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Editorial

Some religions have developed and their followers could afford to build structures at their sacred places whereas many small religious groups in India have not raised to that level where they could also erect structures for pursuing their religion. As part of their practice, these smaller groups worship in the natural environment and with minimum infrastructure or no infrastructure and with minimum decoration and religious material. Due to this difference, many tend to believe that theirs is a superior institution after comparing the material possession. This feeling develops for not having knowledge or quite often with the intention not to recognise others with a touch of arrogance. The people who could not upgrade their religion or religious practices at par with others remain to be seen as inferior or they also started feeling inferior gradually.

In the rural places where these small groups (not confined to tribes only) reside they maintain sacred place, sacred performance with the help of sacred performers. The problems surfaces when these groups become still smaller in semi urban and urban set up. In these places, the traditional arrangements seem to be too small and too outdated comparing to the present day competitive religious practices by the majority people (read managed by well settled elite group). Under the intense pressure of majority practice and view, the members of the smaller groups tend to believe that theirs is inferior in content though not in belief. The elite from the smaller groups start to follow the majority practices and in the process, the traditional religious practices lose the support group and are not in a position to prosper as expected.

Due to lack of support from the administration in the absence of rules or established guidelines, people tend to encroach the available land for pursuing their religious belief and practices. The people with good network erect permanent structures. The majority though faces the ire of the administrative machinery, they escape through the help of established network and the administration

also becomes lenient fearing that public anger may spiral into a law and order situation. The real problem is being faced by the section of population who do not have much political or financial powers to influence the decision making process. So these smaller groups do not have space to pursue their religious belief and practice. There is a need to provide safeguards to protect the interest of the smaller groups who wish to preserve theirs for the sake of celebrating the essence of plurality.

The remarkable departure from the mainstream religious practices is that these smaller groups do not engage themselves in the daily routine of worshipping their gods and goddesses. Due to this reason their sacred places appear dilapidated, neglected or unattended. But, they have their own system and time in a particular day of the year to worship and remain engaged. This should not disqualify them to claim their religious belief or ways of practice in their pursuit of spiritual realisation. For these smaller groups, there is a need to have an inter community dialogue to frame the safeguards and courses of action so that the age old tradition could be given a space within an environment of high competition put forward by other groups. The essence has to be to provide opportunity to all so as to provide them an enabling environment to pursue their own howsoever small or rudimentary that may appear to others.

There are some enthusiasts from the smaller groups who work relentlessly to promote and preserve the traditional culture and still have faith in the religious practices. But the problem lies in not being able to generate necessary wherewithal to give a fillip to their religious institutions and practices. Due to constraints, maintaining and managing their religious belief and affair become difficult. With the continuing neglect, India is losing many practices and belief which need to be preserved. For making affordable to various section of the population (smaller groups), Government, administration need to provide places for their sacred purposes. Otherwise there is imminent threat of extinction of a number of religious faith and belief in the country.

Unraveling Indian Census Data on Santals

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Provisions in the Constitution of India which guides the religious affairs of a person in India are listed out as under in its original form.

Article 25: Right to freedom of religion

Freedom of conscience and free profession, practice and propagation of religion

(1) Subject to public order, morality and health and to the other provisions of this Part, all persons are equally entitled to freedom of conscience and the right freely to profess, practice and propagate religion

(2) Nothing in this article shall affect the operation of any existing law or prevent the State from making any law

(a) Regulating or restricting any economic, financial, political or other secular activity which may be associated with religious practice;

(b) providing for social welfare and reform or the throwing open of Hindu religious institutions of a public character to all classes and sections of Hindus Explanation I The wearing and carrying of kirpans shall be deemed to be included in the profession of the Sikh religion Explanation II In sub clause (b) of clause reference to Hindus shall be construed as including a reference to persons professing the Sikh, Jaina or Buddhist religion, and the reference to Hindu religious institutions shall be construed accordingly

Article 26 : Freedom to manage religious affairs

Freedom to manage religious affairs Subject to public order, morality and health, every religious denomination or any section thereof shall have the right

(a) to establish and maintain institutions for religious and charitable purposes;

(b) to manage its own affairs in matters of religion;

(c) to own and acquire movable and immovable property; and

(d) to administer such property in accordance with law

Article 27: Freedom to payment of taxes for promotion of any particular religion

Freedom as to payment of taxes for promotion of any particular religion No person shall be compelled to pay any taxes, the proceeds of which are specifically appropriated in payment of expenses for the promotion or maintenance of any particular religion or religions denomination

Article 28: Religious Instructions

Freedom as to attendance at religious instruction or religious worship in certain educational institutions

(1) No religion instruction shall be provided in any educational institution wholly maintained out of State funds

(2) Nothing in clause (1) shall apply to an educational institution which is administered by the State but has been established under any endowment or trust which requires that religious instruction shall be imparted in such institution

(3) No person attending any educational institution recognised by the State or receiving aid out of State funds shall be required to take part in any religious instruction that may be imparted in such institution or to attend any religious worship that may be conducted in such institution or in any premises attached thereto unless such person or, if such person is a minor, his guardian has given his consent thereto

Cultural and Educational Rights
With the above provisions, if Questions is asked “What is the religion of Santals in India as per the Law of the land?”, the author’s understanding is “Sarna”. The religions recorded for ST Santals in 1991 & 2001 in 3 states where Santal population is

RELIGIONS RECORDED FOR SANTALS IN THE STATE OF JHARKHAND, ORISSA & WEST BENGAL

NAME OF RELIGION/ PERSUASION	JHARKHAND (52)				WEST BENGAL(45)		ORISSA (36)		TOTAL	
	1991	2001			1991	2001	1991	2001	1991	2001
	Bihar	Jharkhand	Bihar	Total	POPULATION		POPULATION			
BUDDHIST	145	350	176	526	244	300	15	4	404	830
CHRISTIAN	82,122	151,572	17,403	168,975	42,248	74,844	2,616	5,264	126,986	249,083
HINDU	2,015,604	1,365,293	329,683	1,694,976	1,581,696	1,470,559	323,338	481,341	3,920,638	3,646,876
JAIN	40	152	67	219	14	109	28	25	82	353
MUSLIM	2,742	3,924	940	4,864	1,219	5,490	140	244	4,101	10,598
SIKH	151	742	56	798	143	531	1	5	295	1,334

SWARNA / SARNA	229,558	836,175	12,704	848,879	10,382	86,716	300,665	287,844	540,605	1,223,439
SARI DHARAM	18	1,050	0	1,050	343,912	619,847	2	NA	343,932	620,897
OTHERS	16,305	44,418	5,667	50,085	13,591	15,894	1,465	1,734	31,361	67,713
RELIGION NOT STATED	2,807	6,833	916	7,749	3,773	6,250	1,512	743	8,092	14,742
TOTAL	2,349,492	2,410,509	367,612	2,778,121	1,997,222	2,280,540	629,782	777,204	4,976,496	5,904,817

large, is tabulated as under.

It is to be noted that after 1931, Independent India's first caste based census operation has already started and it's result will be published and available to common public after 1 or 2 years. From table above it is observed that the religion recorded as Sarna or Sari Dharam as per 2001 census for Santals in Orissa is 37%, Jharkhand 30.5% and West Bengal is 17.7%. Also as per 2001 census, still 62% Santals in Orissa, 61% in Jharkhand and 79% in West Bengal record their religion as Hindu.

Learning Teaching Problem of Tribal Children

(Source: Orissa Primary Education Programme Authority)

{Continued from June 2011 issue...}

Hypothesis:

The present study is conducted with the following hypotheses. It is assumed that:

- There is no difference in the achievement among the different tribes (viz; Juang, Santal, Saora and Bonda).
- There is no difference in the achievement among the different subjects (viz : language, Mathematics and comprehension).

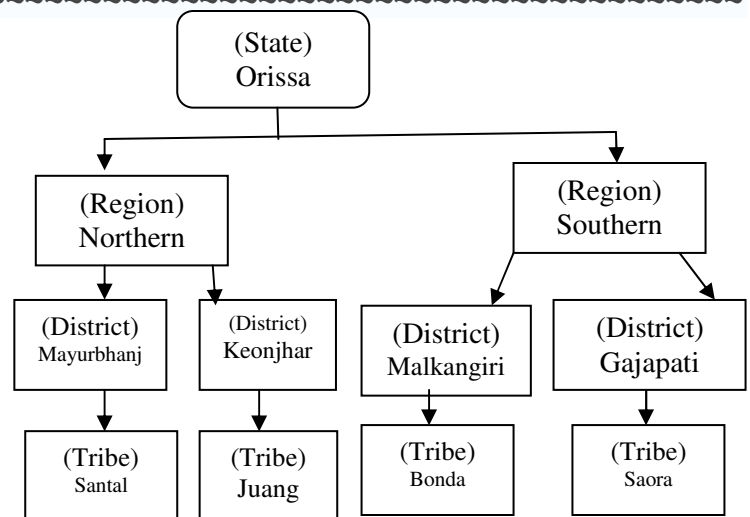
Scope of the Study:

- The present study is conducted in four districts of Orissa (viz. Mayurbhaj, Keonjhar, Gajapati and Malkangiri).
- The present study covers four Tribes (viz: Santal, Juang, Saora and Bonda) of two regions (Northern and Southern) of Orissa State.

CHAPTER – V METHOD OF THE STUDY

A descriptive survey method was used for this study. The details of objectives, Hypotheses and Related Literature were in the study discussed in the chapter-I. This on going chapter, discussing about the design, tools and procedure of the study, preparation of the tools, selection of the samples, administration of tools and collection of the data.

Diagrammatical Representation



Ten (10) schools of each tribal community were selected purposefully for the study.

Tools Used

To meet the requirements of the present study Achievement Tests and Interaction schedule were developed.

To assess the scholastic achievement of class – II and class-V Students Achievement Test Battery in the subject language and comprehension and Oriya, & Mathematics respectively were developed by the Research Associates with the help of Subject Experts and some Elementary School Teachers,

who are directly involved in the teaching-learning process. Achievement Test Battery covered all contents of books prescribed for class-IV students. The test battery for Oriya and Mathematics were for 50 marks. Hence, the study was carried on the students who have completed class-IV in the session 2005-06. Proper care was taken to cover all the contents while preparing the questions for different subjects.

The following tools were used for this study:

(i) Achievement tests to assess the level of achievement of different subjects viz; Oriya and Mathematics of Class IV students (Presently in Class – V) and language and comprehension of class – I students (Presently in Class – II) based on their prescribed books. The achievement test tool was standardized and validated by OPEPA, Bhubaneswar.

(ii) Language achievement test - II, IV

(iii) Math - II, IV

(iv) Class room observation

Use of Activity Method

Classroom management

Pupil involvement

TLM

Evaluation

Reinforcement Procedure

Feedback

From Teachers

(v) An interaction schedule was prepared for the students, teachers, community leaders/parents and for PRIs/School Headmasters.

Procedure of the Study

For the this study two senior consultants, four research associates and twenty-four field investigators were engaged.

Phase – I

{To be continued...}

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Two Sr. Consultants & 4 R.A.s were engaged to prepare the achievement test of Class – II & IV of all subjects separately (Subjects: Mathematics/ language). A personal profile sheet was prepared taking in to consideration of educational and professional qualification & experience. Apart from these a checklist of infrastructure facilities available in primary schools and observational tool was developed with light of DPEP studies.

Phase – II

Plan was made to chalked out to collect the data for the purpose of the study. Four team were engaged to administer the tests in the different schools as well as to collect the information as required. Each team was co-ordinated by the one R.A. in two districts of each tribe.

Phase – III

Since it is a multidisciplinary study, one educational psychologist with strong pedagogical base and one ethnologist having expertise on Orissa Tribal Situation were hired for this study. They checked out the plan & procedure of the study. On that basis R.A.s & F.I.s were oriented.

Phase – IV

Scoring, tabulation, analysis & compilation of data were done by consultants with the help of R.A.s. Report writing was done by the consultants.

- Data was collected through the use of the four interaction schedule
- Achievement test was done through the use of achievement test battery
- Data was then coded and put into tabulation form
- Data analysed by using statistical measures which includes mean, standard deviation and test.

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