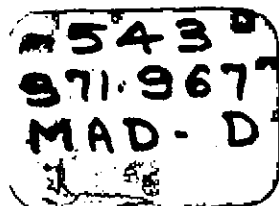


# **DHUMKURIA**

**A PROJECT FOR RENAISSANCE IN TRIBAL AREA**

**GOVERNMENT OF MADHYA PRADESH.**



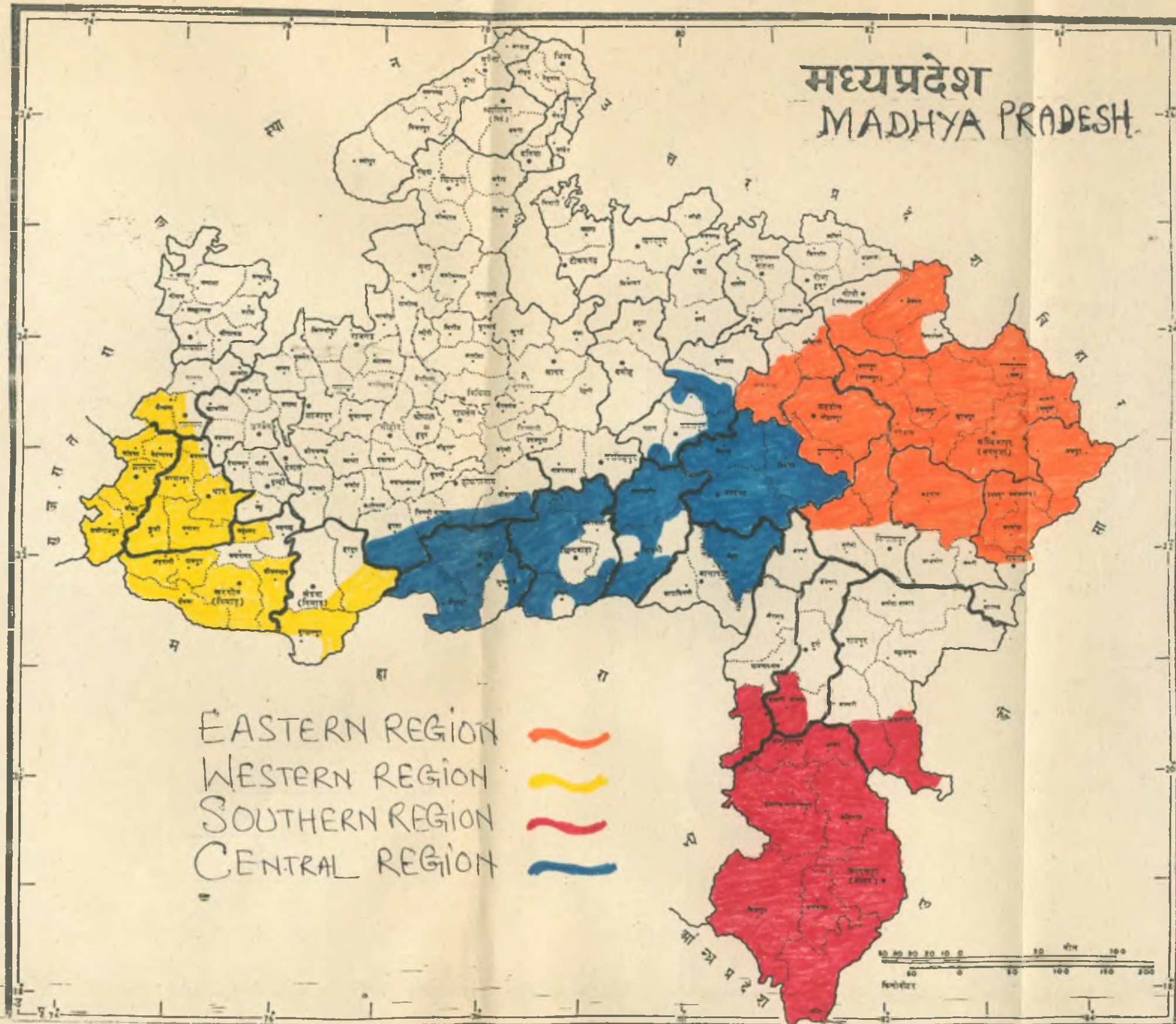
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**D H U M K U R I A**

**A PROJECT FOR RENAISSANCE IN TRIBAL AREA**

**GOVERNMENT OF MADHYA PRADESH**



मध्य प्रदेश  
MADHYA PRADESH

EASTERN REGION

- BILASPUR
- RAIGADH
- SURGUJA
- SIDHI
- SHAH DOL

WESTERN REGION

- JHABUA
- DHAR
- KHARGONE
- KHANDWA
- RATLAM

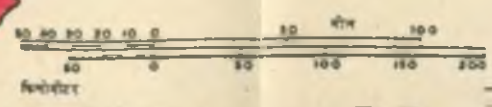
SOUTHERN REGION

- BASTAR
- RAIPUR
- DURG
- RAJNADGAON

CENTRAL REGION

- JABALPUR
- MANDALA
- SEONI
- BALAGHAT
- CHHINDWADA
- BETUL
- HOSHANGABAD

EASTERN REGION  
WESTERN REGION  
SOUTHERN REGION  
CENTRAL REGION



Madhya Pradesh, areawise the largest State in the country, has also the largest tribal population in the country, with presentation of all major ethnic tribal groups of Central India. Out of total population of 66 million in the State, tribals constitute 15 million, spread over 4 clearly identifiable regions of tribal concentration: South, East, West and Central (Map appended) covering 180 thousand sq.kms. which is 40% of the total area of the State.

Table -1(Annexure -I) gives the regionwise means of districts, population, tribal population and percentage of literacy of tribals and non-tribals. Table-2 (Annexure-II) gives the regionwise names of major tribes and their literacy rates.

The tribal areas are educationally under developed. Table-3 (Annexure-III) compares the tribal & non-tribal areas on some important parameters of educational development.

#### GOALS AND OBJECTIVES :

A determined effort has to be made to accelerate the pace of development of education in the tribal areas in the State. Provision of satisfactory standard of education to every child upto the age of 14 years and total eradication of adult illiteracy will be long term goals. This will include

measures to improve access, to achieve total enrolments, to reduce and ultimately prevent drop out, to ensure achievement of minimum levels of learning by every child and functional literacy by every adult and to arrange for life-long learning through a comprehensive system in continuing education.

In the Project period of 3 years, however, the objective will be to bring the tribals at least at par with the non-tribal population (both male and female) in respect of significant indicators of educational development: Literacy, Enrolment, Retention, Achievement.

#### PROBLEMS AND ISSUES : GENERAL

Universalisation of primary education and eradication of illiteracy have not been achieved in many districts of the State whether tribal or non-tribal. There are obstacles and problems common to both although many of them are more severe and pose more serious challenges in the tribal areas. Major problems amongst them are :

- (A) Small habitations and sparse population characterise tribal areas making the task of providing educational facilities costly and difficult.
- (B) Inadequate participation despite availability of educational facilities because of the following two sets of factors

(a) Factors internal to the educational system -

(i) Many learners find the curriculum irrelevant to the needs of their life, the processes and environment in the classrooms and the schools very drab and dreary, the examination system demotivating, and unreasonable rigidities in the system including uniform curriculum and text books, fixed duration and focus on groups, neglecting individual needs and differences, single point entry, inconvenient and unsuitable school hours, vacations and academic year.

(ii) Even those who attend schools regularly do not achieve much that is worthwhile and useful in life.

(iii) Education is managed by a remote Government system without involvement of the people.

(b) Factors external to the educational system -

There are factors in the socio-economic environment that disable children and adults from participating in the educational process.

Some of them are -

(i) Notwithstanding the constitutional directives for free primary education, those who attend schools are required to spend for Education. They have

to buy books, stationary, uniform and also to pay for the transport.

- (ii) There are also indirect costs of education. In a large number of poor families, children, as well as adults work either for wages or in the household, thereby saving wages that would have to be paid to those who would otherwise undertake the work for them.
- (iii) In many cases, after the age of 9 years, the families cannot afford to spare the child for education as his/her labour is necessary for the survival of the family.
- (iv) After a day's hard work, without extra ordinarily high motivation, even attending part time evening classes becomes a formidable task.
- (v) Poverty is also at the root of mal-nutrition and poor health, both of which are obstacles to regular attendance and participation in schools, Non Formal Centres as also in Adult Education Centres.
- (vi) The social discrimination against the Scheduled Castes and Scheduled Tribes coupled with economic deprivation disables persons belonging to these disadvantaged groups from participating in education.



(vi) The gender disparity and inequitable role assigned to women in the society result in their low participation in education. Whenever a family can afford education for only one child, the male child is always preferred. Female children are considered more appropriate for household work and looking after their siblings. Thus the attitudes and values prevalent in society do not favour women's education.

**PROBLEMS AND ISSUES : Specific to tribal areas :**

In addition to the general disabling factors, there are some special problems of the tribal areas and tribal communities.

- (i) Tribal live in hilly forest areas and in very small habitations. In some cases there is considerable geographical isolation. To make the task of providing educational facilities difficult leading to a general neglect of the area.
- (ii) Most of the tribal groups have their own language (home language) different from Hindi, the regional language which is the medium of instruction. This makes the task of learning and keeping pace with other non-tribal children whose mother tongue is Hindi, very

difficult. The problem is heightened in respect of the tribals whose language is from Munda or Dravidian family, since Hindi the school language is from the Indo-Aryan family.

- (iii) The whole educational system, including the curriculum, the text books, the reading material, the educational goals and the management system, is addressed to and focussed on non-tribal middle class urban population which, ethnocentrically is called the 'main stream'. Since the tribals are expected to gradually join the 'main stream', education is also conceived as a mechanism to enable them to join the main stream and therefore incongruity and mismatch between educational system catering to the 'main stream' culture, and the culture of the tribals is rarely noticed. This, however, is a very significant factor for low participation of tribals in the educational process.

AND TIME FRAME :

The project will be experimental and exploratory in nature. Basic thrust will be to evolve a system of education which is based on, and arises from the culture of the tribals.

Initially the project will be taken up only in a limited area. Since there are four district tribal regions in the State, it is proposed to take up only one region with a view to cover the largest tribal population, this project will be taken up in the eastern region. It is hoped that in a period of three years, successful strategies and programmes can be identified, following the same approach for the major tribal groups and replicated in other regions for developing educational processes and pattern specifically matching their cultural pattern.

At the end of 2 years, the project will be evaluated and another project prepared for extending it to the other 3 tribal regions and also for a second phase in this region to enable achievement of the goals of total literacy and universalisation of primary education.

The eastern tribal region consists of the districts of Sarguja, Raigarh, Bilaspur, Sidhi and Shahdol. A brief profile of the region is presented in annexure - IV. Oraons, Gonds, Pahadi, Korwas, Baigas, Khairwars and Koles are the major tribes in the area. All the tribals living in this region have many common traditions and cultural practices, although each one also has something distinctive, not necessarily shared by others. Annexure - V gives their very brief ethnographic profile.

Many of them have languages of their own. However, there is usually a lingua-franca, a tribal language, which is understood and used by all the tribals in an area for intra-tribal communication. Kurukh, although specially the language of Oraons, is spoken by all the tribals of Raigarh and Surguja. In the districts of Raigarh, Bilaspur & Surguja, Chhattisgarhi and in the districts of Sidhi and Shahdol, Baghelkhandi also are used for inter-group communication. However, the home language of each tribal group is different and specific to the tribe. It is also used for intra-group communication.

#### THE BASIC APPROACH -

Researches and Anthropological and ethnographic studies of the major tribes in the region will be undertaken with a view to identify -

- (a) the elements in the rich cultural heritage of the tribals that can form the base of curriculum of primary and upper primary schools;
- (b) compile and edit folk lores, folk tales, folk songs, to be used in curriculum as well as for supplementary reading material & books.
- (c) the folk art forms that can be used as methods of curriculum-transaction in the classroom as also modes

communication to the people for creating motivation and environment favourable for education.

- (d) The traditional educational institutions that perform educational functions in different ways, located differently in the formal-non-formal continuity axis, so that they can be used for achieving the objective of total literacy and universalisation of primary education.
- (e) Identifying arrangements and that manage community activities in the tribals like the Panchayats, Headmen, Priests, variously called as Majhi, Patel, Baiga.
- (f) The existing knowledge and processes, tools and methods its transmission.

To improve access in addition to expansion of existing educational facilities like schools, residential schools, hostels, non-formal education centres, and adult education centres, the traditional tribal institutions will be revitalized and strengthened to take up educational role. Similarly, the management of educational activities will be made the responsibility of the tribal traditional panchayats/community organisations. Various tribal movements will be linked to mass mobilization for total literacy of adults and full enrolment of children.

Keeping in view the critical role of teachers, it will be ensured that most of the teachers either belong to the tribes and are a part of their culture are thoroughly trained to properly understand, appreciate and respect the tribal culture; have adequate competency in their language and also to develop language sensitivity.

A distinctively tribal system of education will be developed by the tribals themselves with the assistance of educationists, educational anthropologists, socio-linguists, experienced teachers and tribal students. The concrete details of the project will also be prepared after village survey, micro-planning and school mapping exercise in which the tribals will actively participate. Attempt will be made to ensure that the project is also basically developed by the people who are intended to benefit. Voluntary agencies working in the area will also be appropriately involved at every stage right from the stage of project planning.

The basic approach will be to develop and operationalise a system of education that arises organically from the tribal culture and which is of the tribals, for the tribals and managed by the tribals.

EXPANDING ACCESS :

Tribal areas are sparsely populated. Their habitation pattern is also different. Like the usual villages they do not live together in a large group at one place. A village in tribal area consists of a number of small dispersed habitations. In many cases one habitation in a village could be several kilo meters away from another. Such habitations or even villages are rarely connected by a road; only footpaths exist. Under such circumstances, provision of a school within walking distance of one kilo-meter for every child poses a serious challenge. Therefore, wherever possible the traditional tribal institutions that can take up educational role will be used in ample measure to provide educational services and facilities. In addition any of the following arrangements on the basis of micro-planning and school-mapping exercise and in consultation with the people will be made :-

- (i) A local youth, preferably a woman will be made responsible for meeting the educational needs of both the children and the adults. She will be specially trained for the purpose. She will be selected by the local community. There will be no rigid adherence of educational qualifications. Once selected, she will be thoroughly trained to enable her to function as a good teacher. She will also be given adequate opportunity to upgrade her qualifications.

- (ii) Where a local youth with necessary educational qualifications (even after relaxation) is not available, a parapetic teacher may be entrusted with the responsibility of educating the children and the adults. A bicycle will be provided to the teacher for mobility.
- (iii) Wherever regular transport facilities exist (although this would be rare in the tribal context), free transport in the buses would be provided to the children.
- (iv) A composit pre-primary and junior primary school (upto class III) may be set up in which local youth, preferably a woman, selected by the local community may function as teacher.
- (v) A residential school with enough seats to accomodate all the school-going children of the small habitations in the sparsely populated area will be set up.
- (vi) Hostel accomodation will be provided in the nearby school.
- (vii) School-buildings will be so designed as to serve the twin purpose of functioning as a school during school hours and as a residential dormatory during the remaining period.



IMPROVING PARTICIPATION :

Despite availability of a school children are unable to attend schools because of socio-economic condition of the family. To promote education of the children in such families, the following alternatives will be tried :

- (i) The teachers will permit younger siblings to be brought in the class so that the need to look after them does not prevent the elder children from attending schools. Arrangements will be made by the local community to look after these children with the help of a volunteer who may be paid a nominal honorarium.
  
- (ii) In the areas where Integrated Child Development Scheme is being implemented, the Anganwadi (Early Childhood Care and Education Centre) will be run during the school hours and in the vicinity of the school so that younger children are taken care of by these centre and the elder are enabled to attend schools. Although at present only some of the tribal development blocks are covered by the scheme, there is a proposal under active consideration for the remaining tribal blocks with the assistance of the world bank.

- (iii) The timings of the existing schools will be determined by the local community keeping in view its suitability for large number of children.
- (iv) Part time non-formal education centres will be set up and run at a time most convenient to the learners.
- (v) Similarly, academic year and vacations will also be determined by the local communities, keeping in view the seasonality of economic activities like agricultural operations, collection of important minor forest produce, in which children are also usually engaged by the families.
- (vi) In the upper primary schools, residential schools and hostels, arrangements for enabling the children to undertake some economic activities that will bring income to them will be provided. In addition to dairy, poultry and vegetable growing. activities like weaving mat and chalk making will be undertaken. If the children can earn enough to compensate for the loss of income for the families because of their being away from economic activity, enrolment and retention will substantially improve.

EDUCATION FOR MIGRATORY LABOUR :

Since it is a mono-crop area, and the agricultural productivity is too low to sustain them for the whole year, a very large number of families go away from their villages in search of employment after the agricultural season. In some cases, the migration is only of the adults while in others the whole families migrate. For providing education to the migrating adults, Adult Education Classes will have to be so organised as to commence when they are in the villages and to complete before they migrate. This usually would be the period between June to December.

Experience has shown that when they are very busy with agriculture operations the attendance in Adult Education classes dwindles because after the very arduous and hard work in the fields, many find it difficult to go for education. Adult Education, therefore, will have to be of a different nature. Wherever possible the traditional tribal institutions like DHUMKURIYAS will be used for Adult Education where learning and pleasure can be suitably combined. In areas where such institutions do not exist, the folk forms of evening entertainment will have to be combined with adult education.

In the case of families where children also migrate, non-formal education centres for the children will be set up

during the period they are in their villages. The curriculum will be divided into units in such a manner that a unit is completed during one phase of stay and learning can be resumed in the second phase when they return. Suitable self learning modules will also be produced to enable the children to continue during migration, continued practice of what they have learnt and to undertake self training to the extent possible.

**TRADITIONAL TRIBAL INSTITUTIONS :**

In order to improve access and participation of tribals of all age groups in the educational process, the tribal institutions that have been traditionally performing the role of educating, imparting knowledge and information, and playing a more direct and formal role in the process of socialization and transmission of culture would be strengthened and revitalised to play a stronger educational role in the changing context. They will be involved in providing the following educational services :

- (1) Early Childhood Care and Education.
- (2) Adult Education for which a special curriculum will be designed that will combine the traditional activities of the institution and components of a modern educational programme.

- (3) Non-formal education for the children of school going age who never entered school or are have dropped out. Curriculum for such a non formal education programme will have to be specially designed in order to combine the traditional activities with educational components in the modern context.

Access and participation will thus be improved by the following 3 different strategies :-

- (a) Setting of educational institutions like schools, residential schools, ashrams, hostels, etc.
- (b) Innovative modes and institutions like peripetic teachers, combination of pre-primary and junior primary school.
- (c) Strengthening and revitalisation of traditional tribal institutions by assigning to them educational role in the modern context.

**IMPROVING RETENTION :**

High cost of education for the poor, rigid educational system that does not accommodate the needs of the children and their families, mal-nutrition and poor health and lack of functionality, utility and relevance of education

in the life of learners are the major factors responsible for non-enrolment and high drop out of children from the schools and/or non-formal education centres and the adult from the Adult Education system.

In order to improve retention, all these problems will be effectively tackled. Some measures in this context will be -

- (i) All the direct costs of education for the persons belonging to scheduled tribes, scheduled castes and those below poverty line will be met by Government by providing :
  - (a) free text books and stationery
  - (b) two pairs of uniform every year,
  - (c) free transport or conveyance allowance for communication to another village to get education.
  - (d) free lodging and boarding where commutation from home is not possible and the learner has to go and live away from home for education.
- (ii) Indirect cost of education by which is meant the income that the family has to sacrifice because of the children getting away from the economic activities

should also be met by the Government. However, since it is difficult to work out the income so sacrificed and also because the total amount required for the purpose may be too high, more practical and feasible methods will have to be considered.

Some of the following will be tried in this connection :

- (a) Earn while you learn scheme will have to be implemented in upper primary schools, hostels and residential schools to enable children to continue to earn and supplement the income of the family.
- (b) Providing nutritional mid-day meals to all the children in primary and upper primary schools, thereby saving for the family the cost of the meal.
- (c) In areas of very low literacy, low enrolment and high drop out (since for the entire area the cost implications may be very high), giving to the family essential commodities like food grain, and salt approximately of the value of Rs. 250/- p.m. if mid-day meals are not provided and Rs. 125/- if provided, on the

assumption that per day income of the child would be Rs. 10/- the cost of meals Rs. 5/- and the school days in a month are 25.

(iii) Even after meeting the direct and indirect costs many parents may be unwilling to send their children to the schools. A system of incentives may enable participation of children of such families in the educational process. The following incentives may be considered in this context:

(a) Mid day meals not only meet indirect costs but also work as incentive for education.

(b) Scholarships to all children of SCs, STs and families below the poverty line for primary as well as upper primary education.

(c) As an alternative to or in addition to the scholarship in low literacy areas awards of a larger sum say Rs. 5000/- may be deposited in the account of first generation learners belonging to STs who pass out class V and additional Rs. 3000/- for children who pass out class VIII.



Alternatively, this amount could be given in instalments after every academic year on the condition that withdrawal will be possible only when he/she passes out class V/VIII.

- (iv) For those who do not consider education worthwhile or usefulness, mass mobilization campaigns will be launched to create a climate favourable to education by adopting methods of communication including mass media and electronic media but more prominently the folk forms of tribal art.
- (v) A systematic school health programme will be necessary to ensure regular check-up of the health status of learners and appropriate treatment whenever necessary.

Provision of mid-day-meal will be an important input also for improving nutrition and health.

- (vi) Health education will also be an important component of school education so that the learners develop habits of personal and environmental hygiene.

(vii) The schools will also become centres for creating health awareness in the community. While many activities will be conceived and tried in the first two years of the project great emphasis will be laid on equipping the laboratories of high schools/higher secondary schools to undertake testing of water. This has already been tried in a tribal district (Chhindwara) of Madhya Pradesh and it has been found that the teachers and students together can do a remarkable job of water-testing and disseminating information about the same. Since water-borne disease account for bulk of the health problems, this programme if properly implemented can reduce the incidence of illness amongst the children as well as the community at large.

(viii) Taking advantage of the experience gained during UNICEF Project - NHEES (Nutrition, Health Education and Environment Sanitation) further studies in all the tribal areas will be undertaken to identify -

- (a) the level of mal-nutrition
- (b) the factors responsible

- (c) the existing natural resources that can yield conveniently and economically a more nutritional and balanced diet, and
- (d) the existing food pattern and the nutritional inputs provided thereby.

On the basis of this, a programme to promote and propogate a modified food pattern that will be nutritious and that will be based on indigenously available fruits, roots, vegetables, etc. will be launched on a massive scale.

NON FORMAL EDUCATION :

Flexibilities in the formal education system can be reduced only to a limited extent. To provide much greater flexibility to suit very diverse and varying requirement of different areas, regions and tribal groups, non-formal education will be the major instrument. Non-formal education is also the most feasible method of providing education :

- (a) to small habitations which have no schools
- (b) to children who cannot attend schools because of socio-economic compulsions, and
- (c) to the migratory populace.

As laid down in the National Policy on Education 1986, Non-formal education will be comparable to the school education and will enable achievement of the same levels of learning as the schools. There will be complete transferability between schools and non-formal education centres. Curriculum and reading material for the non-formal education will be area-specific and will be based on the existing fund of knowledge and the cultural pattern of the tribes. To provide flexibility several alternative sets of reading material in modules will be prepared from which the learners will be free to choose some to achieve the levels of learning prescribed.

The Instructor of Non-formal Education will be a local youth, preferably a woman. The community will select the Instructor from amongst those local persons who have passed high school. This, however, can be relaxed if such a person is not available or is not motivated enough. The trained Instructors will be given initially intensive training and later recurrent and continuous training to enable them to function as effective teachers. Monthly meetings, bulletins, visit of resource persons will be some of

the modes of providing continuous orientation. The Instructors will also be provided opportunity and encouraged to upgrade their qualification.

To the extent possible the traditional tribal institutions will also be used as institutions for non-formal education. For the purpose the youth that traditionally play the role of the leader in the institution like Dhumkuriya will be trained to function as Instructor.

Non Formal education whether through conventional mode or through the tribal traditional institutions will be managed by the local panchayat of the tribals, for which they will be given appropriate grants.

Learners in Non-formal education centres will be given all the facilities that have been proposed for the school learners, viz. free text books and stationery, uniform and evening meals.

#### EDUCATION OF WOMEN :

Data presented in Table-1(Annexure-I) show how the girls and women lag behind in education. Therefore, special attention will have to be paid to accelerate the pace of educational development of girls and women to enable them to come at par with others. The following measures will be taken:

- (i) Residential Primary schools for girls will be set up in sufficient numbers to admit all the girls who do not have a school within a reasonable distance.
- (ii) In setting up residential upper primary schools, higher priority will be accorded to the needs of girls, to other villages for attending schools poses serious difficulties.
- (iii) Similarly, establishing hostels for girls will be accorded higher priority.
- (iv) Bicycles will be provided to all girls who study in upper primary schools outside their village and are required to commute daily. An escort at a nominal honorarium may also be arranged.
- (v) Upper primary schools for girls will be established wherever 60 girls in the age-group of 11-14 can be admitted.
- (vi) In the girls schools only women teachers will be appointed/posted. The number of women teachers will be substantially increased. In a two-teacher school at least one; in a three-teacher school at least 2; and in more than three teacher school at least 50% teachers would be women.

- (viii) The girls reach the stage of adolescence when they are in upper primary schools. Hence at least 50% of teachers in upper primary schools will be women.
- (viii) In upper primary schools, heads of the institutions as far as possible, will be women.
- (ix) In the inspecptorial and administrative structure atleast 50% women will be appointed/ posted.
- (x) The school buildings will have separate toilet and rest room for girls.
- (xi) To ensure that sibling care does not become a hurdle to the education of girls, all girls schools will have an Early Childhood Care and Education attached through ICDS if possible and through other means if necessary.
- (xii) Non-formal education centres for girls will be opened in adequate numbers to take care of all the out-of-school girls.
- (xiii) Since in many areas it may be difficult to find qualified men to work as teachers, promising girls with lesser qualifications, will be selected and given a crash course to enable them to function effectively as teachers in special training institutions where, in addition to upgrading their

knowledge in various school subjects, training in pedagogy will be provided.

- (xiv) In areas where women literacy and girls' enrolments are low, girls' schools will be set up on priority and girls will be provided a package of incentives for enrolment and regular attendance.
- (xv) Sufficient number of adult education centres for women will be established.
- (xvi) As far as possible women instructors will be appointed. Wherever educated women are not available, selected women will be made functionally literate and specially trained to act as Adult Education Instructors.

Although in the tribal societies women are not a dependent and sub-servient, as in the non-tribal areas, they continue to lag behind in education as is evident from the data presented in Table-1 (Annexure-I).

The tribal culture accords women a more respectable and equal status. However, the interaction with the larger non-tribal societies seems to have adversely affected the tribal society in this regard and there are trends towards adoption of non-tribal attitudes and practices even in tribal societies that



are more typical of non-tribal situation. Educational programmes will aim at reversing this trend and moving towards greater equality.

#### IMPROVING QUALITY OF EDUCATION :

One of the objectives of the project is to ensure that all learners achieve minimum levels of learning laid down for various stages. The National Policy on Education, 1986 has also laid special emphasis on learners' achievement. For the purpose, special attention will be paid to improving quality of education.

In improving the quality of education two-pronged strategy of making education locally relevant, environment, environment-based and area-specific on the one hand and neutralising the disadvantages of living in under developed, ill equipped area, on the other will be adopted. A balanced approach in which fusion of both these is achieved, would be necessary to ensure that while the tribals develop a sense of pride and self respect for their own culture and tradition, they also become equally proficient in modern knowledge, science and technology and have full understanding of the modern wider world.

While the measures suggested earlier are designed to take education to everybody or to bring everybody to

education, the following measures and programmes are designed to provide high quality to all those who reach schools or non-formal or adult education centres by adopting the two-pronged strategy :-

(i) Building

- (a) A building of reasonable dimension will be constructed for all schools. For a primary school the norms laid down in Operation Black Board will be adopted. For upper primary school, in addition to a room for each class, a girls' common room, a room for the head master and the office and a room to function as library cum laboratory will be included.
- (b) In all girls schools, an additional room for running the early childhood Care and Education Centre will also be included.
- (c) The school buildings will also be used for running Non-formal and Adult Education centres during out of school hours. To enable this, the management of the schools will be with the traditional tribal panchayats or local community if the Headmaster is made directly responsible for school management and up keep, he will also be

additionally responsible for the ECCE, NFE and AE so that use of the same building for different purposes does not pose administrative problems.

(d) The tribal panchayats will be responsible for the construction of the building wherever a new building is to be constructed. Local material and technology will be used.

(e) Adequate space and facilities for both traditional and modern games and sports will be provided in all schools.

(ii) Equipment and teaching aids:

(a) All primary schools will be given necessary minimum equipments, teaching aids and facilities as per the norms laid down in Operation Black Board.

(b) Upper Primary schools will also be given similar facilities on the basis of certain norms.

(c) Teachers will be suitably oriented and trained to make use of the material in the best possible manner.

(iii) Curriculum :

Taking advantage of the strength, rich cultural heritage and wealth of knowledge of the tribal

societies, curriculum will be framed with full participation of the tribals. While this will include the national core curriculum and lead to nationally accepted minimum levels of learning, it will be distinctive and specific to the tribal situation. Some of the important features of such a curriculum will be -

- (a) The major tribal languages of the area will be an essential part of the curriculum upto class VIII. All children will be required to learn these languages in addition to Hindi and English in the upper primary schools.
- (b) History of the tribal people and the area will be an important ingredient. A programme to write the history of the tribals and their area will be taken up to provide necessary inputs for the curriculum.
- (c) Geography of the area will also be a necessary component.
- (d) Curriculum will be environment based and will be designed to meet the local needs.
- (e) Adequate understanding of and knowledge about the local handicraft will also be a significant ingredient.

(iv) TEXT BOOKS AND LEARNING MATERIAL :

Text Books which are environment based and area-specific will be specially prepared. Folk-lore, folk-tales, folk songs, folk art, traditional local festivals will be highlighted.

In addition to the text books, a large number of supplementary reading material will also be prepared to reinforce and strengthen the learning achieved through text books.

While emphasis has been given to the local needs and environment, since they are generally ignored, both the text books and the supplementary reading material will achieve the twin purpose of inculcating self respect for their own culture as well as of providing adequate exposure to modern world of science and technology.

(v) CURRICULUM TRANSACTION:

Learner-centred activity-based and environment-oriented learning will be encouraged and made a reality. The activities chosen for curriculum-transaction will represent a happy blend of the area-specific and widely prevalent. Folk art forms will find a significant place. Since the tribal

societies are more democratic, participatory, learner-centered methods of learning will be more appropriate for which the teachers will be suitably oriented.

(vi) NEUTRALIZING DISABILITIES OF UNDER DEVELOPMENT :

The learners in the remote tribal areas which are under developed suffer from severe disadvantages as their exposure with wider modern world is very limited. Since highly competent teachers are unwilling to serve in such areas the quality of education leaves much to be desired. Determined efforts will be made and appropriate measures will be taken to ensure high quality education and adequate acquaintance with and exposure to the wider world. In this connection the following programme will be undertaken :

(a) Library movement and development of reading habit:

A very good library will be provided to all the schools. They will, to some extent, also function as public libraries for educated out-of-school persons. The library will have books relating to the local area, tribal culture and society, as also those which will function as

window to the modern world of science and technology.

To ensure that the books are read, a number of programmes to develop and promote learning-habits will be undertaken. Some of them will be: monthly competition of book-reviews, quarterly competitions in elocution, essay-writing, creative writing, debates in on themes announced earlier and dealt with in sets of specified books.

(b) DISTANCE EDUCATION :

Radio, T.V., audio tape and video tape will be fully used to widen the horizons of the learners as also to provide quality instruction in the subject-area. Teachers will be specially trained for using these in an interactional manner. After watching and listening to these programmes adequate discussions will take place in which the teachers will play the role of a catalyst.

For the purpose, television, and two-in-one will be provided to every village. Villages which are not electrified will be given the facility of solar power. Experience has shown that these equipments are not available to the learners unless they are in the custody of

community and there are arrangements for safe keeping. Necessary facilities, therefore, for safe keeping will be provided.

(c) Visit by eminent teachers:

Selected competent teachers will be given fellowships for going and working in the tribal schools for limited periods. Since flexibility and variation in academic year has already been suggested, it will be possible for many teachers to go to the schools of tribal areas during vacations in their own schools.

(d) The teachers in the tribal schools will be sent for further education and up-gradation of their knowledge regularly to selected higher secondary schools, colleges and universities where they will receive systematic instruction.

(e) Teachers, students and parents will be sent on educational tours to important historical, industrial and educational places. All children should have opportunity to travel at least once in three years.



(f) Since educational tours are expensive and it may not be possible to take all children to all the important places, video films and working models will be used as substitutes.

(g) The teaching of science and maths is most deficient in these areas. Eminent science teachers and scientists will be invited to teach in these schools and spend some time interacting, enlightening and inspiring the students. Science and maths learning will be improved also with appropriate video programmes in which eminent science teachers will teach the students of the remote schools through this mode of distance education.

(Vii) SCHOOL COMPLEXES:

School complexes will be formed for sharing resources, human as well as material, as some of the measures suggested may be costly and it may not be possible to provide resources for them to each school. Costly equipments and books may be kept in the lead school from where they will be lent to and used by all schools.

(Viii) LEARNERS EVALUATION:

Many children in tribal areas drop out because they are unable to pass the annual examination, which is the existing method of learners, evaluation and which is the major factor distorting the whole process and purpose of education. It will, therefore, be replaced by a system of continuous comprehensive evaluation which will serve the objective of both formative and summative evaluation. It will be accompanied by a shift towards ungraded school system in which the primary focus will be on achievement of minimum levels of learning in a period of 5 or 8 years, the yearly progress and pace of learning being left to be determined by individual learners.

Local community will be involved in the process of evaluation so that the progress in the learning is known to the whole community.

A system of testing and measurement will be introduced in which sample testing of learners' achievement in the area will be undertaken to identify institutions not being able to achieve the aim of attainment of minimum levels of learning by all. Appropriate inputs will be provided to the deficient institutions.

In addition to cognitive areas, learning in affective and psycho-motor domain will also be appropriately tested.

Cumulative record card indicating not only the attainment in various areas but also the results of health check up and record of the various institutions- schools, non formal centres attended- will be maintained for every learner and will be a method of ensuring that all children achieve the levels nationally accepted for the end of the class V and Class VIII.

(ix) TEACHER TRAINING:

Training and orientation of teachers in the tribal areas will not only be for development of professional competence but more importantly for developing right values and attitude particularly sensitivity to the culture and language of the tribals.

Recurrent, continuous, participatory orientation and training designed to improve the professional competence and to develop right values and attitudes in teachers will be provided through monthly meetings of teachers at the school complex level; summer schools organised with the help of college,

universities and voluntary organisations educational tours; monthly bulletins and magazines and orientation programmes organized by District Institute of Education & Training. Electronic media and technology of distance learning will be imaginatively used so that it is not a one way but an interactional process. Teacher fellowships, study level, involvement in research projects will be encouraged to improve teachers' competence.

A systematic survey to identify training needs of the teachers will be undertaken by the DIFT, in which views of students, parents, head masters and teachers will also be obtained.

One of the major objectives of the orientation of teachers will be to make them culture-sensitive and language and also understand the cultural pattern of the tribes and their sensitivity. The objective will be to ensure that they develop rapport and get fully integrated with the tribal society and culture.

(X) **ACADEMIC SUPPORT SYSTEM:**

The present inspectorial system will be replaced by a system of providing academic support to the teachers on the spot. Selected teachers of high

schools, higher secondary schools and some of even primary and upper primary schools will be trained and equipped to function as members of this academic support group. They will divide their time between teaching and visiting primary and upper primary schools in their beat to provide support to the teachers. These visits are intended to be a part of continuous training. The members of the Academic support group will not be there to find faults of the teachers but to understand their problems and provide on the spot guidance and assistance.

(Xi) TUTORIAL SYSTEM:

Most of the tribal children are first generation learners, formal education in the school for limited hours does not suffice. Hence informal tutorial system in smaller groups in an informal manner and environment will be necessary. This may be achieved in the following manner :-

- (a) Bright and slow learners will be identified and separate arrangements will be made for each group with the help of the teachers. Bright students may also be oriented to assist the slow learners.

(b) Hostels will no longer be only place for lodging and boarding but will continue the educational process. They will have good libraries. Teachers will be entrusted with the responsibility of looking after educational needs of small group of hostellers.

(Xii) MODEL SCHOOLS:

One pace setter institution each for boys and girls will function in each district to provide high quality education to the talented boys and girls of the district. There is only one such institution for girls in Surguja district. In the other 4 districts Girls' Model School ( Kanya Parisar) will be established. Similarly for boys there are model schools in 3 districts. In the other two they will be set-up.

ADULT EDUCATION :

The Adult Education programme designed for the State as a whole will have to be suitably refashioned to meet the special requirement of the tribal area. The major elements will be -

1. Mass mobilisation and campaign will be the main mode for total literacy.
2. The existing tribal movements and traditional tribal institutions will be the main instruments for the purpose. The movements initiated by Raj Mohini Devi in Surguja, Gahira Guru in Jashpur, Tana Bhagat in Raigarh are some of the movements for total literacy. Mahua Deo movement, Mata Mai movement and institutions like Padha Panchayat would also serve as platform for the literacy campaign. These movements already have a mass base. At present their major thrust is social reform to which the objective of literacy can very easily be woven.
3. Primers following the IPCL (Improved Pace and Content of Learning) approach will be prepared in the tribal languages. While primer I will be in tribal language in Deonagri script, Primer II will aim at gradually switching over from the tribal language to Hindi and Primer-III will be in Hindi, the tribal language only being used orally by the Instructors to facilitate learning.
4. The material in text books will also be area specific keeping in view the tribal culture and the needs of the local people. They will be designed to bring

awareness amongst the tribals particularly about their rights and the methods to assert them.

5. The responsibility for running Adult Education classes and achieving total literacy in the villages will be entrusted to the traditional panchayats of the tribals.
6. As far as possible local persons will be selected to act as Instructors by the local community. They will be thoroughly and repeatedly trained. Various methods of in-service orientation and training including monthly meetings for mutual interaction and learning, bulletins, electronic media, will be adopted.

#### **PUBLIC EDUCATION :**

For providing post-literacy and continuing education to the adults and out-of-school reinforcement of education for the students, a comprehensive system of public education will be evolved and operationalised. It will perform the following functions :

1. Improving the learning skills in (a) a structured manner with the help of graded text books and periodic instruction; (b) an unstructured manner by providing a variety of enjoyable and entertaining reading material which also will be broadly graded to gradually improve the learning skill and levels.



2. Upgrading vocational skills.
3. Encouraging creativity and acting as a forum for traditional cultural activities.
4. Providing a forum for traditional as also modern games and sports.
5. The traditional tribal institutions like Dhumkuria and Padha Panchayat, wherever they exist, will be main organisations responsible for this purpose. Wherever possible they will be strengthened and revitalized.

Jan Shikshan Nilayams, Libraries of schools which may function as public libraries and study circles will be the other organisational arrangements.

Loud reading in groups, silent reading of books in groups, lectures by knowledgeable persons, competitions for written as well as oral literary skills on specific themes for which books may be read individually and in groups, traditionally and folk art forms, guided tours and educational visits will be some of the methods of providing opportunity for continuing education. Bulletins and magazines and other modes of distance learning like electronic media will also be used for the purpose.

The persons responsible for continuing education in the villages, whether a traditional leader or a person appointed by the community - will be appropriately trained for effective functioning of the system.

With the help of creative writers a programme of writing books specially designed for this area both for new and literate adults as well as for students will be undertaken. The rich heritage of folk literature will be converted into written interesting and enjoyable material. This will not only serve to boost morale and self pride of the tribals but can provide a glimpse of rich folk literature to other areas.

The libraries for continuing education in all the organisational forms will have books both relating to the local area and folk literature as well as those relating to wider world, modern science and technology so that the system of continuing education makes the reader a modern person who is at the same time aware of and proud of his own rich culture and traditions.

MANAGEMENT :

Improving management of education is essential for not only proper implementation of the project but also to make the gains of this comprehensive project permanent.

Usually for implementation of a new project, separate and independent project structure is proposed. Where the project is designed to transform education and is aimed at making the transformed education a permanent feature, a separate structure may not be advantageous since after the end of the project and withdrawal of the special structure, there will be risk of the system relapsing into its pre-project shape. Therefore, the major thrust must be on improving the existing system of management so that the transformed educational pattern can be continued by the improved management structure and style, and the gains of the project remain permanent. However, keeping in view the fact that during the project period, a large number of activities have to be undertaken and large investment made in a time bound manner, there is a need to reinforce, and provide additional support to, the existing structure in such a manner that the responsibility of effective implementation of the project is discharged by the two structures together but in the manner that it is all the time clear that the special project structure is performing certain limited functions only for

the project-period and will not be available in the post project period for managing the transformed educational system. Keeping this in view, their area of work and functions will have to be appropriately defined and demarcated.

In the background of the above and our basic approach of depending heavily upon traditional tribal institutions, the interventions in management can be considered in 3 parts -

1. The role of traditional tribal institutions in management.
2. Making educational management an effective instrument of educational transformation.
3. Special management-structure for project implementation.

#### ROLE OF TRADITIONAL TRIBAL INSTITUTIONS/COMMUNITY ORGANISATIONS:

The aims and objectives of this project can be achieved only if education becomes primarily the responsibility of the people and not the Government, as it is today. Keeping in view this basic tenet, throughout the project-proposal reference has been made to the need to entrust the responsibility of education and its various aspects to the traditional tribal institutions. Although the major part of the project area has tribal concentration, there

are some areas where tribals are small in number and the use of traditional tribal institutions may not be appropriate for total coverage. In such situations, village education committee comprising of the traditional tribal institutions as well as representatives of other sections of the population may take up these responsibilities.

In most of the tribal areas, the traditional community panchayats continue to be strong and effective. They are usually headed by the traditional chiefs of the community, known by different names in different tribes. In the project areas the chiefs of the panchayats in different tribes are known as under :

<b>Name of the tribe</b>	<b>Leadership offices</b>
1. Gond	1. Mukuddam, 2. Bhumka.
2. Oraon	1. Panch, 2. Sarpanch.
3. Korwa	1. Baiga, 2. Dewar.
4. Kol	1. Gothia, 2. Baiga
5. Khairwar	1. Gothia, 2. Baiga

These panchayats will be given the responsibility to plan for and implement programmes of education to achieve universal primary education and total literacy. They will be given necessary grant. Non formal education, Adult Education, Early Childhood Care and Education centres will be established

and managed by them. Management of schools will also be entrusted to them so that there is complete coordination.

The tribal panchayat usually operates for a group of villages. Thus for the level of the village and the group of villages this will be the management structure of education. To enable the members of the panchayats to discharge the responsibilities and functions in the changing context; they will be properly trained so that they can achieve a happy blend of the traditional and the modern.

#### IMPROVING EDUCATIONAL MANAGEMENT :

Over centralisation, authoritarian and bureaucratic approach, vertically hierarchical and horizontally disjointed structure, total and exclusive government control and marginalisation of people, characterise the current scenario of education at the village level to the traditional panchayats or village education committees in an effective manner, the people will be brought centre - stage. This is likely to change the entire character of education at the grass-root level. However, without appropriate changes in the structure at higher levels and in the administrative culture, the people's role and involvement may remain more symbolic than real. The following measures will be undertaken in this context :

- (i) School education, non formal education and adult education will not only be integrated at the village level by the panchayat/village education committee, effective mechanism of coordination at State, district and block levels will be evolved.
- (ii) Private initiative in education will be encouraged by the government and by the panchayats/village education committees if they find it locally acceptable. The grant in aid rules and procedure will be made liberal and flexible to achieve this.
- (iii) There will be much greater delegation of authority and power to tribal panchayats/village education committees to enable them to effectively manage education without the need to look for orders and guidance towards the district and the State.
- (iv) At the block as well as district level peoples' committees will be formed in which representatives of the tribal panchayats and village education committees will be included.
- (v) The administrative culture will be changed. The role of educational administration will be reversed. It will perform the role of a management support system rather than that of a control system, a superior boss and higher authority.

- (vi) The educational managers and administrators will be thoroughly and repeatedly trained and oriented to perform their role effectively in the changed structure and culture.

**PROJECT MANAGEMENT :**

The implementation of the project at the State level will be overseen by a committee presided over by the Chief Minister. Minister for Tribal Welfare, Chief Secretary, Education Secretary and Tribal Welfare Secretary, among others, will be the members. Eminent educationalists, social anthropologists and socio-linguists will also be appointed as members.

An Executive Committee headed by the Chief Secretary will meet more regularly, monitor progress and undertake trouble shooting operations in implementation of the project. Actual implementation of the project will be undertaken by a society registered at the project level covering the 5 districts and 2 revenue divisions of Rewa and Bilaspur. Its executive committee will function as the project implementation committee and will comprise of among others the Collectors of the 5 districts, District Education Officers,



and Assistant Commissioners of Tribal Welfare, It will be responsible for timely and proper implementation of the project, Divisional Commissioners of Rewa and Bilaspur will be co-chair person. The senior amongst the two commissioners will preside over the meetings. Funds will be provided to the society.

The society will have branches in every district where the Collector will be the chair-person and will perform similar functions for the district.

The entire personnel for the management of the project as well as the educational structure in the project area will be specially selected, and posted, after a thorough training, for the period of the project. They will not be transferred and even the promotions, if due, may be given to them in that job by upgrading the post.

An appropriate system of monitoring and evaluation will be designed and operationalised to give regular feedback to the council at various levels. Concurrent evaluation, by independent agency, of the progress of the project will be an important instrument for providing feedback to various committees to enable them to appropriate and timely corrective measures.

PROJECT COSTS :

A large number of activity and programme have been proposed. Some of them will be undertaken as a part of the usual plan budget and activities of the education and tribal welfare departments of the government. However, there are many programmes that are new and even some continuing programmes will require additional funds. Unit cost for the component of such programmes have been worked out are given in Annexure VI. The total costs for the project area have also been indicated in Annexure - VII.

It must be noted that the costs are tentative and actual costs can be worked out only after a proper village education survey to identify the current status and gap to be covered.

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TABLE - 1

ANNEXURE-I

Region & Districts	Total Population.	Scheduled Tribes Population.	Percentage of Sch. Tribes to total population.	Percentage of Sch. Tribes of the Region to STs of all Regions M.P.	Percentage of Sch. Tribes of the Region to STs of M.P.	General Literacy Percentage.			Literacy Percentage of Tribals			Literacy Percentage of Non Tribals.		
						Persons	Male	Female	Persons	Male	Female	Persons	Male	Female
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.	15.
<b>Eastern Region:</b>														
Bilaspur	2953366	690842	23.39	-	-	28.60	42.73	14.36	16.17	28.00	4.52	32.38	47.17	17.41
Raigarh	1443197	700122	48.51	-	-	26.18	28.35	14.08	20.10	30.45	9.95	31.91	46.58	18.04
Surguja	1633476	895376	54.81	-	-	16.40	24.81	7.66	9.47	15.95	2.87	24.81	35.33	13.60
Sidhi	990467	309684	31.27	-	-	14.96	24.63	4.70	5.05	9.42	0.54	19.47	31.45	6.76
Shahdol	1345125	647219	48.11	-	-	19.49	29.64	8.78	7.66	13.90	1.34	30.55	43.31	15.76
<b>Total Eastern Region.</b>	<b>8365631</b>	<b>3243243</b>	<b>38.78</b>	<b>31.05</b>	<b>27.05</b>	<b>22.72</b>	<b>32.45</b>	<b>15.65</b>	<b>12.42</b>	<b>20.56</b>	<b>4.25</b>	<b>29.26</b>	<b>42.58</b>	<b>22.17</b>
<b>Central Region:</b>														
Mandla	1037394	626155	60.36	-	-	22.91	34.71	11.16	14.60	24.88	4.58	35.58	49.23	21.48
Balaghat.	1147810	250546	21.83	-	-	33.89	47.28	20.59	20.64	32.61	9.03	37.59	51.31	23.86
Chhindwara.	1233131	411478	33.37	-	-	28.19	38.58	17.42	10.85	17.95	3.85	36.86	48.54	24.47
Seoni	809713	294345	36.35	-	-	27.09	38.29	15.53	13.28	22.36	4.37	34.85	47.14	22.08
Betul	925387	334873	36.19	-	-	27.95	38.20	17.42	7.37	12.72	2.09	39.62	52.20	26.39
H'bad.	1003939	160520	15.99	-	-	35.35	47.58	21.88	9.65	16.06	2.92	40.24	53.41	25.57
Jabalpur	2198743	383391	17.44	-	-	41.00	52.83	28.05	13.13	22.01	4.10	46.88	59.05	33.35
<b>Total Central Region.</b>	<b>8356117</b>	<b>2461308</b>	<b>29.45</b>	<b>23.57</b>	<b>20.53</b>	<b>32.41</b>	<b>44.15</b>	<b>20.14</b>	<b>12.89</b>	<b>21.50</b>	<b>4.37</b>	<b>40.55</b>	<b>53.25</b>	<b>20.26</b>

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
9.	Free text books & Stationery	District	-	2.50	2.50	-	3.75	3.75	-	5.00	5.00	-	11.25	11.25
10.	Mid day Meals	District	-	5.50	5.50	-	11.00	11.00	-	16.50	16.50	-	33.00	33.00
11.	Stipend Scholarships	District	-	12.50	12.50	-	25.00	25.00	-	37.50	37.50	-	75.00	75.00
12.	Learn & Earn Scheme	500	20.00	2.00	22.00	50.00	7.00	57.00	30.00	10.00	40.00	100.00	19.00	119.00
13.	School Health Programme	District	-	10.00	10.00	-	12.50	12.50	-	15.00	15.00	-	37.50	37.50
14.	Reward to students	District	-	2.50	2.50	-	3.75	3.75	-	6.25	6.25	-	12.50	12.50
15.	Training													
	(i) Leaders of Traditional tribal institutions.	250	-	0.25	0.25	-	-	-	-	-	-	-	0.25	0.25
	(ii) HM/Supervisor/Administrative functionaries.	500	-	0.40	0.40	-	1.00	1.00	-	0.60	0.60	-	2.00	2.00
	(iii) Teachers	3000	-	1.80	1.80	-	4.50	4.50	-	2.70	2.70	-	9.00	9.00
	(iv) NFE instructors	300	-	1.20	1.20	-	1.80	1.80	-	3.00	3.00	-	6.00	6.00
	(v) Members of VEC	5000	-	2.00	2.00	-	5.00	5.00	-	3.00	3.00	-	10.00	10.00
	(vi) Project Personnel	500	-	1.00	1.00	-	-	-	-	-	-	-	1.00	1.00
	(vii) Summer Schools	District	-	12.50	12.50	-	12.50	12.50	-	12.50	12.50	-	37.50	37.50
16.	Appointment of additional teachers.	1000	-	60.00	60.00	-	210.00	210.00	-	300.00	300.00	-	570.00	570.00
17.	Construction of Buildings													
	(i) Primary	100	20.00	-	20.00	50.00	-	50.00	30.00	-	30.00	100.00	-	100.00
	(ii) Upper Primary	50	40.00	-	40.00	120.00	-	120.00	40.00	-	40.00	200.00	-	200.00
	(iii) Toilet in Girls School	100	2.00	-	2.00	5.00	-	5.00	3.00	-	3.00	10.00	-	10.00

...3...

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
18.	School complex	250	25.00	10.00	35.00	62.50	42.50	105.00	37.50	81.25	118.75	125.00	133.75	258.75
19.	Educational Technology Equipments.	250	25.00	0.50	25.50	62.50	1.75	64.25	37.50	2.50	40.00	125.00	4.75	129.75
20.	Fellowship to Teachers	District	-	5.00	5.00	-	10.00	10.00	-	15.00	15.00	-	30.00	30.00
21.	Educational tours	District	-	10.00	10.00	-	15.00	15.00	-	25.00	25.00	-	15.00	5.00
22.	Improvement of Science & Maths teaching.	District	-	5.00	5.00	-	5.00	5.00	-	5.00	5.00	-	15.00	15.00
23.	Cumulative Record Card	District	-	50.00	50.00	-	10.00	10.00	-	10.00	10.00	-	70.00	70.00
24.	Academic Support	District	-	20.00	20.00	-	25.00	25.00	-	35.00	36.00	-	81.00	81.00
25.	Mass Mobilisation & Campaign	Block	-	25.00	25.00	-	44.00	44.00	-	17.00	17.00	-	86.00	86.00
26.	Support to Voluntary Organisation.	District	-	15.00	15.00	-	15.00	15.00	-	15.00	15.00	-	45.00	45.00
27.	Development & Printing of Adult Education Material.	District	-	10.00	10.00	-	10.00	10.00	-	10.00	10.00	-	30.00	30.00
28.	Total literacy Campaign	District	-	50.00	50.00	-	50.00	50.00	-	50.00	50.00	-	150.00	150.00
29.	Public Education	District	-	5.00	5.00	-	10.00	10.00	-	15.00	15.00	-	30.00	30.00
30.	Development of Syllabal, local environment text books based on MLL	District	-	10.00	10.00	-	10.00	10.00	-	5.00	5.00	-	25.00	25.00
31.	Development Translation & Printing of supplementary reading material.	District	-	-	-	-	-	-	-	-	-	-	-	-

....4

**ESTIMATED REQUIREMENT OF FUNDS**

**Annexure -VII**

**B. in lakhs**

S.No.	Activity/Programme	No. of units Coverage	1992-93			1993-94			1994-95			Total		
			NR	R	T	NR	R	T	NR	R	T	NR	R	T
1	2	3	4	5	6	7	9	10	11	12	13	14	15	
1.	<b>Setting up of :</b>													
	(i) Primary school	400	38.00	16.00	104.00	220.00	80.00	300.00	132.00	172.00	304.00	440.00	268.00	708.00
	(ii) Upper Primary School	100	30.00	16.00	96.00	200.00	70.00	270.00	120.00	139.00	259.00	400.00	225.00	626.00
	(iii) NFE centres	2000	20.00	20.00	40.00	50.00	70.00	120.00	30.00	100.00	130.00	100.00	190.00	290.00
	(iv) Kanya Shiksha Parisar	4	10.00	2.00	12.00	20.00	7.00	27.00	10.00	12.00	22.00	40.00	21.00	61.00
	(v) Residential Schools/ Asaram Schools	100	100.00	20.00	120.00	250.00	75.00	325.00	150.00	135.00	285.00	500.00	230.00	730.00
	(vi) Adarsh school	2	10.00	2.00	12.00	10.00	4.50	14.50	-	5.50	5.50	20.00	12.00	32.00
2.	Construction of Low cost Hostels.	120	90.00	60.00	150.00	150.00	175.00	325.00	120.00	275.00	415.00	360.00	530.00	890.00
3.	Composite Schools	500	10.00	10.00	20.00	25.00	35.00	60.00	15.00	45.00	60.00	50.00	90.00	140.00
4.	Parapetic Teachers	250	1.00	2.50	3.50	2.50	10.00	12.50	1.50	13.75	15.25	5.00	26.25	31.25
5.	Strengthening & Support to traditional tribal institution	District	1.25	5.00	6.25	1.25	5.00	6.25	-	5.00	5.00	2.50	15.00	17.50
6.	Transport facility	District	-	2.00	2.00	-	3.00	3.00	-	4.00	4.00	-	9.00	9.00
7.	School Mapping	Block	-	8.60	8.60	-	21.50	21.50	-	12.90	12.90	-	43.00	43.00
8.	Free School Uniform	District	-	5.00	5.00	-	10.00	10.00	-	15.00	15.00	-	30.00	30.00

## ANNEXURE- VI

UNIT COST

(Rs. in Lakhs)

S.No.	Particulars	Expenditure		Year of Project
		Non Recurring.	Recurring	
1	2	3	4	5
1.	Setting up of :			
	(i) Primary Schools	1.10	0.20	I
			0.50	II
			0.80	III
	(ii) Upper primary Schools	4.00	0.80	I
			1.50	II
			2.00	III
	(iii) NFE Centres	0.05	0.05	I
			0.05	II
			0.05	III
	(iv) Kanya Shiksha Parisar	10.00	2.00	I
			3.00	II
			4.00	III
	(v) Ashram Schools/ Residential School.	5.00	1.00	I
			1.25	II
			1.50	III
	(vi) Adarsh Schools	10.00	2.00	I
			2.50	II
			3.00	III
2.	Construction of Low cost Hostels.	3.00	2.00	I
			2.50	II
			3.00	III

1	2	3	4	5
3.	Composite Schools	0.10	0.10	I
			0.10	II
			0.10	III
4.	Parapetic Teachers	0.02	0.05	I
			0.05	II
			0.05	III
5.	Strengthening and support to traditional tribal institutions.	0.50	1.00	
			1.00	
			1.00	
6.	Transport facility	-	0.40	
			0.60	
			0.80	
7.	School Mapping	0.50	-	
8.	Free School uniform (Rs. 100/- per student)	-	1.00	
			2.00	
			3.00	
9.	Free text book & Stationery (Rs. 50/- per student.	-	0.50	
			0.75	
			1.00	
10.	Mid-day meals (Rs. 1.50 per child for 220 days)	-	1.10	
			2.20	
			3.30	
11.	Stipend/Scholarship	-	2.50	
			5.00	
			7.50	



1	2	3	4	5
12.	Learn & Earn Scheme	0.20	0.02	
			0.02	
			0.02	
13.	School Health Education Programme (Rs. 5/- per child per annum)	-	2.00	
			2.50	
			3.00	
14.	Reward to Students (Rs. 5000/- after passing Class-V, Ist generation learner)	-	0.50	
			0.75	
			1.25	
15.	Training			
	(i) Leaders of Traditional tribal institution (@ Rs. 100/-)			
	(ii) H.M./Supervisor/Administrative functionaries (@ Rs. 400/-)			
	(iii) Teachers (@ 300/-)			
	(iv) NFE instructors (@ Rs. 300/-)			
	(v) Members of village Education Committee (@ Rs. 100/-)			
	(vi) Project Personnel (@ Rs. 200/-)			
	(vii) Summer Schools	-	2.50	
16.	Appointment of additional teachers (Primary/Upper Primary) (@ Rs. 30,000/- per annum)			

1	2	3	4	5
17.	Construction of Buildings			
	(i) Primary	1.00	-	
	(ii) Upper Primary	4.00	-	
	(iii) Toilets in Girls Schools.	0.10	-	
18.	School Complex	0.50	0.20 0.35 0.45	
19.	Educational Technology Equipment.	0.50	0.01 0.01 0.01	
20.	Fellowship to teachers	-	1.00 2.00 3.00	
21.	Educational Tours	-	2.00 3.00 5.00	
22.	Improvement of science & Mathematic teaching	-	1.00 1.00 1.00	
23.	Cumulative Record Card.	10.00	- 2.00 2.00	
24.	Academic support	-	4.00 5.00 6.00	

1	2	3	4
25.	Mass Mobilisation & Campaign.	1.00	-
26.	Support to voluntary Organisation.	-	3.00 3.00 3.00
27.	Development & Printing of Adult Education Material	-	2.00 2.00 2.00
28.	Total literacy campaign	-	10.00 10.00 10.00
29.	Public Education	-	1.00 2.00 3.00
30.	Development of syllabai, local environment text book (based MMLL)	-	2.00 2.00 1.00
31.	Development Translation & Printing of supplementary reading material.	-	2.00 3.00 4.00
32.	Development & Printing of work Books, Tribal cultural based material.	-	2.00 3.00 4.00

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1	2	3	4	5
33.	Development of Low cost cultural based material.	-	1.00 1.00 1.00	
34.	Survey, Research studies	-	1.00 1.00 1.00	
35.	Project Management	-	1.00 2.00 3.00	
36.	Seed Money	5.00	-	
37.	Monitoring & Evaluation	-	1.00 1.50 2.00	

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ANNEXURE- V

ETHNOGRAPHIC PROFILE

KHAIRWAR :

There are differing accounts regarding Khairwars. Dalton identified them with the Cheros while Crooke identified the Mirzapur Khairwars with savars of Gonds. The name Khairwar it-self is an occupational term and it denotes persons taking to the business of boiling catechu. Very possibly some may be of mixed origin but there is no doubt that a tribe called Khairwar or Kairwar is an aboriginal tribe inhabiting districts of Sidhi and Shahdol. The Baland Rajas of this tribe had held considerable survey in the neighbouring parts till the Chandel as expelled them. Their descendents still reside in Marwas in Sidhi District. It is more probable that the Sidhi Khairwars are of Kol origin rather than of Savara who have not extended so far into Sidhi. The tribe ruled over portions of Sidhi district also before the advent of the Chandelas. They are concentrated in Deosar and Singrauli Tahsils. Though mostly dependent on agriculture, the tribe is distinguished from other tribes in having a significantly large participation in category V, manufacturing. This probably refers to small scale operations carried on by workers outside the village.

BAIGAS (A Primitive Group):

The Baiga tribe is concentrated mainly in the districts of Mandla, Shahdol, Sidhi, Balaghat, Bilaspur and

Cont'd...II.

Surguja. According to some authorities, the Baiga tribe is a branch of the Bhainyas of Bengal and Bihar. According to their own tradition, Nanga Baiga is their ancestor.

The Baigas used to practice Bewar or shifting cultivation till recently, but now they have been persuaded to give up their traditional method of cultivation, although they, still resort to shifting cultivation surreptiously in the Garhi-dadar area of Shahdol and some parts of Sidhi and Bilaspur districts. Baigas do not use plough for tilling the land because using a plough means lacerating " the breast of Mother Earth ". Moreover, they maintain that gods made the jungle to produce the necessities of life and made the Baigas, the king of forests, giving them wisdom to discover the things provided for them. Their major implement is the iron-axe.

The tribe has seven exogamous sub-divisions, namely, Binjhwar, Bharotia, Narotia or Nahar, Raibhaina, Kathbhaina, Kondwan or Kundi Gondwaina. They also call themselves Bhumia.

Besides cultivation, the Baigas are engaged in making bamboo artifacts. They also collect honey and other forest produce. Jungle fruits and roots are plentiful, the time spent in gathering them is the happiest and most romantic of the Baigas' life. The Baigas also go for hunting and fishing. Very apt in the use of arrow and bow, they have an inborn ability for hunting.

They are employed as village priests or Gunias by the Gonds and other tribes. The more advanced Baigas work on the fields of the Gonds and other well-to-do villagers. There is great land-hunger amongst the Baigas but they want land in the areas inhabited by them at present. The Baigas prefer to live in remote, though picturesque site, in their own villages or in isolated hamlets in composite villages. Principal food of the Baigas is the pej, a kind of gruel made of boiling the millets or rice in a large quantity of water.

Educationally, the Baigas are very backward.

#### GONDS:

The Gonds are the largest tribal group. In Indian Chronicles they have been described as a proud people who have earned a name for themselves. In the past, a large area of the State was under the rule of some Gond dynasty, and hence that territory was formerly known as Gondwana. The abodes of the Gonds are mainly the Vindhya and the Satpuras on either side of the Narmada river. The Scheduled Tribes (Constitution) Order lists as many as 53 sub-tribes of Gonds. Among the Gonds, there are several occupational groups, such as, Agarias or iron-smelters, Ojhas or sooth sayers, Nagarchis or musicians, Solhas or Carpenters, Koilabhutias or dancers and Pardhans or minstrels. Pardhans are responsible for the preservation of epics, folklore, myths and legends that have been handed down by

word of mouth from generation to generation. The dialects spoken by the Gonds is Gondi which belongs to the Dravidian family.

The Gonds have exogamous totemic sects. Each sect worships a specific number of god ranging from three to seven. Cross-cousin marriage is the preferential form of marriage. Polygamy is permitted; payment of bride price is the rule. Widow re-marriage is permitted. Now-a-days, except the Gonds of Bastar, among whom burial of the dead is common, cremation is the common custom. The Gonds are considerably Hinduised.

It is difficult to describe the economic condition of such a large tribe, composed of a number of sub-tribes and spread over such a large area. However, nearly all of them are dependent on agriculture either as cultivators or as agricultural labourers. In forest areas, collection of forest produce plays an important part in their economy of the total number of Gond workers ( 19,17,000), about 77 percent ( 14,67,926) are cultivators and about 18 percent ( 3,40,165) are agricultural labourers. In Bastar, Surguja and Mandla, the percentage of agricultural labourers among Gonds varies between 13 to 14. In Balaghat, Chhindwara, Betul, Raigarh, Bilaspur and Durg, the percentage of Gond agricultural labourers to total workers is betwen 17 to 20. In Seoni, Shahdol and Raipur, the number of agricultural labourers is



the highest, the percentage of agricultural labourers being between 23 in Seoni and 28 in Raipur. In Betul, Chhindwara, Balaghat, Shahdol and Surguja, a significant number of Gonds have started working in Coal mines.

**KORWAS (A Primitive Group) :**

The Korwas belong to the Kolarian family of tribes. The tribe is concentrated mainly in Surguja and Raigarh districts. They are also referred to as Kodakus. The Korwas inhabiting the Khudia tract at Jashpur (Raigarh) are typical of the tribe. The Korwas of Raigarh are divided into two groups - the Paharia Korwas or the Hill Korwas and the Diharia Korwas or the plain Korwas. There is no commensality of food and drink among these two groups. In Surguja also, they are divided into two groups, namely, Agariya Korwas and the Bhadiya Korwas (generally found on the border of Surguja and Raigarh).

Marriage within the sect is forbidden. The system of paying price for a bride is prevalent. Polygyny is allowed. Divorce and remarriage of widows are permitted. A widow, usually, marries her late husband's brother, although she is not obliged to do so. The Korwas worship Dulha Deo (the bridegroom god) of the Gonds. In Surguja, their principal

deity is Khuria Rani, the titular goddess of the Khuria Plateau. She requires animal sacrifices. Thakur Deo is considered to be the corn god who protects the village from diseases and epidemics.

The Korwas of Surguja District are more advanced than their brethren in Raigarh District. While there are only 10 percent agricultural labourers among the Korwas of Raigarh, their percentage goes as high as 25 in Surguja. Besides, they are engaged in hunting and collection of forest produce. Conditions of living are most primitive and literacy is very low.

#### ORAONS:

Oraons live mainly in Surguja and Raigarh districts. The tribe is known by other names also, for example, Kurukh, Kuda, Dhangad, Dhanka and Kisan.

Among Oraons, the family is patrilineal and patrilocal. Marriages, generally, take place in the nearby villages. Totemism forms the fundamental feature of the Oraon's social organisation in so far as kinship, marriage and relationship of the sex are concerned. For regulation of marriage, the tribe is divided into a number of exogamous totemic clans.

The Oraon is a dominant tribe in this region. Though the economic mainstay for the Oraons is cultivation, their land-holdings are small and un-economical.

The Oraons have come under the impact and influence of outsiders specially the Christian missionaries. While the total number of Oraon Christians in Riagarh was reported as 47,517 in 1931, their number increased to 87, 516 in 1961. In 1931, there were no Oraon Christians in Surguja; their number in 1961, was 5,498. The Oraons who have come under the influence of Hindus have now started worshipping Hindu gods and goddesses like Vishnu, Parvati, Ganesh, Ram and Sita.

The Oraons speak Kurukh which belongs to the Dravidian family. Educationally, they are most progressive among all the tribes of the State. They are also taking the maximum benefit of the educational concessions and facilities provided to tribals by Government.

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Oraons declare to be the most delicate of food. Tender looks and squeezes whilst both are engaged in the dance are not much thought of. They are regarded merely as the result of emotions naturally arising from pleasant contiguity and exciting strains; but when it comes to flowers and field mice matters look serious'.

Liasions between boys and girls of the same village (in case of some of the tribes like the Oraons) seldom and in marriage, as it is considered more respectable to bring home a bride from a distance. Among the tribes it is somewhat uncommon for a man to have two wives. Divorce is permitted and widow remarriage is a regular practice. The tribals generally practice adult marriages.

Very few villages have any idea about the population of their villages, but all of them can tell the number of houses in the village, and given time, almost the exact number of houses or families belonging to different castes and tribes.

Traditional leaders in the tribes continue to enjoy great respect and influence. They are known differently in various tribes:-

<u>S.No.</u>	<u>Name of the tribes</u>	<u>Leadership Offices.</u>
1.	Gond	1. Mukuddam 2. Bhumka
2.	Oraon	1. Panch 2. Sarpanch
3.	Korwa	1. Baiga 2. Dewar

- |    |          |                       |
|----|----------|-----------------------|
| 4. | Kol      | 1. Gothia<br>2. Baiga |
| 5. | Khairwar | 1. Pahan<br>2. Mahato |

#### Social and Religious Movements :

During the last three decades, a number of socio-religious movements have gained ground. Rajmohini, birsa Bhagat, Mahua Dev, Tana Bhagat, and Gahira Guru movements are some of them. All these have been sometimes collectively referred to as Bhagti Movements. At least two theories have been put forth regarding the origin of these movements in these areas. Fuchs and some others suggest the theory of social origin and believe that they come about as a reaction to their oppression by money lenders, traders, contractors overbearing or corrupt officials and politicians. According to others the movements started as a direct reaction to mass conversion of tribals to Christianity. They have large following and their leaders would great influence over the followers.

These various Bhagti movements started essentially as religious movements but gradually social reforms became their main thrust. For example, the Mahua Dev movement, starting as a religious movement preached and demonstrated the efficiency of the tribal gods and deities but subsequently helped to remove the fear of witch-craft, prohibited drinking of liquor and eating of meat, enjoined daily bath and cleanliness on its followers

and so on. Similarly Gahira Guru movement has taken the shape of a strong socio-religious reform movement. It has also an elaborate organizational frame and there is no doubt that it has a very strong influence among the tribals.

TABLE- 3

ANNEXURE-III

S.No.	Parameters	Tribal Sub plan Area.	Non Tribal Area.
1.	Area ( in Sq.Kms.)	180000	263446
2.	Population	14378893	37799951
3.	No. of primary Schools.	26541	42108
4.	No. of Upper Primary Schools.	4077	10200
5.	Area served by a Primary School in Sq.Kms.	6.78	6.25
6.	Area Served by an Upper Primary School in Sq.Kms.	44.15	25.83
7.	Population served by a Primary School.	542	898
8.	Population served by an upper Primary School.	3527	3706
9.	<u>Enrolment Percentage in Primary School:</u>		
	(A) Boys	43.77	87.85
	(B) Girls	29.56	60.33
10.	<u>Enrolment Percentage in Upper Primary Schools.</u>		
	(A) Boys	26.16	70.09
	(B) Girls	11.12	29.67

cont'd..

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S.No.	Parameters.	Tribal Sub Plan Area.	Non Tribal Area
11.	<u>Drop Out Rate in Primary Schools.</u>		
	(A) Boys.	47.48	26.41
	(B) Girls.	59.30	45.43
12.	<u>Drop Out Rate in Upper Primary Schools.</u>		
	(A) Boys.	20.86	14.31
	(B) Girls.	25.44	10.60
13.	<u>Literacy percentage</u>		
	(A) Male.	25.35	43.47
	(B) Female.	7.40	17.98

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cont'd....3



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S.No. Particulars	<u>Population, Literates and Percentage of Literacy Regarding.</u>		
	MADHYA PRADESH	TRIBAL BLOCKS	NON TRIBAL BLOCKS
14. <u>Population</u>			
(A) Persons	52178844	11785757	40393087
(B) Male	26886305	5909691	20976614
(C) Female	25292539	5876066	19416473
15. <u>Literacy</u>			
(A) Persons	1454456	1933046	12611522
(B) Male	10617302	1498309	9118993
(C) Female	3927266	434737	3492529
16. <u>Literacy Percentage</u>			
(A) Persons	27.87	16.40	31.22
(B) Male	39.49	25.35	43.47
(C) Female	15.53	7.40	17.98

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Table No. 1-B

S.No.	Name of District	Total No. of Revenue villages	Total No. of habitations	Total	No. of habitations having population more than 200	No. of habitations having population more than 200 having no primary schools	No. of habitations having less than 200 population having no primary schools	No. of habitations having no middle schools in 3 kilometer area
1	2	3	4	5	6	7	8	9
1.	Bilaspur	3528	3987	7515	3111	59	4404	75
2.	Raigarh	2195	4489	6684	1885	33	4799	59
3.	Surguja	2414	6153	8567	2030	89	6537	89
4.	Sidhi	1821	315	2136	1254	33	882	20
5.	Shahdol	1968	2196	4164	1569	64	2595	25

TABLE- 2

S.NO.	EASTERN REGION			CENTRAL REGION			SOUTHERN REGION			WESTERN REGION		
	Name of Major Tribes.	Total Pop.	Literacy Percentage.	Name of Major Tribes	Total Pop.	Literacy Percentage.	Name of Major Tribes	Total Pop.	Literacy Percentage.	Name of Major Tribes.	Total Pop.	Literacy Percentage.
1.	Oraon, Dhanka, Dhangad.	84089	20.82	Gond, Arakh Arrakh	1797642	12.89	Gond, Arakh Arrakh.	1707175	11.68	Bhil, Bhilala Barela, Patelia.	2142701	5.01
2.	Sawar, Sawara.	39876	16.33	Bharia, Bhumia	63803	6.94	Kawar, Kanwar, Kaur.	101557	24.32	Korku, Bopchi.	28286	8.51
3.	Gond, Arakh, Arrakh.	1218243	11.65	Baiga	64308	5.52	Bhattra	114867	5.93	Gond, Arakh, Arrakh.	23333	11.70
4.	Kawar, Kanwar, Kaur.	446340	17.53	Pardhan, Pathari, Saroti.	12852	22.40	Halba, Halbi	207352	27.10			
5.	Bharia Bhumia	108313	7.13				Pardhi Bahelia.	4527	3.98			
6.	Binjhwar	35299	12.53									
7.	Dhanwar	31102	4.25									
8.	Baiga.	10508	27.36									
<b>TOTAL</b>		<b>1973770</b>	<b>13.20</b>		<b>1938605</b>	<b>12.51</b>		<b>2135478</b>	<b>13.45</b>		<b>2194320</b>	<b>5.13</b>

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
<b>Southern Region.</b>														
Bastar	1842854	1249197	67.79	-	-	14.25	21.21	7.03	7.43	12.53	2.41	28.59	39.09	17.81
Raipur	3079476	571484	18.56	-	-	30.81	44.90	16.84	17.79	32.87	7.23	33.32	47.59	19.08
Durg	1890467	238923	12.64	-	-	37.95	51.59	24.73	28.47	44.16	13.34	39.32	52.62	25.63
Rajnand- gaon.	1167501	295160	25.28	-	-	26.63	40.36	13.17	18.76	31.20	6.84	29.29	33.41	15.34
Total Southern Region.	7980298	2354764	29.51	22.55	19.65	28.06	40.37	15.78	13.98	22.95	5.26	33.96	47.54	20.26
<b>Western Region</b>														
Jhabua	795168	663796	83.48	-	-	11.15	15.88	6.35	4.11	6.84	1.38	46.68	59.81	32.46
Dhar	1057469	550539	52.06	-	-	20.26	29.91	10.27	5.53	9.83	1.19	36.25	51.26	20.36
Khargone	1630943	705424	43.25	-	-	22.99	33.30	12.19	6.32	10.73	1.82	35.70	50.10	20.29
Khandwa.	1153580	295842	25.64	-	-	30.71	41.80	18.91	8.01	13.96	1.83	38.54	51.24	24.90
Ratlam.	782729	168203	21.49	-	-	29.50	40.79	17.59	4.85	8.63	0.98	36.25	49.43	22.23
Total Western Region.	5419889	2383804	43.98	22.83	19.89	23.30	27.83	18.57	5.63	9.70	1.37	37.15	41.72	34.69
Total All Regions.	30121935	10443119	34.67	100.00	87.12	26.93	37.43	16.15	11.32	18.81	3.88	35.21	47.07	22.82

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
32.	Development and printing of work books, Tribal Culture based material.	District	-	10.00	10.00	-	15.00	15.00	-	20.00	20.00	-	45.00	45.00
33.	Development of low cost cultural based teaching material.	District	-	5.00	5.00	-	5.00	5.00	-	5.00	5.00	-	15.00	15.00
34.	Survey, Research Studies	District	-	5.00	5.00	-	5.00	5.00	-	5.00	5.00	-	15.00	15.00
35.	Project Management	District	-	20.00	20.00	-	10.00	10.00	-	15.00	15.00	-	45.00	45.00
36.	Seed Money	District	25.00	-	25.00	-	-	-	-	-	-	25.00	-	25.00
37.	Monitoring & Evaluation	District	-	5.00	5.00	-	7.50	7.50	-	10.00	10.00	-	22.50	22.50
			567.25	553.75	1121.00	1278.75	1169.55	2448.30	756.50	1727.95	2484.45	2602.50	3451.25	6053.75