



ASECA CHANNEL

(A monthly Journal from All India ASECA)

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Volume: VII Issue: 8 August, 2009

Annual Subscription Rs50/- Single copy Rs5/-

Editorial

It is a true story. In this real life experience one sees the essence of socio-cultural value system and how people follow scrupulously as a result of which people are known together, live together and have a common identity. The peculiarity in santal society is that wherever they go they carry with them three things, rice bear, musical instruments and their language and culture. These very unique features have introduced them mutually and at once fraternity and belongingness are felt from very core of heart. Albeit the same tendency of identifying each other is being limited due to not carrying all or some of the above features/traits and people have started maintaining distance due to non use or not knowing about all or some of the above.

It is a story of Santal people from various geographical and political boundaries coming to a third common place ostensibly in search of employment. They are engaged in the primary sector and mostly in the unorganized sector. But due to a common language they can mingle with one another within very short span of period and surprisingly they behave as if they knew each other for years. This association may not be that smooth for the people in the organized sector. They are hesitant to come together at a pace which is seen in less privileged group.

This is the story of Santals from Orissa and Jharkhand meeting at a third state Chhattisgarh. From the initial interaction they become friends and gradually they started meeting each other frequently. In the Jharkhand group, a girl of marriageable age was liked by a boy of the Orissa group. The Orissa camp comprising of all the bachelors liked the girl so that upon marriage, she could prepare food for all of them. The intention was made known to the Jharkhand group. Jharkhand group then made preliminary enquiry on status of matching of group and on being confirmed about its suitability soon willingness of the girl was sought. On getting the affirmative response from the girl, the head of the Jharkhand group maintained that procedure should be followed and before that one is completed it is not permissible to stay together. The procedure of introducing the girl before the village headman and other elders and seeking her consent before all of them (ଠାଗାମି ଠାଗାମି) is a must. It was suggested that boy should take the girl to

the boy's village and complete the initial formality and followed by marriage if possible. Then the boy proceeded to his village along with the girl and on reaching to the village first visited the traditional village headman (ଠାଗାମି) and narrated to him all the episodes. Soon after all the village people gathered in a meeting with anxiety and full of curiosity. On enquiry the villagers were clueless about the locality and native place of the girl. The girl also could not explain the locality and the route to reach her place of birth. However, she had only one mobile number as a means of contact. Boy's side contacted the other side via mobile and it was found that the owner of the mobile was the neighbourhood shopkeeper belonging to other caste. The two ways contact was established but the exact location become unexplainable from both the sides. The girl side was somehow being narrated and told about the location citing nearby place like Jamshedpur (in fact the distance of the place is about 200 km). The girl side expressed their inability to reach the place so soon and authorized the counterpart to do all the needful and if necessary solemnize the marriage in their absence also. The formality of identification and consent (ଠାଗାମି ଠାଗାମି) was completed followed by marriage (ଗାମି ଲାଗିବି). The story is being narrated keeping in view the moral of the story which are as follows: people having deep relation with the root know about the system and procedures being followed in the society. While seeking alliance, group identity is asked to ascertain the coherence of relationship. People still believe each other and very easily can send their daughter with a seemingly unknown person. The common bonding is the Santal identity. The fellow feeling sense and bond of belongingness are so strong that people continue to count each other as their counterpart only. Geographical and political boundary/ isolation has not been able to intrude into their social life. The consent of the girl has to be established before the elders and after that also consent of the girl's side is sought to proceed further. The confidence and trust in the society is still working when chaos and indiscipline is all pervasive in other neighbourhood societies. However, we fear sometimes when we ask ourselves, how long we will be able to carry on this pristine legacy of our forefathers.

A Foundation Course in Human Values & Professional Ethics

(proposed syllabus for the Value Education course to be introduced in Uttar Pradesh Technical University Colleges)

{Continued from July 2009 issue}

Module 4: Understanding Harmony in the Nature and Existence - Whole existence as Co-existence [4]

19. Understanding the harmony in the Nature
20. Interconnectedness and mutual fulfillment among the four orders of nature- recyclability and self-regulation in nature
21. Understanding Existence as Co-existence (*Sah-astitva*) of mutually interacting units in all-pervasive space
22. Holistic perception of harmony at all levels of existence

Module 5: Implications of the above Holistic Understanding of Harmony at all Levels of Existence [6]

23. Natural acceptance of human values
24. Definitiveness of Ethical Human Conduct
25. Basis for Humanistic Education, Humanistic Constitution and Humanistic Universal Order
26. Competence in professional ethics:
 - a) Ability to utilize the professional competence for augmenting universal human order,
 - b) Ability to identify the scope and characteristics of people-friendly and eco-friendly production systems,
 - c) Ability to identify and develop appropriate technologies and management patterns for above production systems.
27. Case studies of typical holistic technologies, management models and production systems
28. Strategy for transition from the present state:
 - a) At the level of the individual
 - b) At the level of society

Text Book

Prof. R R Gaur, R Sangal & G P Bagaria 'A Foundation Course in Value Education'

Reference Books

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|---------------------|---------------------------|
| 1. Ivan Illich | Energy & Equity |
| 2. E. F. Schumacher | Small is Beautiful |
| 3. A. Nagraj | Jeevan Vidya- Ek Parichay |
| 4. Sussan George | How the Other Half Dies |

- | | |
|----------------------|---|
| 5. PL Dhar & RR Gaur | Science and Humanism |
| 6. A. N. Tripathy | Human Values |
| 7. Subhas Palekar | Techniques of Natural Farming |
| 8. Meadows & Meadows | Limits to Growth- Club of Rome's report |

Relevant CDs, Movies, Documentaries & Other Literature:

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| 1. Value Education website | Link to uptu.ac.in |
| 2. Story of Stuff | Storyofstuff.com |
| 3. An Inconvenient Truth | Al Gore |
| 4. Modern Times | Charlie Chaplin |
| 5. Modern Technology
– The Untold Story | Prepared by IIT Delhi |

Content for Practice Sessions:

Module 1: Course Introduction - Need, Basic Guidelines, Content and Process for Value Education

PS 1: Introduce yourself in detail. What are the goals in your life? How do you set your goals in your life? How do you differentiate between right and wrong? What have been your achievements and shortcomings in your life? Observe and analyze them.

Expected outcome: the students start exploring themselves; get comfortable to each other and to the teacher and start finding the need and relevance for the course.

PS 2: Now-a-days, there is a lot of voice about many techno-genic maladies such as energy and natural resource depletion, environmental pollution, global warming, ozone depletion, deforestation, soil degradation, etc. – all these seem to be man-made problems threatening the survival of life on Earth – What is the root cause of these maladies & what is the way out in your opinion?

On the other hand, there is rapidly growing danger because of nuclear proliferation, arms race, terrorism, criminalization of politics, large scale corruption, scams, breakdown of relationships, generation gap, depression & suicidal attempts, etc – what do you think, is the root cause of these threats to human happiness and peace – what could be the way out in your opinion?

Expected outcome: the students start finding that technical education without study of human values can generate more problems than solutions. They also start feeling that lack of understanding of human values is the root cause of all problems and the sustained solution could emerge only through understanding of human values and value based living. Any solution brought out through fear, temptation or dogma will not be sustainable.

CENTENARY SEMINAR ON SHYAM SUNDAR HEMBRAM AT BHANJA BHAWAN, ROURKELA, ORISSA HELD ON 6TH JUNE 2009.

The Centenary Seminar on Shyam Sundar Hembram was organized by Sahitya Akademi, New Delhi in collaboration with ASECA, Rourkela branch at Bhanja Bhawan, Rourkela on 6th June 2009. Noha Tirla Gaonta had also joined hands in organizing the ceremony successfully. Eminent writers, social leaders were invited to the seminar to share their experience and thoughts with the audience. The speakers talked on “**Role of Shyam Sundar Hembram in Santali literature**” and “**Shyam Sundar Hembram as a social reformer**”

The seminar started with traditional opening songs, bonga buru and garlanding the portrait of Shyam Sundar Hembram and Pandit Raghunath Murmu. A sizable literature lover and social enthusiasts from the ispat city participated throughout the day with great zeal and attention.

The invitees include: Shri Uday Nath Majhi, Shri Jadumani Besra, Dr. Krishna Chandra Tudu, Dr. Debraj Hansdah, Shri Gangadhar Hansdah, Shri Rabibal Tudu, Shri Bhogla Soren, Shri Ramdas Soren, Shri Purna Chandra Hembram, Shri Surai Hembram, Shri Ishwar Chandra Soren, Shri Ramdas Murmu, Shri Debi Prasanna Beshra, Shri Pitambar Marndi etc.

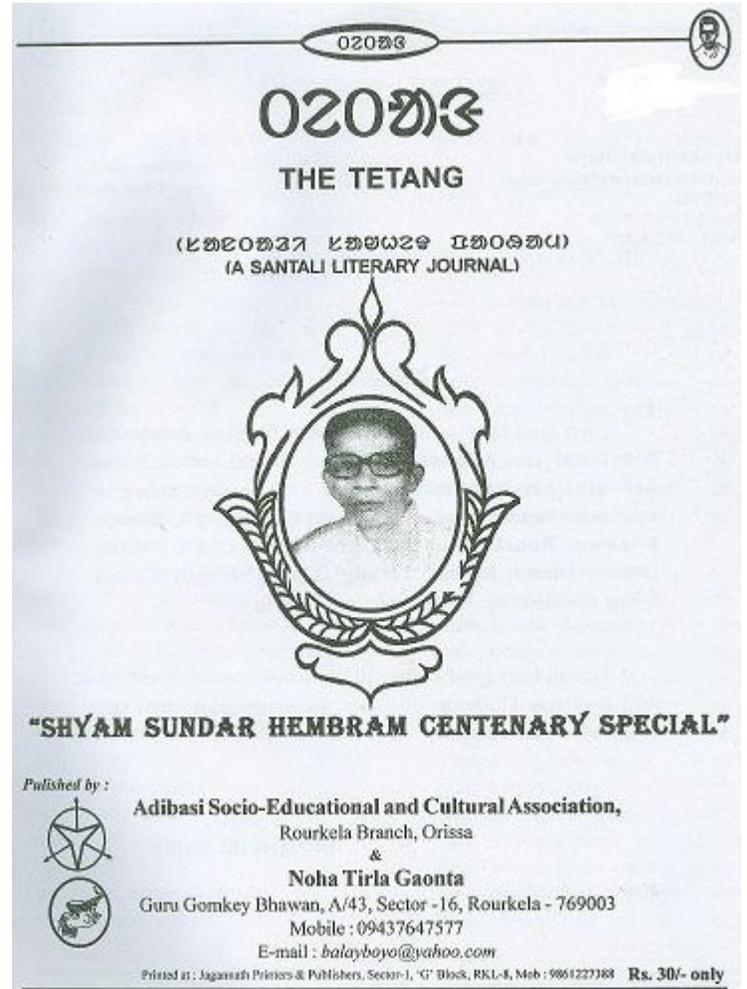
During the Seminar, a Santali Literary Journal “**Tetang**” brought out as Special edition in memory of Shyam Sundar Hembram by ASECA, Rourkela Branch & Noha Tirla Gaonta was inaugurated.

The participants thanked and expressed their heartfelt

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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.



admiration to the representatives of Sahitya Akademi, Shri Ramrai Majhi, President and Shri Arjun Marndi, Secretary, Shri Arjun Murmu, Shri Jadunath Murmu, Mrs. Dikumani Hansdah and other members of ASECA and Noha Tirla Gaonta for their dedication and sparing time to organize this event successfully.