

## **Brief report of research of minority educational institutions**

### **1. Title: *An exploratory study of Christian minority school at elementary level of Odisha***

**Investigator:** Dr (Mrs) Elizabeth Gangmei, Assistant Prof in Education, RIE, Bhubaneswar, Email- [gangmeie@yahoo.com](mailto:gangmeie@yahoo.com). Mob number- 9438673622

**Abstract:** India being a land of diversity, different linguistic, racial, cultural and religious communities inhabit different geographical regions of the country. At the same time, this diversity presents some complex challenges in the society. For instance, the educational status of the minority community has been a persistent cause of concern in the country. Odisha being a home to composite communities occupies a distinct place in our country as it represents a unique blend of unity among various classes of socio-economic and cultural background. Within the minority communities of the state, Christian educational institutions are the least explored and researched though they have contributed to education in the context of Odisha. The study examined the status of Christian educational institutions like infrastructural facilities, professional need of teachers and classroom process in a descriptive method. The result indicated that all the Christian minority schools at three sample districts were managed under three Christian Denominations; Jeypore Evangelical Lutheran church (JELC), Church of North India (CNI), Roman Catholic Mission (RCM). It was also found that infrastructural facilities are good, teacher's vacancy is the major issue and teachers need capacity building especially in the pedagogical approach, ICT, CCE and addressing diversity in the classroom.

#### **Objectives/research questions:**

- To examine the infrastructure facilities of Christian schools of Odisha
- To study the needs (Academic & Professional) of teachers of the Christian minority schools
- To examine classroom process and social climate (community/VEC/SDMC/PTA) of the Christian minority schools
- To find out the contribution of Christian minority schools in the upliftment of minority education

- To plan educational programme to address the needs of Christian minority schools of Odisha.

**Methodology:**

**Design:** survey method

**Sample:** 13 Christian managed schools of three Districts of Odisha namely; Koraput, Khurda and Cuttack were the sample of study

**Tools used:** School information sheet, Questionnaire for teachers, Classroom observation schedule and FGD

**Procedures of data collection:** tools were developed in a workshop mode by involving consulting expert opinion and try out in a similar context. After finalization of tools, school management body and Authority were approached for their consent and rapport were built by investigators for collection of relevant data.

**Major findings:**

- Infrastructures were adequate in 53% schools, 76% have good library, however 76% of teachers need journals, periodical and other additional resource materials.
- All school provides remedial coaching to students from weaker sections
- 46.15% schools have hostel/boarding facilities
- 100% of the schools maintained SMC meeting
- It is found that teacher training on content and pedagogy in languages, science and mathematics are most preferred. Apart from these, guidance and counseling, teaching children with special needs is were also preferred

**Recommendations/ suggestions:**

- Teachers education provisions should be affiliated to existing training institutes of the general universities. Or else, there should be provision for a separate system of training for them.
- The state level in-service teacher development programmes of the state have to include teachers from the minority educational institutions regularly.

## **2. Title: *A study of the Functioning of Madrasa at Primary level of Odisha***

**Investigators:** Dr. (Mrs) Elizabeth Gangmei Assistant Prof in Education, RIE, Bhubaneswar, Email- [gangmeie@yahoo.com](mailto:gangmeie@yahoo.com). Mob number- 9438673622 & Prof. IP Gowramma, email- [gowriip@yahoo.co.in](mailto:gowriip@yahoo.co.in) Mob number- 9845116410

**Abstract:** In order to achieve the inclusive growth of society, there is a necessity to access educational opportunity by all. The holistic growth is more pertinent in a country like India due to the diverse features. The main concern in this continue to be within the socially disadvantaged and minority communities. Odisha being a composite society faces similar problem in the educational aspect. The study adapts a descriptive method attempted to explore infrastructural facility, classroom process, social climate and teacher's professional needs of Madrasas at three district of Odisha. The study revealed that Madrasa continue to face challenges in the infrastructural facility, isolation from larger society and dearth of opportunity for teacher professional development. Teachers' professional growth is a major concern as there exist a need to incorporate ICT, Inclusive pedagogy and alternative assessment of learners etc.

### **Objectives/Research questions:**

- To study enrolment, retention and achievement of students at primary level of Madrasa
- To examine the infrastructure facilities available and used at Madrasa
- To find out the classroom process and social climate prevalent at the primary level
- To find out the challenges faced and needs of teachers of Madrasa for professional growth.

**Methodology:**

**Design-** Survey method

**Sample-** The sample of the present study is 30 Madrasa located at three Districts of Odisha i.e. Cuttack, Kendrapara and Jajpur. The sample districts were selected with a rationale of the higher concentration of government-aided Madrasas. Sample of 10 Madrasas from each district were selected randomly.

**Tools used-** School information schedule, Observation schedule, Interview schedule for teachers and community members and Focus Group Discussion.

**Major findings:**

- The findings clearly show that basic facilities required were inadequate for functioning of a school as mandated by RTE Act (2009).
- There exists a huge gap in the ratio between the male and female teachers.
- Non-availability of urdu books in sufficient quantity, difficulty in getting translators of text books in urdu from other languages and appointment of urdu teachers are the major concerns voiced by the stakeholders.
- No permanent support staff appointed at Madrasas
- Teachers expressed their need for professional development in the area of ICT, Inclusive education, pedagogy and other innovative technique of teaching.
- Social climate is conducive in Madrasas in general
- No linkages with non-minority institutions/organization
- Negligible rate of drop out (0.41%) of students were found for 2013-14 sessions. However, the dropout rate has decreased from 2014 onwards.

**Recommendation/suggestion:**

- Since the Madrasas are under the mandate of the Right to Education Act (RTE), the government should consider treating them at par with government aided schools and provide all necessary resources.
- A substantial amount for infrastructure development should be provided to the Madrasas. This grant would be utilized for building of classrooms, toilets, drinking water, laboratories, hostels, boundary wall etc.

- Officials in-charge of the implementation of the SSA interventions and RTE Act 2009 should be given clear directions on the need to show sensitivity on the needs of the minority community in general and Madrasas in particular.
- Cluster Resource Center at the district level, in partnership with civil society can provide a space where teachers in the Madrasa can come together and share their experiences, update their knowledge and skills, plan their classroom and its activities in consultation with each other, as well as with expertise available at the CRCs and BRCs.
- Since a large number of students come from modest socio-economic background it is essential that health facilities and regular medical check-ups should be provided to them.
- Madrasa Education System should be part of the government's educational policy. A short term and a long term policy along with strategic action plan should be demarcated in the educational policy of the government.
- There should be proper training and education provisions for teachers who are connected with Madrasa education. They should be affiliated to existing training institutes of the general universities. Or else, there should be provision for a separate system of training for them.
- All the materials /modules developed by SSA / RMSA needs to be available in Urdu for smooth transition into Madrasa. The school subject related enrichment materials are to be made available in Urdu for use in Madrasas.
- The in-service teacher development programmes of the state have to include teachers from the minority educational institutions regularly.

3. **Title:** *Case Study of Educational Institutions run by Buddhists in Odisha*

**Investigators:** Dr. (Mrs) Elizabeth Gangmei Assistant Prof in Education, RIE, Bhubaneswar, Email- [gangmeie@yahoo.com](mailto:gangmeie@yahoo.com). Mob number- 9438673622 & Prof. IP Gowramma, [Email-gowriip@yahoo.co.in](mailto:Email-gowriip@yahoo.co.in) Mob number- 9845116410

**Abstract:** Odisha being a home to composite communities occupies a distinct place in our country as it represents a unique blend of unity among various classes of socio-economic and cultural background. Within the minority communities of the state, Buddhist educational institutions are the least explored and researched though they have unique status and contribution to education in the context of Odisha. The main objectives of the study were to find out the contribution of Buddhists in the educational scenario and its unique educational system/process and to find out the challenges faced by Buddhists educational institution of Odisha. The study employed a case study design analysed Educational Institutions run by Buddhist in Odisha with a view to have understanding of phenomena and its functioning as part of their school activities. The findings indicated that Buddhist educational institutions studied were unique in its own way, there is a blend of basic school subjects like science, math, English with religious education in the curriculum in the monasteries, infrastructure were good and there is no bar for enrolment of local students and cultural exchange happen in different approaches.

**Objectives:**

- To find out the contribution of Buddhists in the educational scenario of Odisha.
- To study the unique educational system/process of Buddhists run schools of Odisha.
- To find out the challenges faced by Buddhists educational institution of Odisha.

**Methodology:**

**Design:** Case study

**Sample:** All the three Buddhist educational institutions available at Gajapati and Khorda districts of Odisha namely- Maha Buddhist Public School, Bhubaneswar, Central Tibetan school, Chandragiri, Gajapati and Monastries at Chandragiri, Gajapati, Odisha.

**Tools used:**

- School information schedule- for collection of information from school/institutions/monasteries documents, records etc.
- Observation Schedule- of classroom process and school climate/environment
- Focus Group Discussion with Teachers

- Interview with Head Teachers

### **Major findings:**

- Out of the three types of Buddhist educational institutions studied, two of them follow the CBSE curriculum. The other one is a typical Buddhist monastery which has its own administrative body CTSA (Central Tibetan School Administration) based at Dharamsala. However, the two institutes following CBSE curriculum are unique in their own way. The CTS (Central Tibetan School) is established purely for education of the Tibetan refugees in every settlement spread across the country fully funded by the MHRD. The other CBSE school is managed by the Maha Bodhi Society of India catering to the local students in Bhubaneswar.
- Maha Bodhi public school has the highest number of students among the schools considered for the study. As this school is not a typical Buddhist institute with reference to its curriculum and student intake, the population from the neighborhood get admission like any other educational institute of the state unlike the CTS which is set up with a specific purpose of educating the children from the Tibetan refugees and the monasteries are functioning with an objective of spreading the religious knowledge and wisdom.
- The Maha Bodhi Public School caters to students from the state of Odisha only whereas the monasteries have more number of children from outside Odisha. An inclusive environment is observed wherein both boys and girls from within and outside Odisha are learning together in the CTS.
- Variation exist among the monasteries too i.e. camp 3 is for only girls and the camp 4 and 5 are for only boys. The other two camp's monasteries have negligible number of children who attend the branch school managed by the Central Tibetan Administration (CTA). There are two such branch schools in the Chandragiri catering to the young Tibetan students that function as feeder school to the CTS. The branch schools cater to children from grade 1 to 5 after which they enter CTS to grade 6.
- Physical facilities of the monastery in camp 4 is well maintained and consist of well-structured building, spacious corridor, sufficient classrooms, office room and laboratory for conducting the regular classes. Essential facilities like drinking water and toilets are maintained. In addition, well equipped library, computer laboratory and play ground with plenty of play materials are made available for the students. Overall the

monastery has an infrastructure that is conducive for the learner to maximize their academic as well as other developments. The library in this monastery is huge with volumes of books on Buddhist literature mostly in Tibetan language.

- In camp-4 there are teachers for teaching in all subjects, for teaching Science, English and Mathematic, teachers from local come on daily basis. Other camps have insufficient number of teachers. Particularly monastery exclusively for girls senior 'Ani' assist young ones in learning spiritual lessons when needed.
- In terms of contribution, the monasteries used to organize Buddhist festivals like; Losar, Buddhist new year, Buddha Purnima, Dalai Lama's birthday. All the local people attend such the events in large numbers, they offer several eatables to the Deity that is distributed to the crowd later. This spreads the Tibetan culture and cultural bonding among the Tibetan in the locality and children get an opportunity to imbibe the cultural practice of Tibet. Moreover, spiritual leaders from different monasteries visit and interact with the Monks spreading the religious ideas among them.
- The monastery follows a holistic curriculum including school subjects, teachings of religious literature, spiritual lessons based on the ancient Buddhist teachings, sports, cultural, social activities and get to attend speech related to Buddha from spiritual leaders, attend competition on the theme of Buddhism and help to learn the structure of literature, imbibing values, social cohesion. It also gives a collaborative effort between teachers and novice.
- The monasteries are unique in every aspect. Their system of education is different with the special curriculum designed, implemented and controlled by CTA. The living style, food habit, the robe (dress worn by monk) is different compared to other educational institutions. Every work is systematic and followed as in the time table. Their study habits, self-study, time for every routine activity is fixed.
- The Monks of the monastery face severe language barrier and hence there exist a communication problem as they do not know the local language. Another major challenge in the monastery is protecting and taking care of very young children coming from far off places, even from different states.
- In the Central Tibetan school physical facilities is good and the school focus on all round development of the students thus, the curriculum does not emphasize only the

text book. It caters to vocational skill development as per the context of the students. In terms of teacher, there exist a huge gap between the male and female teachers both in the teaching and non-teaching staff in the school. The school incorporate spiritual teaching through spiritual class, visiting other monasteries during the festive occasions to take part in the celebration. In addition, the school observe Buddhist Losar, Buddha Purnima etc.

- The Central Tibetan School have Buddhist education in their curriculum along with socially useful work and art and craft. Students get to participate in activities related to Buddhism in curriculum, in cultural programmes and social functions of the community. Teachers have expressed that the school greatly contribute to imbibe the religious teachings among students through various activities

- Though the Tibetan are staying in India for nearly 60 years, the students are all born and brought up in India. They are totally unaware of the situation of their country, its culture, language, history and political situation. Still the government of India is providing them all opportunity to remain in their traditional world by creating such an environment in school too. It is surprising to see the children well versed in all aspects of their culture, art, literature and language through they are geographically far away from their native land.

- There is a mixed ratio of Tibetan and non-Tibetan teachers as well as learners due to which communication problem arises in the classroom transaction. As majority of the teachers are non-Tibetan, interacting with most Tibetan students becomes difficult. The medium of instruction is English which is found to be not so easy for few students to grasp while relating to real life context.

- As for Maha Bodhi Society Public School, Bhubaneswar this is only one school under Maha Bodhi Society of India in Odisha. Infrastructure facilities is available such as; building, classrooms laboratory, drinking water facilities, toilets both for boys and girls, playground, headmaster's office room, staff common room and office room. It is under the Maha Bodhi Society of India, but follows all the rules and regulation of CBSE (Central Board of Secondary Education). In their campus one Buddha temple is located. Yoga classes are conducted and gives training for those who are interested to join.

- There is a huge gap between the teachings staff of male and female teachers. The female teachers are more than the male teachers, while female is (50), for male is only

(8). There is a need to improve this ratio by appointing more male teachers. The teachers are using pedagogical process like role play and demonstration method apart from explanation of concept.

- Like the other two institutions, MBPS school too celebrate Buddha Purnima, observe prayer class and organizing extramural talk. As the school caters to local students the school celebrate Ganesh Puja, Saraswati puja etc too.
- One unique aspect of the school is that it takes care of the educational aspirations of economically weaker section with zero-profit system. This is a good trend in developing secular feeling among students. The teachers try to imbibe Buddhist tenets through the transactional process, celebrate festivals and observation days and also exposure to Buddhist ideas in the Prayer class and extramural talk.
- The Maha Bodhi Society, Public School tries to inculcate Buddhist ideas in a very unique way through peace, non-violence, universal brotherhood through practice in classroom and school processes. They conduct study tours to Buddhist sites like Khandagiri and Dhaulagiri. As this school is not for Buddhists rather it is open to the general public, the school in a subtle way is spreading the message of non-violence and universal brotherhood, the main aim of Buddhism to the larger society. Secularism in practice is in place where they respect and show value to all the religions.

### **Recommendations/suggestions:**

- Teachers and monks of educational institutions run by Buddhist need to be part of larger educational platform
- Monks in the monasteries faced serious language barrier as they do not know local language, this need to be addressed
- Unique teaching learning approaches like ‘mindfulness’ ‘meditation’ and ‘discipline’ etc. can be adopted to the larger educational practices.