Religious Theoryan Implications in Classroom Teaching

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ABSTRACT

Religion is an elusive phenomenon, with agreed definitions hard to find. A theory of religion as a cultural artefact with historical significance that lies beyond historical facticity or the lack of it. An individual or group's religion connotes above all a belief system that constitutes an option among a myriad of options, rather than a single inherent truth based on historical fact. While challenging to institutional religion and its many adherents, it is contended that such an appreciation of religion is not necessarily a threat to either but in fact has potential to be a source of enrichment to both, as well as to religion's enhancement of global harmony. It is when such an appreciation is not present that an exclusivist 'trigger', lying hidden in any religion, can be released and become the cause of immeasurable conflict. Since respect for human life and dignity is fundamental to all religious tradition, it follows that respect for the freedom of through and expression must likewise be recognized as a fundamental principle of religions. The defense of civil liberties is a religious as well as a civic obligation. There are many conflict is growing up due to diversity of religious theory. Religious principle compels to obey involuntary work individual, collective and society too. Many people are depriving from education, humankind because of racism. World are conflict due to religious proudness. Indigenous people all over the world are in discrimination due to religious classify. Religious theory is not valuable every time. Religious theory must flexible where same religious can adjust. Religious theory should be correction if necessary. Different religious people should respect each other.

Key words

Religious, race, caste, responsive pedagogy,Equity pedagogy

Introduction

Religious studies, alternately known as the study of religion, is an academic field devoted to research into religious belief, behaviors, and institution. It describes compares, interprets, and explains religion, emphasizing systematic, historically based, and cross cultural perspectives (Rai, 2074). Religious studies originated in the 19th century, when scholarly and historical analysis of the Bible had flourish, and

Hindu and Buddhist texts were first being translated into European languages. Early influential scholars included Friedrich max Muller, in England and Cornelius P. Tile, in the Netherlands, today religious studies are practiced by scholars worldwide. In its early years, it was known as Comparative religion or the science of religion and, in the USA, there are those who today also know the field as the History of religion. The field is known as *Religionswissenschaft* in Germany, science des religions in the France speaking world, Ciencia de las religions in the Spanish –speaking world, and in Japanese's and Chinese Language. The term"religion""reeliger". Because of these three different potential meaning, an entomological analysis alone does not resolve the ambiguity of defining relation, since each verb points to a different understanding of what religion is during the "religious"was used as a noun to describe someone who had joined a monastic order (a "religious"),

Hocart and Senart are the two main advocates of religious theory. According to Hocart, social stratification originated on account of religious principles and custom. In ancient India religion had a prominent place. The King was considered the image of God. The priest Kings accorded differently positions to different functional groups, Senart has tried to explain the origin of caste system on the basis of prohibitions regarding sacramental food. He held that on account of different family duties there grew up certain prohibitions regarding sacramental food. The flowers of one particular deity considered themselves the descendants of the same ancestor and offered a particular kind of food as offering to their deity. Those who believed in the same deity considered themselves as different from those who believed in some other deity. Emile Durkheim has argued: religious is eminently social. Religious representations are collective representation are collective representations which express collective realities; the rights are manner of acting which take rise in the midst of the assembled groups and which are destined to excite maintainer. Durkheim's general proposition regarding religious protective power. We argue that his proposition must be tailored to social and historical contents.

Nepal is the land of multilingual, multiracial, multicultural and multi-religious society. The people belonging to distinct languages, races, cultures and religious inhabit in the same societies united and corporately.The people who belong to various languages and races respect and love each other. Many languages are spoken in Nepal; Nepalese people have been divided into 4 castes and 36 sub-castes. They own their unique languages being used by them for ages. The hatred between the races hasn't been existing. The people speaking one language seem to be willing to learn other languages. Different castes and sub-castes own their unique cultures and follow different religious, but these narrow domestic walls cannot divide them into different hostile fragmentations. The people who follow different cultures and religions do not possess hatred and hostility to other ones. Various festivals belonging to different cultures and religions are celebrated collaboratively; and it ultimately fosters unity, fraternity, friendship, closeness, respect and love among them.

Racial concept of Educational philosophy.

Since the second half of the 20th century, the association of race with the ideologies and theories of scientific racism has led to

the use of the word *race* itself becoming problematic.Although still used in general contexts, *race* has often been replaced by less ambiguous
and loaded terms: *populations*, *people(s)*, *et hnic groups*, or *communities*, depending on context.

Race is a way of categorizing humans into groups, called races or racial groups, based on combinations of shared physical traits, ancestry, genetics, and social or cultural traits. Although such groupings lack a firm basis in modern biology, they continue to have a strong influence over contemporary social relations. First used to refer to speakers of a common language and then to denote national affiliations, by the 17th century race began to refer to physical (phenotypical) traits. The term was often used in a general biological taxonomic sense, starting from the 19th century, to denote genetically
differentiated human populations defined by phenotype.

According to Dr. Mazumdar, the caste system took its birth after the arrival of Aryans in India. In order to maintain their separate existence, the Indo-Aiyans used for certain groups and orders of people the favorite word 'varna', 'colour'. Thus they spoke of the 'Dasavarna', or more properly the Dasa people.

Rig Vedic literature stresses very significantly the differences between the Arya and Dasa, not only in their colour but also in their speech, religious practices, and physical features. The three classes, Brahma, Kshatra and Vis are frequently mentioned in the Rig Veda. The name of the fourth class, the 'Sudra', occurs only once in the Rig Veda.The first two classes, i.e., Brahma and Kshatra represented broadly the two professions of the poet-priest and the

warrior-chief. Vis comprised all the common people. The Sudra class represented domestic servants approximating very nearly to the position of slaves. On the relations subsisting between the four classes the Rig Veda has little to say. However, the Brahmin is definitely said to be superior to the Kshatriya.

Depends on the individual, as a Nepali being born and raised outside Nepal. The NRN (Non Resident Nepali) most of us have adapted to live in a foreign country and whenever we see other Nepali we tend to be very friendly towards them regards their race. However, in context of Nepal, if you go to some rural parts like Far-West unfortunately due to lack of education & illiteracy. Most people living in those area are quite prejudice and racist. Especially if you aren't Indo-Aryan or khas people as they are the dominant race in those regions. But it's slowly changing as big cities like Kathmandu, Dharan and Pokhara people are mixing more and integrating, the change can be seen with people being more multicultural and being more open to other people from different race.

Normally, Nepaliare not racist at all. There are few biases regarding castes and races within Nepali society itself but when it comes to the big issue of racism on an international platform, Nepalese just don't give a shit. We just joke around, and racism is not a 'thing' in Nepal.Well Nepal is a unique country in terms of racism. Nepal is too friendly towards people of other countries. Especially the younger generation admires the people from abroad because they find it fascinating and you may find people trying to be friends with you just because you're a foreigner.

In my view this is all because Nepal is a cluster of people from different ethnicities

that they don't consider many people different at all. The country is divided in three main regions diagonally, the Himalayan region, the hilly region and the terai (plain) region. The cultures and traditions are different in these three regions due to their influences. The Himalayan region is influenced by Tibet, the Terai region is influenced by India and the hilly region is influenced by every culture mostly western. Due to these factors there is a kind of racism in Nepal inside the country itself. People in the hilly region mostly make fun of all the races and each other but due to modernization it is all fun and games now. They have become more accepting but I still sense that the racism is slightly tilted towards the Terai people having dark skin and being influenced by India.Although I said that there is no racism towards the people of other countries in Nepal, I have to say that Nepalese tend to be racist towards Indians and India. Although it isn't true for everyone, we can say from the social media that India is viewed as a symbol of joke for the people especially the younger generation. But the fun fact is that Nepalese love Indian culture too. So the racism is not towards the differences and the culture but the word India. It is hard to explain but one might get it after spending some time in Nepal.

There is a different kind of racism in Nepal. Calling a black person "*Kale*" or calling a white person "*Khaire*" isn't considered racist. It is normal. There is a different kind of racism here in Nepal. There is an ethnic/cultural racism in Nepal. Brahman and Chettris are racist towards Newar and Tamang and vice versa. High caste Newar are racist even towards low caste Newari. Not all but many high caste Newars are extremely racist. There are many instances where a family disowned their son because

he married a girl of a "Low" caste. I am a Newar and this is true. Seven years ago when I was in 10th standard there was an ethnic scuffle among the girls in my class. The Newars and Brahman/Chettris girls didn't talk at all. Even the class was segregated. First few desks were occupied by the Brahman and Chettris and the later desks were occupied by the Newars. Eventually this matter was resolved by our teacher. If this is not racism, then I don't know what is.The people who suffer the most racism are the Madhesis. They are treated as a second class citizen in their own freaking country. Many don't even consider them Nepali. They are called "Dhoti", "Madise", and "Bhele" and sometime even "Indians". There are a lot of Nepalese is who are racist. We are not in your face racists but rather closet racists except for the Madhesis we are openly racist towards them.

Educational philosophy of casteism.

There are different theories about the establishment of the caste system. The religious theory as like mystical theory. There biological theory and there are socio-historical theories. The religious theories explain how the four Varna were founded but they do not explain how the four Varna were. Jats in each Varna or the untouchables were founded. According to the Rig Veda, the ancient Hindu book, the primal man-pursh-destroyed himself to create human society. The different Varna werecreated from different parts of his body. The Brahmans were created from his head; Kshatriyas from his hand; the Vaishya's from his thighs and the Sudra from his feet. The Varna hierarchy is determined by the descending order of the different organs from which is the Varna were created. Other religious theory claims that the Varna were create from the body organs of brahma,

which is creator of the world.According to this theory the Brahmana inherent Sattva qualities. Kshatriyas and Visas Inherent Rajas qualities and the Sudras inherent Tamasquality's.

The origins of the term 'caste' are attributed to the Spanish and Portuguese casta, which, according to the JohnMinsheu's Spanish dictionary (1599), means "race, lineage, or breed When the Spanish colonized the New World, they used the word to mean a "clan or lineage". However, it was the Portuguese who employed *caste* in the primary modern sense when they applied it to the thousands of endogamous, hereditary Indian social groups they encountered upon their arrival in India in 1498he uses of the spelling "caste", with this latter meaning, is first attested to in English in respect and love among them. The word 'caste' is of Portuguese origin. Its Sanskrit equivalent is 'jati' meaning race. The Hindu Social Structure is known as Varnashrama Dharma (social duties based on color) in Sanskrit and both these words indicate that caste originated from racial pride and color prejudice. The Aryans were probably a fairer race than the inhabitants of India and the caste system originated out of the anxiety of Indo-Aryans to preserve their racial purity. The main caste, are four the Brahmin, the Kshatriya, the Vaisya and the Sudra. Each of these main division have numerous subdivision, each an independent unit, and outside these are the Pamchamas 9the fifth caste) with their innumerable division of untouchables, unapproachable and unlockable. The vast majority of aborigines of India belong to the fifth caste, and these together with the Sudras from the balk of the Hindu population.

The Neplease Context

The Nepalese caste system resembles that of the Indian *jāti* system with numerous *jāti* divisions with a *Varna* system superimposed for a rough equivalence. But since the culture and the society is different some of the things are different. Inscriptions attest the beginnings of a caste system during the Licchavi period. JayasthitiMalla (1382–95) B.S categorized Newari into 64 castes (Gellner2001) A.D. A similar exercise was made during the reign of Mahindra Malla (1506–75) B.S. The Hindu social code was later set up in Gurkha by Ram Shah (1603–36B.S). Caste refers to a person's status within the structure of society. In Nepal, the caste system still forms an important pillar of the social hierarchy, even though it was officially abolished by law in 1964B.S. Hindu caste structure segregates people into four caste groups on the bases of ritual purity and occupation,
namely Brahmin, Chetri, Vaishya, and Shudra. The Brahmins—who taught, interpreted religious customs and rules, and administered the Hindu religion—were at the top of the hierarchy. They were followed by the Chetri, who were considered the rulers and warriors of society. Next in the hierarchy were the Vaishya, who were farmers and merchants. At the lowest level were the Shudra, who were laborers made to serve those belonging to the upper three castes.

Educational Implications of Religious theory in classroom teaching

In classroom teaching Students are to be involved in thinking critically, solving problems, questioning and creating increased sensitively to an awareness of different cultures. Students must be engaged in the teaching and learning process transcends the banking method and facilitated experiences in which students learn from each other's experiences and perspectives. We can promote unity in diversity regardless of different castes,

classes, languages and ethnicity in our classroom by the following ways:

Culturally responsive pedagogy

It is an approach that empowers students intellectually, socially, emotionally, and politically by adopting teaching strategies that integrates a student's background knowledge and prior home and community experiences into the curriculum and the teaching and learning experiences that take place in the classroom. Teaching that recognizes all students learn differently and that these differences may be connected to background, language, family structure and social or cultural identity. "The knowledge children bring to school, derived from personal and cultural experiences, is central to their learning. To overlook this resource is to deny children access to the knowledge construction process." (Villegas & Lucas, 2002, p. 25).

Culturally responsive pedagogy is not about "cultural celebrations," nor is it aligned with traditional ideas around multiculturalism. It involves careful acknowledgement, respect and an understanding of difference and its complexities. It is for quality, equity and inclusivity. It is the lens through which teachers see their students and their students' learning; the filter through which teachers listen to how students express their needs and desires; the way in whichteachers interactwith students when delivering instruction, using curricular materials, and making educational decisions.

Equity pedagogy

Equity pedagogy involves teaching strategies and environments that help diverse students to attain necessary knowledge, skills and attitudes for teaching. Responsibility for supporting learning of all students regardless of ethnicity, economic status, linguistic and cultural background, gender and ability .

Teach explicitly about the culture and language of power, Investigate one's own identity, privilege, and power,Create a more representative curriculum,Challenge deficit perspectives and systems that support them,Restructure school and society,Engage families and communities as equal partners

Becoming a culturally responsive teacher

To best facilitate multicultural education, the teachers' role is always crucial so as to solve the problem. The role of teachers is defined as under:

Social consciousness, multicultural awareness,An affirmative attitude toward students from culturally diverse backgrounds,Commitment and skills to act as agent of change,High expectations ,Critical thinking ,Social justice,Constructivist views of learning, Deep knowledge of students,Culturally responsive teaching strategies.

Culturally responsive teaching

The nature of teacher address in general environment of the classroom will make a lot of difference in teaching learning process and the same is applicable in the case of multicultural classroom. The teachers can do:

Bringing native language into the classroom,Understanding history and culture,Community culture into the classroom, Family involvement,Collaborative work between students and teachers ,Responsive feedback,Instructional ,scaffolding, Differentiated instruction, Problem solving and inquiry-based approach,Child centered instruction, Culturally responsive instructional and assessment tools.

Besides the above remedial measures, the issue of multicultural education can be approached by devising appropriate teaching strategies such as peer tutoring, co-operative learning, mastery learning etc. Other instructional strategies can also be devised by the teachers as per the demand of the situation but while doing so; the teachers should ensure that the particular strategy fosters multiculturalism in the classroom. For instance, while teaching names of shapes, days of the week, greetings, months etc, and a teacher can include all languages represented in the classroom. Similarly, a teacher can also use resources other than textbooks that represent other cultures and ethnicities such as song, culture day activities, traditional dress, traditional food etc. And lastly but not the least, it is the attitudes of understanding and mutual co-operation amongst people representing different cultures that best addresses the issue of multiculturalism in education; therefore, all the people should harness themselves with the feeling of brotherhood ; Unity in diversity; and live up to the expectations of each other.

Conclusion

Caste system is not specifically an institution of the Hindus but is a typical Indian institution. Buddhism in its practice at least was not opposed to the caste system and the two primary attributes of interlining and intermarriage between different hereditary determined sets of people in the same community are also found among the Moslems of India.Further, caste system is not a monopoly of India. It existed and still exists in many parts of the world. The feudal system of medieval Europe was a species of caste system. Certain ethnic groups such as Jews and Negroes are still treated as castes in many civilized countries including the United States. What is unique in the Hindu caste system is that it alone classified some groups as untouchable and unapproachable. DuBois wrote that "the darker races in other parts of the world have, in the last four centuries lagged behind the flying and even feverish footsteps of Europe." We must critically interrogate such notions of "lagging behind," "progress," and "development," and understand the history, underlying assumptions, and often unsavory concomitants of these ideas. If one were to replace "Modern Europe" with "liberal, secular, 'developed,' democracy," James Beattie's lament, "that every practice and sentiment is barbarous which is not according to the usages of Modern Europe seems to be a fundamental maxim with many of our critics and philosophers," still rings true today.

Furthermore, the rise of racial essentialism made these rankings static. In this way, medieval Europeans and contemporary members of non-white races were intellectually classified as sub-human, justifying the discriminatory and prejudiced attitudes and practices of the general European populace. This is but one angle from which to view the emergence of modern racism, but it is an important one, as it lays bare the basic philosophical structure underlying many of the diverse and divergent theories, beliefs, and actions underlying the modern forms of racism that continue to plague our societies around the world.

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