



# ASECA CHANNEL

(A monthly Journal from All India ASECA)

Website: [www.allindiaaseca.org](http://www.allindiaaseca.org)

E-mail: [allindiaaseca@hotmail.com](mailto:allindiaaseca@hotmail.com)

Volume: X Issue: 10 October, 2011

Annual Subscription Rs50/- Single copy Rs5/-

## Editorial

The importance of education is being recognised as an important and vital tool for upward mobility by every strata of population in India. The importance is being acknowledged through participation in the education system by sending their wards to the schools with the expectation to acquire minimum level of education so that life could be easy and manageable in the future. However, affordability of education has become the discussion point in various forums. Recognising the fact that the students in turn parents need financial helps so that attending good and standard educational institutions in the country and abroad becomes possible. The financial assistance extended by all banks comes handy and becomes an easy enabler in this regard. The collateral is also a hindrance as everyone does not have that comfort to provide a guarantee to the bank. As such, the students from the weaker sections of the society continue to face the challenge of arranging resources for basic education as well as for their higher studies. As a result, most of the dreams remain unrealised due to lack of support and facility that continue to elude them.

Apart from the higher studies, the education at formative stage also bears relevance and reflection. The foundation laid during the formative stage is the necessary input for excelling in higher studies. As such, it is all important to seek the robustness of primary and upper primary education system. The more is the robustness and relevance of the primary and upper primary education system, the more is the likelihood of helping students at later stage. Considering the unequal education system in the country, the less privileged students are at the receiving end and the students belonging to tribal community are always deprived of getting quality education during the childhood as the medium of instructions are always through an alien language. The initiative and programme of governments at Centre and State with regard to mother tongue education remain in the infancy stage as nothing constructive and noticeable developments have been demonstrated.

Considering the national average of overall literacy rate at 66%, it can easily be deduced that literacy in respect of tribal population would be up to 50% only. This may further increase considering the fact that education is becoming out of reach to majority students

belonging to most of the adivasi communities. Santals' position have not been so encouraging and they also fall in the disadvantageous group. The initiative to impart education in the mother tongue as started could not continue due to mainly not being able to maintain co-ordination and institutionalised approach within the community. As the initiative emanated from the social concern, this could have been an ideal pilot project to demonstrate that other alternate initiative could also give the desired result. The approach to teach in mother tongue through Ol Chiki could have been a torch bearer in instilling a sense of pride and determination to become literate and overcome the impediments to become literate.

One can look back and ponder why the initiative could not gather momentum and desired strength for making the foundations which could have lasted for a longer period of time. Time has come to reintroduce the policy of non formal education of the masses through voluntary initiatives of the discerning members of the community. The efforts would result in achieving the goal of making all literate. Apart from the official programme of making people literate, there should be social initiative with equal earnestness and focus to supplement the Government sponsored and promoted programmes. The social intervention would act as a catalyst to transform ideas into reality in real sense. The involvement of young people would develop a sense of responsibility and sensitivity in them towards the society.

People derive inspiration from within the respective community / society. The influence and directives induce necessary motivation among the member of the social group to think and follow the prescribed path. The voluntary intervention is a must for the people to be educated and sensitized on the requirement to become literate. Every person by nature is attracted towards the mass appeal as s/he shares common identity with the other members of the group. Each tribal community is having community forums and these should be activated and all out efforts should be put in place to see that tribal community in general and Santals in particular are at par with other communities as far as at least basic education is concerned in the near future. Let's transform our efforts into a large scale social movement in pursuit of becoming literate.

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# STATUS, DEVELOPMENT TREND AND FUTURE OF SANTALS

By Sanatan Marandi  
ABU DHABI, U.A.E.  
[Sanatan.Marandi@gmail.com](mailto:Sanatan.Marandi@gmail.com)

(The article was published in 2002, which is again being published. Continued from September 2011 issue)

The prediction of Santals' future with any method including scientific way with 100% certainty is an impossible proposition. Based on past history and present trend following future changes are going to affect the Santals in India in a great way.

1. The global phenomenon of change in Earth's temperature, rainfall, soil fertility and other geographical change.
2. Increase of Populations.
3. Indian Constitution and Legal system are going to change.
4. Liberalization and globalization in terms of trade, economics, commerce, social and cultural.

Considering the above inevitable changes the Santal community may have following alternative future scenario.

- i) May exist as a developed community with different identity.
- ii) May vanish as Santals or as tribe for that matter with the present development process of pseudo assimilation.
- iii) May exist but with same or more miserable condition.

Considering all the deliberation and depiction of different scenario of Santals following problem areas of Santal community can be perceived and some ways and means for their remedy can be thought of.

Problems:

1. No social consciousness, social force or social capital for that matter.
2. Lack of education or proper education.
3. No or less documentation of Literature.
4. No standardization or uniformity of social customs, rituals etc.
5. 5. Wrong concept of development in assimilation process.

Suggested Solutions:

1. Development of unity and social solidarity through network of associations and individuals.
2. Disseminating of social awareness, consciousness, development of social capital through organizing seminars, Workshop, conference, publishing journals and other mode of communication and strengthening the social Institution.
3. Standardization of social customs, rituals and documentation of it and other literature.
4. Use of "Ol Chiki" script for mass literacy drive in mother tongue through non-formal education.
5. Harness, develop, document the core competence and positive things of tradition and culture and discourage or minimize the negative aspect of it through documentation.

(Concluded)

## AN APPEAL

ARTICLES IN ENGLISH ARE INVITED FROM THE WRITERS, READERS, STUDENTS, RESEARCHERS ON TRIBAL LIFE COVERING ASPECTS LIKE HUMAN RIGHTS, WOMEN RIGHTS, SOCIAL, CULTURAL, ECONOMIC, EDUCATION ETC.

THE ARTICLES MAY BE E-MAILED IN THE ID PROVIDED I.E. [ALLINDIAASECA@HOTMAIL.COM](mailto:ALLINDIAASECA@HOTMAIL.COM).

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## Learning Teaching Problem of Tribal Children

(Source: Orissa Primary Education Programme Authority)

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{Continued from September 2011 issue...}

### SAORA

Teacher's Responses present data about teachers, their qualification and items relating to their observation on exposure to mother tongue attitudes towards MLE and exposure to state language.

The data were converted into percentage, which indicates by and large teachers have training qualifications even though 50% of them have minimum qualification (Matric CT). Teachers have very little knowledge about tribal language whereas they knew English, Oriya and Hindi. This contradicts their response that they are capable of transacting the curriculum in local community dialect.

This suggests that children need to be taught by teachers who are conversant 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 80% 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.

**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. Although nearly one-fourth of teacher did not believe so. Eighty 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 is not very encouraging, 40% of the teachers do not have such materials but they felt that MLE is more beneficial for the tribal community (70%).

### BONDA

**Teacher's Responses** present data about teachers, their qualification and items relating to their observation on exposure to mother tongue attitudes towards MLE and exposure to state language.

The data were converted into percentage, which indicates by and large teachers have training qualifications even though 66.67% 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 conversant 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 50% 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.

**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. The data were converted into percentage, which indicates by and large teachers have training qualifications even though 55.56% 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 66.67% 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. Since principles of language learning are universal.

Regarding availability of TLM in the language, the situation is not very encouraging, 66.67% of the teachers do not have such materials but they felt that MLE is more beneficial for the tribal community (83.33%).

### JUANGA

**Teacher's Responses** present data about teachers, their qualification and items relating to their observation on exposure to mother tongue attitudes towards MLE and exposure to state language.

The data were converted into percentage, which indicates by and large teachers have training qualifications with 47% of them have highest qualification (BA. 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 conversant 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 70.65% 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.

**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. Fifty nine 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 is not very encouraging, 70.59% of the teachers do not have such materials but they felt that MLE is more beneficial for the tribal community (47.06%).

### SANTHAL

**Teacher's Responses** present data about teachers, their qualification and items relating to their observation on exposure to mother tongue attitudes towards MLE and exposure to state language. The data were converted into percentage, which indicates by and large teachers have training qualifications even though 55.56% 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 conversant 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 66.67% 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.

{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.