family deity and are happy to cook and eat the meat. Every family also cook and eat rice, dal, vegetable curries along with meat.

After taking the food girls go together to play many games. After the game of smearing mud on each other we go to the river to take bath. All the male adults of all the four streets of our village go together for hunting. They capture the wild-boars, barking deer, rabbits and bring them to village. When night begins to fall the captured animals are tied to the wooden posts and carried around the village while people dance around them. Children also join them in the dancing. After the procession is over the animals are killed and the flesh distributed among all the households. But the households from which no member has participated in the hunting does not get the share.



Aragamee Night School Learning Centres



Demo class by Edu staff Chaitanya Jakesika at LC Kalakani



Demonstration of teaching from Kau Dake Ka Wall chart



Edu-leader Gauri Jhodia teaching in Parajasila Learning Centre



Edu-leader Hemanti corrects a student in Ratapada LC



Edu-leader training in progress



Edu-leaders learn songs to teach in Learning Centres



Kaliajodi village Learning Centre Visit



Kalia Jodi Learning Centre Parents Meeting

Our Writers



Banita Jhodia



Rupuni Jhodia



Lipi Nayak



Jamuna Majhi



Munni Majhi



Mamata Naik



Anjana Jhodia



Rebati Majhi



Mamata Jhodia

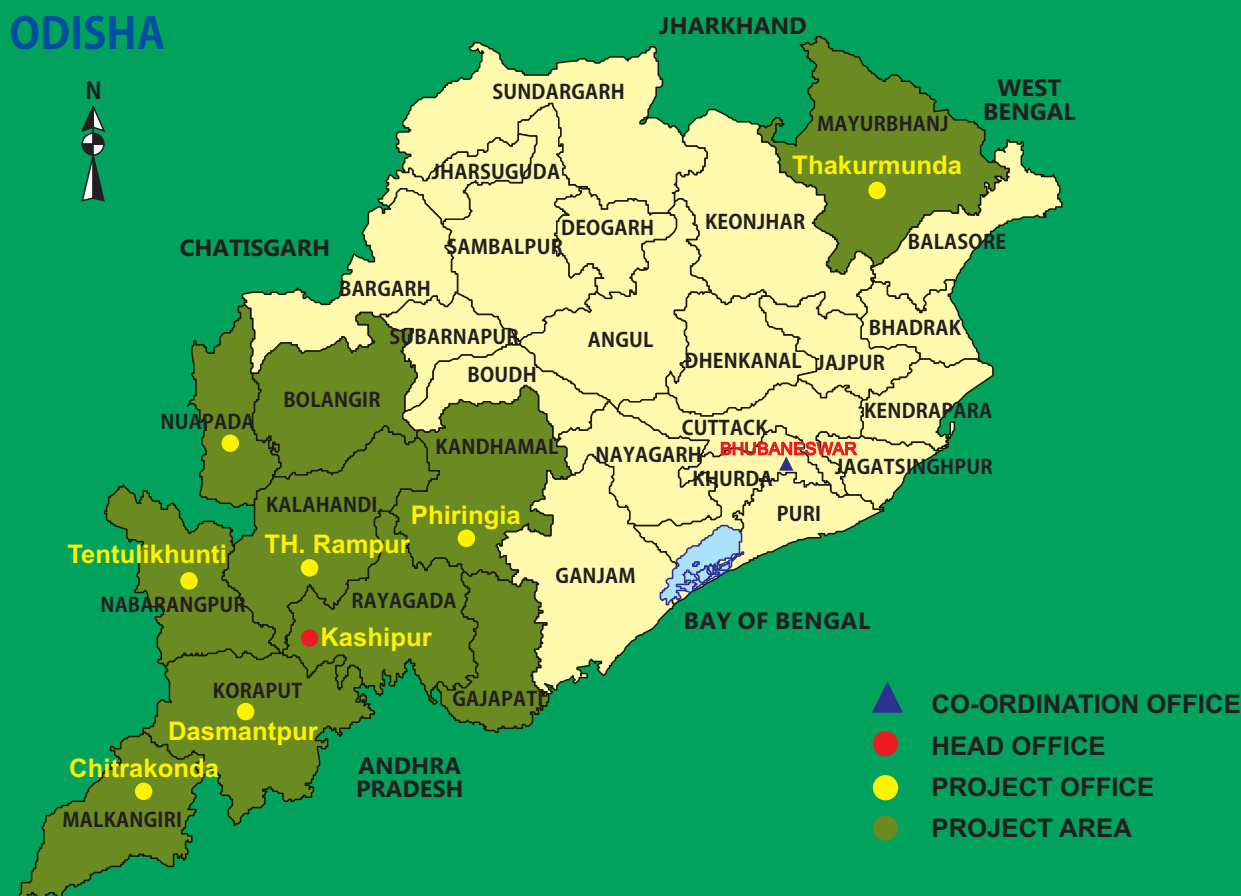


Priyanka Majhi



Rina Majhi

ODISHA



OUR PROJECTS

AGRAGAMEE

At/P.O. : Kashipur-765015
Dist. : Rayagada
Phone : 06865-185140
E-mail : info@agrgamee.org

AGRAGAMEE

At/P.O. : Dasamantapur-765028
Dist. : Koraput

AGRAGAMEE

At/P.O. : Laxmipur-765013
Dist. : Koraput

AGRAGAMEE

At/P.O. : Rayagada-765001
Dist. : Rayagada

AGRAGAMEE

At/P.O. : Thakurmunda-757038
Dist. : Mayurbhanj

AGRAGAMEE

At/P.O. : Nuapada-766105
Dist. : Nuapada

AGRAGAMEE

At : Goudaguda
P.O. : Tentulikhunti-764070
Dist. : Nabarangapur

AGRAGAMEE

At : Derakumpa
P.O. : Gochhapada-762002
Dist. : Kandhamal

AGRAGAMEE

At : Adri
P.O. : Gopinathpur-766025
Dist. : Kalahandi

AGRAGAMEE

At/P.O. : Padepadar-766026
Via : Mukhiguda
Dist. : Kalahandi

AGRAGAMEE

Co-ordination Office
ND-8, VIP Area, IRC Village
Bhubaneswar-751015
Phone : 0674-2551123

www.agrgamee.org

AGRAGAMEE

Kashipur-765015, District : Rayagada, Odisha, India
info@agrgamee.org, www.agrgamee.org