



# ASECA CHANNEL

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## Editorial

The Santali language movement derived its sustenance from the indomitable will of the people who aspired to see their language to be recognized as well as to see their script get due recognition and appreciation. The philosopher and social leaders too had a dream to see their language to flourish and to attain that goal, it was successfully endeavoured to invent a common thread so that people are connected together with it. This common thread is the “Ol Chiki” script for the Santali language invented by the Guru Gomke Pandit Raghunath Murmu.

There was a great euphoria when Parliament elevated Santali language as the Indian language and accorded a place in the 8<sup>th</sup> Schedule to the Constitution of India. There were high level of expectations and imagination and people celebrated this occasion as an event of tryst with destiny. Post inclusion of Santali language in the 8<sup>th</sup> Schedule witnessed a phase of relaxation as in general the understanding is that it is now the responsibility of the government to take care for its overall development. The surge of involvement thus receded and expectations are at zenith to see things happen in its novelty and with greater vigor. As time passed by, the result or current development forced one to pause and rethink about the pace of implementation of the language policy by the state as well as central government. When compared with the yardstick of implementation of the language policy, central government appears to be more proactive and sympathetic. On the other hand, the much maligned slow pace of the state government in implementing the language policy becomes evident.

The use of Ol Chiki script contrary to the general perception is confronted with the proposal to introduce multi script for the Santali language. Attempts have been directed towards diluting the importance and relevance of Ol Chiki for the development and propagation of Santali language. The instance of Devanagari script being positioned as a substitute to Ol Chiki is the recent development. This particular development no doubt has a bearing on smooth growth of the language. It is not out of place to stress the need of a single script for any language

and linguists all over the world endorse this requirement. The concept and slogan “ଏକ ଭାଷା ଏକ ଲିପି, ଏହା ଯେ ଲିପି ଦେଖାଏ” i.e. “One language one script, Ol Chiki shows the route” which mesmerized the people and reverberated in the heart of the protagonists are becoming casualty to the entry of another script presently the Devanagari. From time to time, it has been pleaded in various forums to let Ol Chiki to breathe a fresh air in an undisturbed atmosphere. But clandestine efforts from some quarter have become instrumental in facilitating backdoor entry of Devanagari for the Santali language.

The efforts of Department of Information Technology and its technical arm Centre for Development of Advanced Computing (C-DAC) are continuing in promoting use of Devanagari for the Santali language. These Departments, however, were not enthusiastic enough to codify Ol Chiki script in UNICODE. However, the codification with UNICODE has been achieved through non-governmental intervention and initiative. These Departments have been developing tools both in Ol Chiki and Devanagari which is contrary and conflicting to the aspiration and expectation of majority section of Santali speaking population. This attempt is perceived as direct assault to the Ol Chiki by the people who want to weaken its relevance, existence and sooner or later reduce it to the state of obsolescence.

In this situation where it is not spelt out in an unambiguous term, the issue will remain as it is. The need of a single script for any language is not new and so many authorities have on record endorsed the same. It is a matter of identity that Ol Chiki and Santali language are complimentary to each other and are not separable. Knowingly or unknowingly, expert advices of some prominent persons are being gathered to showcase the importance and usefulness of interchangeability of Ol Chiki and Devanagari. The emerging trend of introducing Devanagari as a script for Santali language needs a serious rejection and public voices need to be directed for the serious introspection of the authorities. Under no circumstance, mass sentiment, determination, sacrifice and above all cherished destiny of a society can be allowed to be hijacked by a small group of people.

## Letter to the Editor...

Dear Purnada,

Thank you for your sustainable efforts to uplift our cultural traits and basic features through **All India Aseca Channel**. Really, it is a praise worthy effort to unite people of various strata for a common goal and harmonize them to focus on the necessity of Mass media like TVs, News/Press-notes, and Magazines, socio-cultural & literary activities through ASECA CHANNEL.

Now May I request you to go through the attached file and comments for better understanding of our deep rooted socio-spiritual & diversified aboriginal cultural heritages as depicted by you in the editorial column in the MAY'09 issue of the aforesaid Magazine.

1: Each and every society has own values, principles, ideals, custom, taboos, rituals and cultural traditions for their holistic living within the existing social strata. We have so many BINTI, BANKHERS, JHARNI and varieties of songs/folktales lyrics depicting our deep rooted socio-spiritual cum cultural heritages.

Now, we the so called intellectual cream layer of any aboriginal society must think about the bad impact of malpractices and unscientific approaches about all the existing custom, taboos, rituals, offering practices, sacrifices of animals, hunting activities for recreations and other cultural tradition. Now a days, each and every family member welcomes and entertains their guest as well as near and dear ones with various drugs/alcohol/tobaccos and taste dependent non-vegetables feed items which are very much toxic for our liver, kidney as well as lung. But interesting thing is that our social leaders, Gurus, Nayke and others responsible village key persons/souls always adopt a sacred and purity based living style before offering/worships in our Jaher (i.e. sacred place having various trees), Garambati, Abge and or any other homely ceremony/get-togethers. Such deep rooted traits and socially acquired/inherited characters must be video graphed, documented, explained scientifically and spiritually and circulated through mass media like TV shows/papers for betterment humanity. The mass campaigning for awareness creation for bad affect of all sorts of drugs should be revolutionized through avoidance of its use in our holy rituals/ceremonies and thus minimize the use of sensual food items/liquor/country liquor and allied detrimental consumerism tendencies amongst population.

2: Really it (i.e. please see attached file) is special and unique efforts of U.P Tech Universities[and also Brahma Kumaris (ORC, GURGAON) Annamalai university, Karnataka and Gujrat state Govt] that it has framed the special syllabi for infusion of ethical and spiritual values amongst professional students of B.TECH, MCA, B.E, B. Arch and others. Such programme is ongoing in IITs as Humanities Subjects. Now We can revolutionize our daily lives by inculcating the spirituality through explanation of SELF, I, MY, GURU, VULUES, SPIRITUALITY amongst our budding scholar and Administrators/policy makers (UPSC Exam Syllabi etc.) through demonstration of self lives.

3: We have enough Traditional /Technical Knowledge recourses amongst our grass root people in their social lives as rich diversified heritages of plant/animal genomes pool as per agro climatic condition of the country. Ethno-medicinal knowledge of GURU/ojha baba and grass root social leaders etc. may be exploited under the dream project Entitled as "Workshop/Seminar of Mahji/Mapajee/Parganas/Guru Gomke Ko" at each and every pocket (Block level) of the country. Let us energize ourselves, renew ourselves, enrich ourselves and clean our all sinful thoughts & actions governed by gross sense organ for momentary pleasures.

With Regards,  
Dr D Hansda  
CDRI, LUCKNOW

**A Foundation Course in Human Values & Professional Ethics**  
(proposed syllabus for the Value Education course to be introduced in Uttar Pradesh Technical University Colleges)

**Course Objective**

This introductory course input is intended

- a. To help the students appreciate the essential complementarity between 'VALUES' and 'SKILLS' to ensure sustained happiness and prosperity which are the core aspirations of all human beings.
- b. To facilitate the development of a Holistic perspective among students towards life, profession and happiness, based on a correct understanding of the Human reality and the rest of Existence. Such a holistic perspective forms the basis of Value based living in a natural way.
- c. To highlight plausible implications of such a Holistic understanding in terms of ethical human conduct, trustful and mutually satisfying human behavior and mutually enriching interaction with Nature.

Thus, this course is intended to provide a much needed orientational input in Value Education to the young enquiring minds.

**Course Methodology**

- The methodology of this course is universally adaptable, involving a systematic and rational study of the human being vis-à-vis the rest of Existence.
- It is free from any dogma or value prescriptions.
- It is a process of self-investigation and self-exploration, and not of giving sermons. Whatever is found as truth or reality is stated as proposal and the students are facilitated to verify it in their own right, based on their Natural Acceptance and Experiential Validation.
- This process of self-exploration takes the form of a dialogue between the teacher and the students to begin with, and within the student himself/herself finally.
- This self-exploration also enables them to evaluate their pre-conditionings and present beliefs.

**Content for Lectures:**

**Module 1: Course Introduction - Need, Basic Guidelines, Content and Process for Value Education [6]**

1. Understanding the need, basic guidelines, content and process for Value Education
2. Self Exploration-what is it? - its content and process; 'Natural Acceptance' and Experiential Validation- as the mechanism for self exploration
3. Continuous Happiness and Prosperity- A look at basic Human Aspirations

4. Right understanding, Relationship and Physical Facilities- the basic requirements for fulfillment of aspirations of every human being with their correct priority
5. Understanding Happiness and Prosperity correctly- A critical appraisal of the current scenario
6. Method to fulfill the above human aspirations: understanding and living in **harmony** at various levels

### Module 2: Understanding Harmony in the Human Being - Harmony in Myself!

[6]

7. Understanding human being as a co-existence of the sentient 'I' and the material 'Body'
8. Understanding the needs of Self ('I') and 'Body' - *Sukh* and *Suvidha*
9. Understanding the Body as an instrument of 'I' (I being the doer, seer and enjoyer)
10. Understanding the characteristics and activities of 'I' and harmony in 'I'
11. Understanding the harmony of I with the Body: *Sanyam* and *Swasthya*; correct appraisal of Physical needs, meaning of Prosperity in detail
12. Programs to ensure *Sanyam* and *Swasthya*

### Module 3: Understanding Harmony in the Family and Society- Harmony in Human-Human Relationship

[6]

13. Understanding harmony in the Family- the basic unit of human interaction
14. Understanding values in human-human relationship; meaning of *Nyaya* and program for its fulfillment to ensure *Ubhay-tripti*; Trust (*Vishwas*) and Respect (*Samman*) as the foundational values of relationship
15. Understanding the meaning of *Vishwas*; Difference between intention and competence
16. Understanding the meaning of *Samman*, Difference between respect and differentiation; the other salient values in relationship
17. Understanding the harmony in the society (society being an extension of family): *Samadhan*, *Samridhi*, *Abhay*, *Sah-astitva* as comprehensive Human Goals
18. Visualizing a universal harmonious order in society- Undivided Society (*Akhand Samaj*), Universal Order (*Sarvabhaum Vyawastha*)- from family to world family!

To be continued...)

**FROM:**

If undelivered please return to:  
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