



ASECA CHANNEL

(A monthly Journal from All India ASECA)

Website: www.allindiaaseca.org

E-mail: allindiaaseca@hotmail.com

Volume: X Issue: 11 November, 2011

Annual Subscription Rs50/-

Single copy Rs5/-

Editorial

In the changing and emerging scenario every society requires support from a dedicated group from within to shape its future. There are many groups though disjointed in formation and nature are contributing towards wellbeing of the members of the community/society. The works, information and outcome generated by the groups are influencing the general social milieu and particularly every member of the society. People are divided into many groups in terms of their affiliation to various faiths and inclination. The groupings based on religious belief, common culture, geographical location and following based on spiritual gurus are commonly seen in India. The general pattern of organizing social, religious and cultural events in many parts of the country is testimony to this arrangement and requirement. The association, participation and contribution are direct in such activities and people organize things to demonstrate that they are really existing and continuing. The emergence of new kind of thought to protect and preserve one's cultural traits and values has influenced the activities to come together and organize a particular event in a grand way.

For preservation of one's own cultural identity, people are contributing generously and participating with thorough preparedness. The participation of general population is also immense as they rejoice the event and enjoy it fully. The grandness of the present day pujas, satsangs, yagnas, religious discourse and yoga sibiras etc. are possible due to the level of participation of the people. There are many occasions and events where people from various strata of the society mingle with each other. Young people don't mind travelling a distance to grace the occasion as participation has become mantra of present day. There is not an event where youths are not participating.

In case of Santal society, there were many organizations who in fact were inspiring the mass directly or indirectly. But with the passage of time these organizations have not been able to retain the faith level of people due to many reasons mainly mismanagement and outside influence. Due to this gradual deterioration on the part of organizations as well as declining interest among the people to contribute for the common benefit and common goal, the society is deprived of much needed support particularly from the youth for growth and

development. The level of interaction and participation of youth is gradually declining at a time when the youths' participation towards strengthening the community is required intensely. Few youths come forward to participate in such event where a minimum level of commitment is asked for or desired from the group.

In the socio religious front, there need to be a new thinking to establish the religion in an institutionalized manner. In the present time, there are movements to establish religion of Adivasi peoples in the national level. But the effort and involvement seem to be from a different quarter than it should have been. The effort to establish one's religion should first come from the true self realization. Secondly, traditional institutions responsible for continuance should come to the front and take the lead. It is commonly seen that these traditional institutions are being kept in the background and there is no serious effort to make these institutions self reliant and self sufficient. This covert or overt negligence is the root cause for not being able to express themselves. On the other hand, various communities are being influenced by the external groups which are more aggressive, organized and hierarchy based. In order to have an influence on various tribal groups there are many institutions/organizations who are working relentlessly to make them realize that they belong to them. But unfortunately, there is no effort to make the traditional institutions stronger and self sufficient. The efforts are aimed at assimilating people in their own fold rather than making serious efforts in making them realize their own belief and methods of worship. In addition to demand in a clear and loud manner, efforts should be aimed at bringing the youth powers in the service of the society. The elements which are working against the interests of the tribal people should be identified and isolated. The people from within the society will have to take the burden of strengthening their own existence. Outsider help may come and go but resilience and internal strength would forever remain for sustenance of the respective society. To bring that realization, institutional strengthening in the tribal community is required and to achieve this there is a need to organize a group of experts in this society and "monkhood" concept could be introduced so that designated people would preach and propagate indigenous religions of India.

Santals' education in mother tongue language with Ol Chiki Script in Orissa

Sanatan Marandi
ABU DHABI, U.A.E.
Sanatan.Marandi@gmail.com

As mentioned in the August issue of this newsletter, I will like to present briefly the fate of teaching in primary schools through mother tongue language i.e. Santali with Ol Chiki script in the state of Orissa. Due to popular demand, Governments of Orissa (Department of Education) long back vide their resolution No. XIXEM 15/91-7710 dated 25-02-1991 had decided to introduce the *“teaching of Santali language in OL CHIKI script on an experimental basis, as an additional language at the primary stage”* in 30 primary schools of Mayurbhanj (20), Keonjhar (5) and Sundargarh (5) district from May 1992.

As demanded by ASECA, AISWA, SBM and AOOSU, Government of Orissa through the Department of School and Mass Education (ATDC) conducted an Impact study of this experiment on these 30 schools. The principle approach / method of the study were survey which was done by ATDC (Academy of Tribal Dialect & Culture) Bhubaneswar in the year of 2001. The ATDC representative visited almost all the schools where the above experiment was introduced. The survey instruments prepared are as following,

1. A survey form to collect detail data about the individual schools relating to introduction of OL CHIKI
2. A questionnaire for the OL CHIKI teacher
3. A questionnaire for students
4. A questionnaire for the parents
5. A questionnaire for the inspecting officials

All these instruments were printed in Oriya.

Following is the list of 30 schools Where above experiment was introduced in the year 1992.

Sl. No.	Name of the Block	Name of the School	Name of the Teacher	Qualification	Special Qualification in Ol Chiki
	Karanjia (Mayurbhanj)				
1	Jashipur	Gudugudia Primary School	Shri Salkhu Soren	Matric	Ol Chiki Certificate
2	Thakurmunda	Ambabeda Primary School	Biswanath Bindhani	Matric	
3	Karanjia	Khalpada Primary School	Bhakta Charan Hembram	Matric	Ol Chiki Certificate
	Baripada (Mayurbhanj)				
4	Baripada	Baura Primary School	Borendra Nath Tudu	Matric	Ol Chiki Certificate
5	Suliapada	Kamarjhanta Primary School	Budhan Murmu	Matric	Ol Chiki Certificate
6	Bangiriposi	Bholagadia Primary School	Bagay Ch. Hansdah	B.A.	Ol Chiki Certificate
7	Kuliana	Kukudakhunti Primary School	Vacant		
	Betanati (Mayurbhanj)				
8	Badasahi	Dingiria Primary School	Mohiram Soren	Matric	Ol Chiki Trained
9	Morada	Olimundi Primary School	Dubraj Majhi	Matic pluked I.A.C.T	Ol Chiki Trained
10	Morada	Itapokhari Primary School	Ramdas Soren	I.A.C.T.	Ol Chiki Trained
11	Rasgobindpur	Sansa Primary School	Sunder Mohan Soren	Matric	Ol Chiki Trained Santali Matric
	Kaptipada (Mayurbhanj)				
12	Gopabandhu Nagar	Atanati Primary School	Sunaram Hansda	HSC	Ol Chiki Trained
13	Kaptipada	Malgadi Primary School	Khelaram Hembram	HSC	Ol Chiki Trained
14	Udala	Dimagadia Primary School	Badha Charan Murmru	HSC	Ol Chiki Trained
15	Khunta-1	Laxmansahi Primary School	Muniram Baskey	HSC	Ol Chiki Trained
	Rairangpur (Mayurbhanj)				
16	Kusumi	Padhia Primary School		HSC	Ol Chiki Trained
17	Bijatala	Bijatala Primary School		I.A.	Ol Chiki Trained
18	Bahada	Rutughuta Primary School	Ghanshyam Murmu	I.A.	Ol Chiki Trained
19	Rairangpur	Pt. R.N. Murmu, U.P. School		I.A.	Ol Chiki Trained
	Keonjhar				
20	Saharpada	Damahuda Primary School	Karia Marndi	Matric	Ol Chiki Trained
21	Saharpada	Balidiha Primary School	Bahadur Baskey	Matric	Ol Chiki Trained
22	Saharpada	Keshdiha Primary School	Saheb Sekhar Majhi	Matric	Ol Chiki Trained
23	Keonjhar	Rajabandha Primary School	Chhotrai Majhi	Matric	Ol Chiki Trained
24	Keonjhar	Kandaraposi Primary School	Sri Ram Hansdah	Matric	Ol Chiki Trained

	<i>Panposh (SNG)</i>				
25	Lathikata	Hatibandha Primary School	Miss Maya Hansdah	Matric	OI Chiki Trained
26	Lathikata	Sarna Primary School	Miss Karama Soren	Matric	OI Chiki Trained
27	Panposh	Champagarh Primary School	Miss Phulmani Hembram	Matric	OI Chiki Trained
28	Panposh	Bhagarh Primary School	Miss Pano Murmu	Matric	OI Chiki Trained
29	Panposh	Phulbari Primary School	Vacant		

The major findings of this study were as stated below:

- (1) Absence of Evaluation and follow up
- (2) The script has taken prominence over the language
- (3) The schools lacking infrastructure
- (4) The Teachers were employed as Sikhya Karmis and regularized after CT training and discontinued teaching in Santali with OL CHIKI script.
- (5) The teaching / learning materials: Books initially supplied on payment, always there were short supply and Government stopped supplying OL CHIKI books from 1994.
- (6) Teaching of OL CHIKI losing out to teaching of other subject
- (7) Contradictory views and discrepancy between claims and real practice
- (8) Learning OL CHIKI is found to be difficult after learning Oriya
- (9) Disparity between two set of Schools

Suggestions:

1. Introduction of teaching of a tribal language with a new script on an experimental basis needs periodic monitoring and evaluation
2. The teaching material are to be updated and supplied free to the students
3. As there is a need to consolidate what the learners learned, there should be supplementary reading materials in Santali in OL CHIKI script or else the learning of OL CHIKI will be confined to only learning of the script.
4. Organisation which did pioneering work in this fields needs to be supported financially. These organizations be asked to collaborate with the Government in this regard, particularly in preparation of learning materials.

From this study it is realized that government policy and scheme for education in mother tongue Language (Santali) and its script (OI Chiki) for a community will not succeed without participation, the wholehearted support and continuous persuasion by the concerned community with proper long term strategy for mass education.

Learning Teaching Problem of Tribal Children

(Source: Orissa Primary Education Programme Authority)

{Continued from October 2011 issue...}

Attitudes and Perceptions of Difficulties towards MLE Programme Implementation describes their attitudes and perceptions of difficulties towards MLE Programme and vis-à-vis mother tongue.

Looking into the details teachers find usefulness in curricular transaction of MT, they also believe in the development of adequate learning ability and comprehension of children through MT education. Sixty seven percent of the teachers consider MT

education is useful for employment as an adjunct to development competency in the local community language. Since principles of language learning are universal.

Regarding availability of TLM in the language, the situation encouraging, as 77.78% of the teachers have such materials but they felt that MLE is more beneficial for the tribal community (66.67%).

SUMMING UP

From above it was inferred that :

- Teachers have training qualifications but one-third percent of them have minimum qualification (Matric CT). Teachers have very little knowledge about tribal language whereas they knew English, Oriya and Hindi. This suggests that children need to be taught by teachers who are convergent in local dialect/language.
- Exposure to mother tongue is mostly by interaction with family members and rarely with elders. Exposure to Oriya language in school during curricular has been noticed in two-third percent of cases. It is felt that there is a need for their interaction with teachers and others in public places and functions so that they can assimilate Oriya language well.
- Teachers find usefulness in curricular transaction of MT, they also believe in the development of adequate learning ability and comprehension of children through MT education. One third percent of the teachers consider MT education is useful for employment as an adjunct to development competency in the local community language. Since principles of language learning are universal.
- Regarding availability of TLM in the language, the situation discouraging, as two-third percentage of the teachers do not have such materials but they felt that MLE is more beneficial for the tribal community.

Objective 3 of the study relates to response of community members/leaders and parents.

SAORA

The discussion with the Gram Sabha Members and VEC Members is quite discouraging as revealed in the negative response.

Whereas, the community leaders and elders are concerned about the schools, they contribute to the development of the schools and they are involved in

the mid-day meal scheme. While these are the encouraging signs, there is a need of Gram Sabha Members and VEC for active participation in school.

The community leaders are reacted to Oriya and MT separately approximately 70% and above have observed that MT is used in nine different settings whereas use of Oriya is limited to 30% and minimum being 13.33% outside the community.

The opinions are calibrated in five different ways such as Opinion of community leaders on the usefulness and efficiency MT Instructions, Ability of the children to acquire adequate competency and comprehension in MLE situation, Helpfulness of mother tongue education in earning and employability of children in future, Desirability of the local tribal MT's in teaching learning situations, Adequacy of teaching learning resources in place for implementation of MLE Programme. The results revealed positive attitude in almost all cases except for teaching learning, resource for MLE is required in more number. When attitude of community members are fairly positive towards the MLE programme and its components, any intervention must capitalize on this factor.

General Responses

The community members have also given some overall general responses. In their opinion performance of children in primary school are bad or average (73.33%). Interest of the teachers in taking into the learning needs of the children is (53.33%). It was also of interest to see the extent to which literacy skills are used by the community members and it was found that only the literacy skills is confined to either writing letters or reading newspapers.

{To be continued...}

FROM:

If undelivered please return to:
ALL INDIA ASECA,
 SFS Flat No. 326, Pocket 10,
 Sector 11 (Extension), Rohini,
Delhi - 110 085.

• **Editor:** Purna Chandra Hembram • **Published and Printed** by Kuanr Chandra Kisku on behalf of All India Adivasi Socio Educational and Cultural Association (Registered), New Delhi • **Printed** at S. K. Enterprises, B- 975, Mangol Puri, Delhi 110 083 and published from **SFS Flat No. 326, Pocket 10, Sector 11 (Extension), Rohini, Delhi 110 085.**