

REVIEW OF DEVELOPMENT OF TRIBAL EDUCATION IN CHANDRAPUR DISTRICT, MAHARASHTRA

Abstract

This article takes deep review of educational development of Tribes in Chandrapur district. Chandrapur district is known as a tribal district. Gond dynasty ruled over here for nearly 500 (1242-1751A.D.)years¹. According to the district statistical annual report (DSA), 2011 there are listed 34 distinct tribes among which Gond tribe is a major tribe constitute 17.07% of the total population of Chandrapur district and 80% of the tribal population. According to census 2011, the literacy of tribes in India is 59 % in Maharashtra it is 65.7 % in chandrapur district it is 73.01%². The percentage of literacy rate of tribes in chandrapur is higher than national literacy rate of tribes. So, it became necessary to study the inputs behind the success from the British India to the 75 years of Independence.

Keywords: Tribes, Gond, Education, Development, Chandrapur.

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I. INTRODUCTION

It is generally considered as the tribes are the most underprivileged, backward and deprived section of the Indian Society. There are 645 tribes in India; all are distinctive from each other though they have some similar features. The word tribe is used in Constitution and used only in written form; the oral and popular word is Adivasi whereas Adivasis' falls under one of the tribal group. Actually, tribes are rich in culture, they have their own language, music, dance, songs, religion and costume and ornaments.

British education has brought change in the life of many tribes. Particularly, Rajgond, the superior sub cast of Gond tribe, they educated themselves, followed Hindu religion, and assimilated in the society. But they didn't support or motivate other to follow them and grow.

However for other, Land, rivers and forest remained their sources of living/earnings. They preferred living with nature and stay away from the civilization process. Their habitat and distinct identity, and remaining away from the process of development, lack of inspiration for education made them underprivileged and deprived.

In Chandrapur district the education of tribes started with the arrival of missionaries and then with the law of British government. The independent movements and the work of social activities has started spreading slowly the importance of education, the process was very slow. In 'History of Indian Education -3rd phase, p-162 some figures are mentioned where the ratio of tribal is depicted, it shows in 1881 in Berar region (Nagpur) only 18 tribes among 10,000 were enrolled in education process (Chandrapur district falls under Berar region), In statistical table, provided in central province District gazetteers, Chandrapur district, Volume B, (1891-1915) printed in 1916, mentioned that 614 Gond were under instructions in 1912. The above information is quite clear and pointed towards the negligence of tribal education both by government and tribal community itself.

DSA report 2022 stated that the literacy rate of tribes in Chandrapur in rural area is 71.7% while in urban area it is 83%. 81,464 students are enrolled in education where 40,240 are girls. 75% students are qualifying secondary school exam each year while 71% are qualifying higher secondary exams.

The change shows the quantitative figures. It took several years to reach at this stage. This paper highlighted the development process of the tribal education.

II. DEFINITION OF TRIBES, ADIVASIS, GOND

- The word "tribe" was first used in the 14th century³, the word 'tribe' itself is derived from the Latin term *tribus*, the administrative divisions and voting units of ancient Rome (Cornell 1995: 117). It came to be used in biblical texts for the thirteen divisions of the early Israelites and appears with this meaning in Middle English in the thirteenth century.⁴ by the sixteenth century it was being applied to non-biblical contexts in ways that resembled concepts such as race and lineage.
- Tribe is a social group composed chiefly of numerous families, clans, or generations having a shared ancestry and language.⁵

- The term “tribes” were first included in the Government of India Act 1935. After Independence, the Constituent Assembly of India reserved the prevailing definition of Scheduled Castes and Tribes and ‘tribes’ were placed in a separate schedule. Article 342 of the Constitution of India defines a ‘tribe’ as “an endogamous group with an ethnic identity; who have retained their traditional cultural identity; they have a distinct language or dialect of their own; they are economically backward and live in seclusion, governed by their own social norms and largely having a self-contained economy.”
- Other definitions for “tribes” also abound. The word ‘tribe’ is used for a “socially cohesive unit, associated with a territory, the members of which regard them as politically autonomous”. The term ‘primitive tribes’ was first used by western anthropologists to represent, “a primary aggregate of peoples living in a primitive or barbarous condition under a headman or chief.” (Sills 1972).
- The word “Adivasi” was first used in the 1930s as a result of a political movement to forge a sense of identity among the various indigenous peoples of India.⁶
- It is derived from the Hindi words “adi,” meaning from the earliest times or from the beginning, and “vasi,” meaning inhabitant or resident,⁷
- Gond-The first known use of *Gond* was in 1801. A member of a Dravidian or pre-Dravidian people of central India.⁸The land where the Gond ruled for many years is known as Gondwana. Gond community is the MulNiwasi (native citizens) of India. The prosperous colonies of Gond are found in Maharashtra before Panini.⁹“Gond community never called themselves Gond, the name is given to them by either Hindu or Muslim. It doesn’t define or mentioned any cast.”¹⁰ (R.V,Russell)

Currently, these tribes are scattered in different parts of India in hilly region, forest region, and in remote areas. They constitute 8.6% of total population of the country (census2011) and it is estimated that they inhabited nearly in 15% geographical land of India. 52% of the tribal population is in below poverty line. There are 743 different tribes recognized in India¹¹ (MoTA, state wise list of tribes in India) with their 179 tribal spoken languages and 544 sublanguages which are used in different part of country.¹² For such major population, being conscious of the distinct identity of the tribal communities and their habitat, the architects of the Constitution, provided certain articles exclusively devoted to the cause of the tribal people, including Articles 244, 244A, 275(1), 342, 338(A) and 339 aimed at ensuring social, economic and political equity, several specific legislations have been enacted by the Central and State Governments for the welfare and protection of tribal people and their tribal domain.¹³

III. HISTORY OF EDUCATION IN POST INDEPENDENT

With the dawn of independence, India formulated its constitution. Constitutional safeguards provide foundation for educational developments with equality of status and opportunities for all. the major articles related with the development and providing equal opportunity to Scheduled tribes are ‘The Article 15 gives Prohibition of discrimination’, ‘Article 16 states equality of opportunities in matters of public employment’, ‘Article 46 in

the Directive Principles of State Policy promote educational and economic interests of Scheduled Castes, Scheduled Tribes and other weaker sections', 'Article 25b made public institutions thrown open to all classes', 'Article 164 and 338 and Fifth Schedule promote to set up Tribal advisory councils and separate departments in states to promote the welfare and safeguard the interests of the tribes', 'Article 244 and Fifth and Sixth Schedules make special provision for administration and control of scheduled and tribal areas'. 'Article 355 permits the states to make reservation for backward classes in public services in case of inadequate representation'.

These safeguards made the path smooth removing the hurdles and barriers in the development. Major were need to take to improve the literacy level of tribes, removal of their poverty and assimilate them with the modern developments. Education is the only tool which hits all the barriers in a stroke. To improve the education in India, after the independence the government has taken many actions. Some of the major considerable actions are establishment of University Education Commission(1948)under the chairmanship of Dr. Radhakrushnanto recommend actions needed for the enhancements in university education, setting up Mudaliar Commission(1952-53) for improving secondary education, Kothari Commission(1964-66) mandated to deal with all aspects and sectors of education, Indian Education Policy-1968 known as radical restructuring, formed by the recommendation of Dr. Kothari, National Policy On Education(1986),India's first education policy "called for special focus on removing disparities", Operation Blackboard(1987)for improving infrastructure and human resource, Teacher Education Scheme(1987) to create institutions for pre and in service training of teachers, Plan Of Action(1992), District Primary Education Program (1994)to universlaize the primary education, Mid-Day Meal Scheme(1995) to improve the nutritional status of primary children, Sarv Shiksha Bahiyaan(2001) to provide quality education to all children of age 6 to 14 by 2010, 86th Constitutional Amendment Act 2002 which included Article-51A(fundamental duty)in Part 4, National Program for Education of Girls at Elementary Level(NPEGEL)2003, Kasturba Gandhi Balika Vidyalay Scheme(2004-05), Rastriya Madhyamik Shiksha Abhiyan (2009), Rastriya Uchchatar Shiksha Abhiyan (2013), Padhe Bharat, Badhe Bharat(2014) , Smagra Shiksha Abhiyaan (2018), Right To Education Act- 2009 which made education as a fundamental right by including Article 21A, National Education Policy- 2020to transform the whole education system by 2040.

All the above commissions, policies and programs directly and indirectly worked with the development of tribes. Attractive schemes and school at door step helped to build atmosphere making education as a prime need. Reservation policy adds strength to it.

In addition to these, establishment of tribal ministry in 1999 has brought many changes and developmental tribal process geared up. Numbers of schools, colleges, and institutions were opened. The number of formal education centres increased. Education becomes the fourth need of every human being. With the pass of time, education expenses went on increasing. Economically backward and tribal communities once again remained behind in the education. To promote them and keep them in main stream education number of scholarships(pre matric, post matric, national fellowship, national overseas), awards(merit students), lodging, boarding, hostel facilities, library, reading rooms, coaching classes(NEET,JEE, state public service commissions, UPSC, railway, bank, police recruitment pre service trainings etc..) are offered by the government. Government has also promoted the language, culture, sports and traditional art of the communities. These resulted

in inspiring many students to learn and achieve place in government jobs(Education in India 2020).

IV. HISTORY OF CHANDRAPUR

The history of Chandrapur goes back to Stone Age. Many fossils of the Stone Age are collected here. In Krutiyug it was called as Lokpura, In TretaYug, Chandrawanshi kings ruled over it and it was known by Indrapur. Kali yug, Later Maurya, Shungas, Satvahnas, Rashtrakutas, Chalukyas and Yadvas ruled over here.¹⁴

After the fall of mighty kingdoms of Devagiri and Warangal, Mana or Nagvanshi kingdom was superseded by Gond dynasty. The Gonds of Chandrapur rise as a political power. The original seat of the Gond kings of Chandrapur is considered to be Sirpur, from there they shifted their capital to present Ballarsah and finally to Chandrapur of historic fame.¹⁵

With the imprisonment of Nilkanth Sah, the last Gond king in 1751 by Raghuji I, Chandrapur passed directly under the rule of the Bhosales of Nagpur and remained with them till 1853. At the end of 1853 Bhosale Raghuji III died without a male heir and the entire Raj of the Bhosales fell a victim to Dalhousie's famous doctrine of lapse. The Bhosale Raj was annexed to the British territory and on 1854.¹⁶

In the first phase of the British rule, 1854-1900, Chandrapur experienced the impact of the Western Civilization introduced by the British. Educational institutions, Local Self-Government, Public Works Department and the like of the British pattern came to be established in Chandrapur. The impersonal Government that was introduced was altogether new to the people. They, for the first time breathed the free air of the rule of law, unknown either under the Gonds or the Muslims or the Marathas.

During the second phase, 1900-20, Chandrapur witnessed the rise of nationalist movement. Chandrapur contributed its mile to the nationalist movement in its own way inspired by the leadership of Lokamanya Tilak.

After the death of Lokamanya Tilak, Chandrapur like the rest of India came under the influence of the Indian National Congress led by Gandhiji. During the Gandhian era, the people of Chandrapur did not lag behind in their freedom struggle against the British rule. The last phase in the Chandrapur history of the British period ends with the attainment of independence in 1947.¹⁷

Incidentally it may be noted here that with the Reorganisation of the States in 1956, Chandrapur district was transferred from the Madhya Pradesh to the former Bombay State, and then to Maharashtra with the bifurcation of the State in 1960.¹⁸

V. ADMINISTRATIVE EVOLUTION

Chandrapur area and boundaries have changed multiple times since its creation. Taken over from the Marathas by the British in 1853 it constituted only three blocks, but later up to 1981 the current whole Gadchiroli district was a part of it, in 1956 Rajura block was transferred to the Chandrapur district. In 1901, the Marathas, Telugu and Gond were the main

three elements, and the Gond still number in 135000 forming 22% of the population and own more than 1900 villages.¹⁹

In 1867, Chandrapur Nagar Palika was established. Since January, 1964, Chanda town has been renamed as Chandrapur. 1961 Census enumerated only 13 of the 34 Scheduled Tribes. In 1981, Gadchiroli district is formed and get separated from Chandrapur district. For administrative purposes, the district is at present divided into fifteen tehsils.

VI. EDUCATION OF TRIBES

Education is a tool of human development. Although, the education of tribes remain unnoticed in India for a long time. The story of education of tribes goes back to the Mahabharata. The story of Eklavya reminded how the tribes were deprived of education.

The education concept in tribes is missing in history records. In Vedic era, claiming as Kshatriya few tribes have succeeded in getting education. But major part remained untouched with it. Formal education didn't find any place in tribal world. Even in records showing the history of Chandrapur, there are rarely any lines which indicate the educational status of tribes. In 15th century, 'SurjaBallal Singh, the 9th king went to Banaras and Lakhnow and devoted time in learning art of war and songs' (p-40 Chandragazetter). Later in British era, few lines about the education of BhagwanBirsamunda (19th century) are found who took the primary education from a Naga teacher (Jaipal Nag) and then went to missionary school for upper primary education but soon drop out.

It seems that the emperor did not take interest in educating his people. They educate themselves but did not make any provisions of education for their people. This might be the reason why these people deprived of formal education.

Though the tribes are deprived of modern developments, urbanization and modern civilization, they are rich in sociocultural thoughts. They have their own rules and regulations, and system for justice and punishments. For them education means learning how to cultivate lands, hunt animals, survive in jungle, follow the rules of nature, culture and the society which the child got with parents. The centres like *Ghotul* (youth dormitories) in Gond and Muria tribes, served the purpose of informal education, where the young children learned the culture and legends of their tribe. Various lessons such as discipline, cleanliness and hard work were also learnt in *Ghotul*. The boys and girls were also taught the idea to serve the public, take the pride in the appearance and respect their seniors and themselves. *Ghotul* had an important social sanction in the society and was one of the major social institutions.²⁰ The system is now collapsed.

Before British India, there were no provisions of education for tribes. In British India also, these tribes remained underprivileged of education and development. As the tribal villages were under the control of zamindars, advocates and tradesman, these rich class societies never wished education for Tribes. They had fear in their minds if the tribes get educated, who will serve them. So they always oppose education of tribes and the poor. These policies kept tribes away from the light of education for many years.

1857 onwards British Empire took it under its regulations till 1947. In British India the education of these tribes was neglected highly. In independent India 1947-51 their literacy rate was just 2%.²¹These reveal the pre-independence status of tribal education. Poverty and illiteracy goes hand in hand. Because of poverty, tribes couldn't take education and as they couldn't take education they couldn't overcome poverty. The situation with the tribes persisted for a very long period. Before the country gained its independence, social reformers, Christian missionaries, and government programmes all helped the tribes' living standards. Even after independence, the tribal dropout rate is still noticeable. There is a clear connection between poverty and illiteracy among tribes. Tribal education is currently the responsibility of the government. Tribes now have access to education thanks to numerous efforts made by the central and state governments. As a result of the opening of schools, colleges, technical training programmes, residential schools, and hostels in rural areas, the educational status of Tribes' has changed. Literacy rate and enrolment of tribes is increased is a good sign but they have yet miles to go.

Over the decades, it has been observed that the literacy rate for STs has improved from 64.79% in 1991 to 82.06% in 2001(census 1991, 2001). But according to census 2011, there observed fall in literacy rate i.e. 81.35% this fall needs to be addressed and After 75 years of independence it became necessary to cross check the status of tribes in India especially educational status.

According to the District Statistical Annual Reports, Chandrapur (DSA reports 1981, 1991, 2001 and 2011), the literacy gap between general and ST is observed to be-

Table 1: The Literacy Gap between General and ST

Year	District literacy rate	ST literacy Rate	Gap observed
[1].	[2].	[3].	[4].
1981	43.92	7.26	36.66
1991	64.79	8.62	56.17
2001	82.06	18.1	63.96
2011	81.35	73.01	8.34

Since 1981 to 2001 the gap between literacy rates is found to increase. The major part of population attracted towards education and enrolled in schools. But the STs remained away from education and the reason may be facilities and poor connectivity with the remote villages. Later in 2011, there notice tremendous change in the gap. It remained 8.34 %. The formation SarvShikshaAbhiyaan 2001 and the establishment of Tribal Development Department, 1999 has brought out these major changes.

This article tries to take review of development of education among tribes (Adivasis) in chandrapur district, the kingdom of Gond dynasty. Currently 34 types of tribes are listed in scheduled tribe list of Chandrapur, among them the major tribes(in population) are in chandrapur districts are Gond, Andh, Halba, Halbi, Kolam, Mannervarlu, KoliMahadeo, DongarKoli,Pardhan, Pathari, Saroti, Pardhi, Advichincher, PhansPardhi, PhansePardhi, LangoliPardhi, Bahelia, Bahellia, Chita Pardhi, Shikari, Takankar, Takia. Gond tribes constituted 80% of the total tribal population. Tribes constituted 17.07% population of the

total population of the district (census2011). Secondary data, articles and book reviews and government records are the sources of this article.

VII. HISTORY OF EDUCATION IN CHANDRAPUR

According to the figures given in the Five Year Education Report (1897-1902) of the Government of India, the number of uneducated and educated tribal in 1902 in central province was 18 in 10000 for male and 2 in 10000 in female.²²

Under the criminal law, schools were opened for guilty class. 36 schools for convict caste were functional in Bombay province, in which 1477 students were studying. The number of convict caste students studying in normal schools was 4000 in Bombay province.²³

These reveal the condition of Adivasi/tribal education at the end of 19th century. The condition of tribes in Chandrapur can be visualized using these figures.

With the British rule, the facilities for primary and secondary education seem to have increased very rapidly especially when it is viewed in the context of a very large (14.82 per cent) scheduled tribe population, and inaccessible areas and a backlog of educationally backward block Rajura (transferred from the former Hyderabad State). The general literacy rate improved from 1.94 per cent in 1901 to 10.90 per cent in 1951 which is really remarkable. The efforts were taken by the government, missionary schools and Janpad sabhas.²⁴

There were total 166 institutions of education (primary, middle school and high school). 11,511 scholars were taking education. Among them 672 girls, 674 Gonds, 688 Maharas were under instructions in this schools.²⁵

Table 2: Percentage of literacy in the district, since 1901 was as follows:-

Year	Total population	Males	Females
(1)	(2)	(3)	(4)
1901	1.94	3.85	0.07
1911	2.36	4.59	0.15
1921	2.95	5.57	0.42
1931	3.50	6.49	0.49
1941	6.99	12.52	1.40
1951	10.90	19.20	2.50

- 1. Establishment of Schools And Hostels In Pre Independent:** Long back to the history, the first school was established by Nagar Parishad, Warora in 1857, named as LokmanyaTilak primary school, the school, starts with class 1st to class 4th only. The school was. Later on after 8 years, second school was established by zillaparishad in Warora in 1865, named as zillaparishad primary school, Warora, here the class starts from 1st to 5th.

In 1867, Chandrapur Nagar Parishad was formed and social education foundation was laid by the first Pathanpura lower primary school.²⁶

A first high school was opened on 1st October, 1968, but it was deserted due to the admission of Dher boys, the prejudice of Brahmin was unchanged.²⁷

In 1897, Mr Akotkar had started 9th, 10th and 12th grade classes in a private school. 229 boys were attending it. There were 8 branches of primary schools maintained by municipal council attached with one Urdu school and one Dher school. This year was the jubilee year of Queen Victoria, so the school was named as Jubilee High School. Later in 1906, British government took control over it and regionalized it. It was then called as Zilla High School. This was the first high school in Chandrapur district²⁸.

During the conflict between social reforms and independence movements, it couldn't be denied that the leaders had neglected their duties and objectives towards Adivasis. But the great social leaders like Thakkarbappa, Namadar Gokhale, Achary Bhise, Rashtrasant Tukdoji Maharaj and Dr. Babasaheb Ambedkar had a keen eye on the pitiful condition of Adivasis. Their works and thoughts inspired many local leaders from Nagpur region too work for Adivasis. Under the guidance and motivation of these leaders, they started working for the upliftment of Adivasis by establishing education societies, schools, hostels and libraries. Thus, the waves of social reform movements in Maharashtra and other parts of country had reached to Chandrapur. Social workers and educated minds from the district couldn't keep themselves away from such changes. They were also moved by the patriotic and social reform movements and started their work in Chandrapur.²⁹

1926, Pancham Bandhu Madavi and Tukaram Madavi started 'Gondsabha Pathashala' and began the social upliftment and education movements in Nagpur region.³⁰

1938, social worker Gundaram Masaram had founded 'Adiwasi Shikshan Prasarak Mandal' and started hostels in Yawatmaal and in Chandrapur. Yawatmaal hostel is yet running while Chandrapur hostel was closed due to financial problems.³¹

In 1942, a great saint and Bhididharm propagator of Adivasis Ragghobaji Vithobaji Madavi had established 'Adivasi Samjsudhar Samiti' and 'Bhidikar-Gond Samaj Sudhar Samiti' in Yawatmaal and light up education among Adivasis.³²

On 15th August 1947 Krantiveer Narayannasing Uike, a brave leader had founded 'Chanda Jilha Adivasi Sewa Mandal' in Wadasa and worked continuously for the educational improvements of Adivasi community. He had started hostels at Gadchiroli and at Anchalewshar gate Chandrapur. But financial crises closed hostel forever in 1953 and 1952 respectively. In 1957 he founded 'Nagvidarbh Shikshn Sanstha' and through it he educational awareness among Adivasis.³³

1951 at Siraspeth Nagapur Najariji Maraskolhe and Dadaji Dhurwe had started 'Adiwasi Prarthana Samaj' and added value in the work for the enhancement of social and educational development of Adivasis.³⁴

1958, Raje Dharamaraobaba Atram founded 'Dharmarao Shikshan Mandal' under which 31 different schools, residential schools and hostels were established. Among them in 1959 a hostel has been started at Aheri, in 1961 at katol, in 1967 at sironcha, in 1969 at Alapalli, in 1989 at Mahagaon, Welgur and Bhamaragad are only for Adivasis .³⁵

In 1962 'JaysewaChhatralay' and ' jagrutadivasimandal 'was established by former MLA, Sukhdewbabau Uike, and their work is still going on. In 1975 'Rani Durgawati' first girls hostel was started by Lakhuj iMadavi in Gadchiroli. All these hostels are now in Gadchiroli district.³⁶

In 1965 K.S.Madavi and Ramravaji Walhiwe Guruji started 'Jilha Adivasi Sewa Mandal' in Amrawati and spread education among Adivasis.³⁷

In 1985, 'Vidhobaji Amale B.Ed College' and 'Vithobaji Amale High school' was started by Kashinathji Amale at Bramhapuri. From 1980 to 1985 many preschools, primary schools, libraries were stated and educational awareness and progress of Adivasi community was made.³⁸

After 1985 many educational institutions were founded for educational and social upliftment of Adivasi community, but the speed of development had geared up in 1960 in real. Thousands of students had qualified from these institutions and were posted on higher positions.³⁹

The work of former minister of state, BaburawajiMadawi, the founder of Adivasi integrated life is noteworthy in respect to the educational development of Adivasi community.⁴⁰

Establishment of schools and hostels had inspired many Adivasi students to learn. The light of education entered in the Adivasi community through the social workers and leaders. Many Adivasi students who had qualified through these schools and Hostels posted at high rank and gained prestige and money.

At the end of 1967, according to Chandrapur Nagar Palika Shatabdi Granth, the number of hostels in chandrapur tehsil only there were only 10 hostels, 8 colleges, 14 middle schools, 29 primary schools, and 23 pre-primary schools.

- 2. Library Movements:** In 1978 Prof. Vinayak Tumaram started 'Granthalay Chalwal' (library movement) and opened the first library 'Rani Durgawati Wachnalay' at Bhadrawti.⁴¹ In 1985 he opened 'Eklawya ShikshanPrasarkMandal' at Majari (Khadan). 'Gondwana Balakmandir' (preschool) and 'Krantiveer Naranasingh Uike Wachnalay'(library) were run by these organizations.⁴² 1984 'Majari Shabari Granthalay', 1985 'Selwasa, Bhagwaan Persapen Granthalay', 1986 'Hitegao, 'Adiwasi Mahila Vikas Granthalay' , 1989 Haladi, 'Sant Mungasaji Majaraj Adiwasi Granthalay', Dewulwada, 'Sant Raghunath Adivasi Granthalay' were opened for the social and educational awareness among Adivasi community . The enlighten programs conducted by these leaders, social workers, educational lovers is really admirable and the change in the community that noticed today is the fruit of such noteworthy affords.⁴³

- 3. Governments Work Done For The Tribes:** During British government (from 1901 to 1947), total 185 schools were established, after and upto 1950, total 254 schools were opened throughout Chandrapur district, out of which only 9 schools were private schools, 5 were Nagar Parishad schools, 7 were Municipal Corporation schools and rest of the schools (231) were Zilla Parishad schools. Total 6 missionary schools were opened in 1961-1970 decade.

Table 3: Percentage of literacy in the district, since 1961 was as follows:-

Year	Total literacy	Males	Females
(1)	(2)	(3)	(4)
1961	17.27	28.58	5.79
1971	35.03	52.04	20.49
1981	43.92	58.31	25.32
1991	64.79	78.82	50.01
2001	82.06	89.09	75.04
2011	81.35	88.73	73.65

Source: DSA, Chandrapur, 2011

The district literacy rate is reached to 81.35%, the female literacy increased from 5.79% to 73.65%. The change is a long journey and still remains to reach the goal. It will be fascinating to look how the progress was made, who and what made it out, what are the gaps need to fill to reach to the goal.

Education and development of tribes is a tough task and government is working hard on it. For socio-economic development and Empowerment of the Scheduled Tribes in planned manner in 1999, The Ministry of tribal affairs, Government of India was set up after the bifurcation of Ministry of Social Justice Before the formation of the Ministry; tribal affairs were handled by different Ministries at different points in time. Most of the Scheduled cast and scheduled tribes developmental programs were run under social welfare department programs.

Social welfare department had begun their work by establishing AnandAndhaVidyalay, Anandwan, Warora in 1966, from 1967 to 1990, there were total 10 schools were established by this department.

Tribal development department provided both inclusive and exclusive kinds of education facilities to the tribes. Tribal Residential Ashram schools provided them exclusive education, whereas enrolment in JawaharNavoday School, admissions in military school, enrolment through RTE 25%, enrolment in renowned residential English medium schools provided opportunities to take inclusive education. Depending upon the population percentage, Ashram schools were established in villages. The first tribal school Govt.Post Basic Asharam School, Mangi (KH) was established in 1972, at Rajura for class 8th to 10th. In 1973 another school was established at Rajura, Govt. Ashram School Dewada for class 1st to 12th. The first government aided tribal Ashram school, Adivasi Ashram. School, Janala was established in 1987 at Mul. Therafter many aided

residential schools were opened, so far now there are 67 aided residential schools in Chandrapur district. Currently 12500 students are taking benefits of tribal residential schools from 1st grade to 12th grade.

Table 4: Establishment of government Tribal Ashram schools

Year	No of schools established	Class from	Class to
1972	1	8	10
1973	1	1	12
1974	1	1	10
1977	2	8	10
1979	1	5	10
1981	1	1	12
1987	1	1	12
1989	2	5	10
1992	1	5	10
2015	1	1	12
2017	1	1	10

Source: Tribal development project office Chandrapur, Chimur

Table 5: Government aided/private Tribal Ashram schools establishment

Year	No of schools established
1987-1990	4
1991-2000	30
2001-2018	15

Source: Tribal development project office Chandrapur, Chimur

- 4. Establishment of Tribal Hostels:** The first tribal hostel was established at Chandrapur 1967 for boys and girls, it was first run under social welfare department, but later on after the formation of tribal development department it is handed over to them. In 1977, girl's hostel at Worora was established and in 1982 two hostels for boys were started at Chimur and Rajura block. In 1991 and 1992, one boy's hostel was started at Gondpipari and one girl's hostel started at Gadchandur respectively. From 2002 to 2023, 265 hostels for girls and boys are established by tribal development department. In the year 2021, 2097 students are taking benefits of hostel scheme in Chandrapur district.

Table 6: Establishment of Tribal Hostels

Year	No of hostels established	For Boys	For Girls
1967	1	1	1
1977	1		1
1982	2	2	0

1991	1	1	0
1992	1	0	1
2000-2002	3	1	2
2003	6	3	3
2004	3	2	1
2005	2	0	2
2008	2	1	1
2010	2	2	0
2015	1	0	1
2019	5	3	2
2023	1	1	0

Source: Hostel data Tribal Project office

5. **Eklavya Model Residential Schools (EMRS):** This is one of the flagship schemes of the MoTA, introduced in the year 1997-98. EMRSs are set up in States/UTs with grants under Article 275(1) of the Constitution of India. There are 24 EMRS schools in Maharashtra and 5000 students are taking education in it. EMRS Dewada, block Rajura in Chandrapur district was established in 2015. 488 students are taking education in the 2021-22 year.
6. **Admissions In Renowned English Medium Residential Schools:** Considering the importance of English, to avail opportunity to learn English with other students, and to bring them in main education stream, ST students have given admissions in renowned English medium residential school. 50% seats are reserved for ST students in such schools; the fees are paid by the tribal department. 1080 students are taking benefits of this scheme.
7. **Various Schemes:** Numbers of schemes are implemented by MoTA to improve the educational level of ST students. *PanditDindayalUpadhyaySwayamYojana* has given shelter to 545 students in the current academic year. 86.52% students get benefits of Golden jubilee pre-matric scholarship. 85.76% students took benefits of post matric scholarship, 81.05% students have provided freeship, and 92% students have provided maintenance allowance.

Education department, social welfare department, integrated child development department together provided many schemes for the backward classes. ST students take advantage of it. 100 % students are enrolled in primary education and are getting benefits of free text books, free uniform, mid-day meal, 100% St girls enrolled in primary classes (1st to 5th grade) get benefits of attendance allowance, vehicle allowances are also provided to students , free pass scheme is also provided for girls for daily up-down.

8. **Education in the local language** is also provided to the tribal students in Ashram schools as well as in ZP schools. Gondi, Kolami text books, dictionaries are built up by the department.

9. Teachers’ trainings and many awards are also offered for the best practises and performance. Cash Awards to Ashram Schools, Travelling Allowance and Scholarship for the Handicapped students who studied in 8th to 12th grade, Cash Awards for meritorious students of 10th and 12th standards, Computer Training for the students and teachers of Government Ashram, In-Service Training Program, 10 + 2 Vocational Education, Enhancement of facilities in pre SSC Vocational education, etc. through such facilities, development and exceling in education is expected in ST students.

Computers, libraries, reading rooms, career guidance classes, motivational speeches are made available in Ashram schools and hostels. Students are searching different career options rather than teacher, police, forest guard, driver and nursing.

The difference can be noticed in the following table-

Table7: Difference in enrolment status

Enrolments		
level	1981	2021
Pre-primary	203	17820
Primary Schools.(1-7)	59625	48809
Secondary Schools.	4406	13962
Higher sec. School·s~.	727	11289
colleges	304	4857
Educational college	22	154
Law college	0	61
Engineering college	0	237
polytechnic	2	653
ITI	37	598
Msc	3	121

Source DSA, Chandrapur 1981, post metric data, Tribal Project Office, Chandrapur, Chimur 2021

Students are responding well to these programs, enrolment, attendance is increased; drop-out rate in primary school is zero. Every year 2/3students are rewarded with gold medals in university education. Many students are employed in government offices. The life and status of tribes is changing due to such efforts. An involved class is emerged out from these employed ones.

VIII. CHALLENGES AND ISSUES

Education of tribes is a complex one. News like “Four teens from Maharashtra become first tribal students to scale Mount Everest” (Pradip, Hindustan Times, May 17, 2018) inspired tribal students but such opportunities are very rare.

Apart from many schemes, not a single student has availed benefits of national fellowship, overseas scholarship. Even not a single student availed benefit of cash award of meritorious student of 10th or 12th.

Years of development has divided the tribes in four classes in this district;

- Isolated-living in remote areas
- Partially Isolated - living nearby rural areas, doing traditional agriculture but away from developments.
- Involved- migrated in cities and earning on daily wages
- Integrated tribes- dissolved in other community due to education, employment and good earnings.

In Chandrapur, there are no more isolated tribes, but among the three classes observed, the major problem is associated with partially isolated tribes and involved tribes. There are still many challenges that need to be addressed. Education has become business and tribes could not give their share in it. The gap between highly educated and skilled labour will remain till the objective of education is revolved around economy.

Poverty, lack of resources, lack of proper guidance and lack of opportunities are the major hurdles in their development. One of the biggest challenges is the lack of qualified teachers in many Adivasi areas. Many teachers are not trained to teach in the local language of the Adivasi population. They have the mentality that they have to change the status of the students by providing the bookish education. Their behaviour, attitude and the sensitivity towards tribes makes it difficult for students to understand what is being taught.

Real benefits of education are not reached to them. Education is tool of social and economic development. The word social is development is far away from this community. Blind beliefs, drinking, black magic are still persisting among them. They undertake education for financial growth, for employment only. Hence a consumer class is found to be developed among students. They applied for schemes and availed its benefits, but their educational performance remained poor. So they remained in educational stream until they get benefits, the day when they become unfit for the schemes/unable to fulfil the criteria, they left the education. Bookish education is not their preference, they preferred skill based, employment based education. Spending 25 years in education is not yet in their priority list.

IX. CONCLUSION

The flow of development is from urban to rural and rural to tribal. So the tribes are the last but not the least part of the development. Indian government has adopted United Nations 17 sustainable goals policy. The fourth goal is related with providing quality education for all. To accomplish this goal, government of India has started SamagrShikshaAbhyaan(SSA), developed new national educational policy(NEP) 2020, brought *Foundational Literacy and Numeracy* (FLN) mission, providing various grants under different policies, Grants were given to open number of new schools, develop infrastructure, and provide financial support to economically backward classes. For ST Students under this program, 60% of the total expenditure is provided under JawaharRojgarYojana and Education Department will provide the remaining amount i.e. taking education in other schools get the benefit of free education,

supply of text books, uniforms, writing material, stipends, etc. Tribal girls are also given attendance allowance in addition to the above facilities. In Maharashtra, the concept of Ashram School has done a great service to Tribal Education. The enrolment of students in these Ashram Schools is increasing; the several facilities and incentives have been provided in the form of lodging, boarding, texts book, uniforms and free education to the students in Ashram Schools etc. 98% students in education are taking advantage of hostels. Chandrapur is near to achieve the goal of quantity now the question ahead is quality.

Objective of education should be peace and justice. It should create a social equality and provide equal opportunities to all humans. Tribal ministry, tribal development, tribal projects, tribal schools, tribal hostels, tribal schemes, all these on one hand creates dissemination. It is forcing on the tribes that they are tribes, backward, uncivilized and deprived; they need attention and special care. Every separate provision is enlarging the gap between general and tribal. Government needs to take further action to eliminate this dissemination.

After spending thousands of years in the darkness, staying away from education and development, it is highly injustice to compare the progress of tribes with the other class. There are many families whose first generation is in education, so the mentality, background, atmosphere and the environment of education is not available for them. It's all new and totally opposite to natural process. Learning in a class, holding a book, seating for long time, looking the script which is unknown, listening new languages everything is mismatching to their habits. It will certainly take time to furnish them. Government has reached to them in different ways, but in providing opportunities government fails in many aspects. Now it's the turn where tribes have to take responsibility of self-improvement. They need to excel their abilities, capacities and improve cooperation.

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