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Editorial

Tribal societies face the brunt of displacement whenever setting up of a major project is envisaged. Infrastructure, mining projects are referred as the temple of economic development and growth. However, these are yet to demonstrate that fruits of development are equally being enjoyed by the people on whose land the foundations of the projects rest and others who migrate to these new establishments. It is a matter of great concern that these models are yet to lure local people to its fold with a positive message. Everywhere, discontentment is all pervasive and people at once perceive the process of industrialization as anti people, a tool of exploitation and deprivation. The land acquisition process or the people giving their land willfully become a rarity and the project proponents always face stiff resistance from the local people. The very purpose to bring prosperity to a place where there is no trace of industry is being belied and people at once become restive even without knowing the details of the project. But at the time everybody desires prosperity in their lives and to achieve that people are not generally anti industry or industrialization initiative. Most of the time people tend to oppose the model as there is no successful model to demonstrate that it is for the people and so support of people is the basic ingredient to make any project a successful venture. It is a common experience that welfare of the people are forgotten once the project acquires a shape to take off. The people at the helm of affairs fail to provide a redress mechanism or a viable action plan towards ushering benefits and prosperity to the people. The worst affected persons are the Adivasis in all the project locations and as such they are vulnerable to the misinformation about the projects spread by the people with vested interest. In the name of various organizations people are being made gullible and are being influenced through various tactics to bring them together under an umbrella to stage protest against the project. The lukewarm approach of the administration towards extending benefits to the weaker sections of the society is responsible for giving impetus to anti project sentiments.

The basic question remains whether the package of compensation offered to the people whose lands are being acquired for the project are adequate. It is a human tragedy that project proponents or the officials fail to

appreciate the hardship of the people in the days to come who are being displaced. The Resettlement and Rehabilitation (R&R) Policy of different states exists which is being prepared by the respective states as per the situation and position prevailing in that particular state. But the spirit and principle of all the R&R policy aim towards ameliorating the status of the people in general and weaker sections in particular and give comfort to such project oustees in all possible manners. Apart from the compensation package offered, the company also provides a yearly budget under Corporate Social Responsibility (CSR) head. This has, however, not being made as part of the mandatory policy rather it has been kept as voluntary initiative to be implemented by the project owner. An improvement on this if brought as part of a formal policy, would have addressed the issues in a more practical and effective manner. A fraction of profit would have brought a sea change in the area which could have been a harbinger of a new kind of thought towards making the project more people oriented and friendly.

The lands of Tribals and under Scheduled Areas need special mention. If analysed, it can be seen that Tribals would have benefited out of the industrialization process had the policy being implemented properly. The acquisition of land for a project enables them to sell the land which, otherwise, is not allowed in a normal situation. The land holding in Tribal case is small and that piece of land is also not enough to provide them sound support. With the project, they would have been benefited through compensation. The proceeds received could give them financial strength.

One aspect needs a better understanding. When displaced people (for white collar jobs) from their "Janmabhoomi" do not have complaints about their displacement, why less educated and village based people see emergence of project as a mechanism to exploit them. The basic difference lies in the policy where the former segment is well looked after through a formal system with all checks and balances whereas the latter don't have that opportunity nor a mechanism to defend themselves. Can a mechanism of Regulatory framework for R&R aspects be thought of so that people have an independent institution to approach to seek justice?

LETTER TO THE EDITOR

Dear Sir, johar,

I read the February 2010 issue of Aseca Channel. I agree with the opinion that Santhali language has not lost the characteristics. Santhali culture has vast oral literature, which should be in written form. To develop our language we must try ourself. We should learn to take pride on our language. I think people of santhali language are now awaking. Recently, I attended "Helmel Sabha " which was organised in Ranchi by a group of santhal students. comparing to previous year, this year so many had attended this meeting/ seminar. These are good things that people are thinking about their own culture. In the past santhali books' selling level was low but now speakers/students of santhali have grown interest about their own language. That is a good sign. A lot of writers and poet are creating many creation but because of lack of advertising of their creation did not reach to many people who would like to read their own literature. Therefore, these are spread in limited areas. We should spread wider and to high levels then perhaps we create awakening in society. Thank you sir.

yours shyam chand majhi, ranchi

Scheduled Communities: A social Development profile of SC/STs (Bihar, Jharkhand & W.B.)

(Source: Planning Commission)

{Continued from February 2010 issue}

Jharkhand

As we move to the state of Jharkhand where the Chamar and the Dom are located in urban industrial town of Ranchi we observe a predictable pattern.

Table 6.12 : Enrolment and dropout at the level of elementary education (primary and middle school) of the Scheduled Castes in Jharkhand (Age group 6-14 years) (Not reproduced)

All the seven castes in Jharkhand with 56 households in both rural and urban areas have a total enrolment of 63 students. Of these, 44 students (69.8%) are continuing. The overall female enrolment ratio demonstrates near gender parity (47.1%).

■ Coming to Chamar, we find 17 students enrolled from 16 households with 13 (76.5%) continuing. The female enrolment ratio of 52.9 percent indicates an enthusiasm for female education where the number of female enrolment exceeds male enrolment.

As evident from a 44.4 percent dropout, this enthusiasm is not sustained.

Among the Dom, we find as many as 33 students have enrolled from 21 households. However, as compared to the Chamar where all the dropouts are females, among the Dom, the dropouts are from both males and females with higher percentage of the

latter (46.7%). The female enrolment ratio of 45.5 percent reflects an eagerness for female education.

West Bengal

In the state of West Bengal, all the twenty castes with 443 households have enrolled 472 students. The dropout rate is higher than in Bihar with 27.2 percent. When it comes to female enrolment it is substantially better than in Bihar at 42.2 percent.

Table 6.13: Enrolment and dropout at the level of elementary education (primary and middle school) of the Scheduled Castes in West (Age group 6-14) (Not reproduced)

We find substantially high level of enrolment amongst the Kami (40 students in 23 households), the Sarki (48 students in 30 households), the Dhobi (46 students in 34 households) and the Bauri (59 students in 47 households).

■ We find comparatively lower enrolment among the Bagdi (49 students in 65 households), the Patni (24 students in 30 households), with the lowest among the Konai (8 students in 21 households).

■ The dropout is the least amongst the Dhobi (6.5%) followed by the Sarki (12.5%), the Dom (15.0%), the Bhuiya (22.6%), and the Kami (27.5%). The female enrolment ratio is highest amongst the Sarki

(58.3%) and the Dhobi (54.3%) followed by the Chamar (48.9 %), Mal (47.0%), the Bhuiyan (45.2%). This demonstrates much larger range of castes in West Bengal displaying very high level of consciousness for female education.

▪ The relatively high rate of dropout may reflect the discontinuity at primary and middle level consistent with our analysis of levels of education in West Bengal. It may be noted that while the dropout rate in Bihar is 9.4 percent, the same time relative enrolment of students per household is much less than in West Bengal.

Scheduled Castes

Jharkhand

Moving into the tribal belt of Jharkhand, we have an enrolment of 540 students from 544 households spread among eight tribal communities. Of those enrolled, 78.1 percent are continuing their education. The female enrolment ratio is quite satisfactory at 45.0 percent.

Table- 6.14: Enrolment and dropout at the level of elementary education (primary and middle school) of the Scheduled Tribes in Jharkhand (Not reproduced)

At the outset we can single out Oraon, Munda and Lohara who are largely located in Ranchi. Amongst these three, the dropout is the lowest among the Munda with 6.1 percent, followed by the Oraon with 15.9 percent, and surprisingly it is the highest among the Lohara with 38.7 percent. In fact it is the highest among all sample STs of Jharkhand. When we examine the enrolment ratio it is female centric among the Oraon with 60.9 percent, extremely good among the Lohara with 52.0 percent, and lower (42.2%) among the Munda.

▪ Among the rural-based communities of Ho, Santhal, and Mahali, the dropout rate is the lowest among the Mahali with 16.3 percent, followed by Ho with 20.0 percent and the Santhal with 22.2 percent. However it has to be noted that the overall enrolment of students among the Ho is the lowest (155 in 184 households).

{To be continued...}

Sahitya Akademi Award in Santali to Damayanti Beshra

Damayanti Beshra, born in 1962, in Deuli near Rairangpur in Mayurbhanj district, Orissa holds MA, M. Phil and Ph. D. degrees. A Reader in Oriya at M.P.C. Autonomous College, Baripada, she has participated and presented research papers and articles in many national and international seminars and conferences. She started writing during her college days and she published her first work , Jiwi Jharna (ଜିବି ଜହନା ଲକ୍ଷ୍ମୀକାନ୍ତ), a collection of Santali poems, in 1994. She has so far published 10 books in Santali including O Ot Og Ol Ar Juri Jita (ଓ ଓଓ ଓଓ ଓଓ ଓଓ ଓଓ ଓଓ ଓଓ ଓଓ ଓଓ) Sagen Saonhed (ସାଗନ ସାଓହେଡ଼ ଲକ୍ଷ୍ମୀକାନ୍ତ), and Santal Saonhed Reyag Nagam (ସାନ୍ତାଲ ସାଓହେଡ଼ ରେୟାଗ ନାଗମ ନାଗମ) and 4 books in Oriya. Recipient of Poet of the Year Award in 1994 by All India Santali Writers' Association, Sadhu Ramchand Murmu Award (2004) and Pandit Raghunath Murmu Fellowship (2004)

Say Saonhed (ସାୟ ସାଓହେଡ଼), the collection of poetry by Damayanti Beshra, contains sharp and beautiful poems which address religious and social issues from a feminist point of view. As such, this work is considered a worthy addition to Indian poetry in Santali.

Select Bibliography:

In Santali

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Translation & Miscellaneous:

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ANNOUNCEMENT

Adivasi Socio Renaissance Association(ASRA) (Registered) is organizing celebration of Birth Anniversary of Saonta Guru Shyam Sundar Hembram and a grass root level one day Conference on 10th April 2010 from 900 hrs onwards at village Khadisole Jamuna, Badsahi block in Mayurbhanj district, Orissa.

As a micro level initiative, the organizers are inviting local village headmen and senior citizen to have discussions on difficulties being faced in day to day life.

Shri Madan Mohan Tudu from Rourkela has been invited to the Conference and Birth Anniversary Celebration as Chief Guest. Other guests include Shri Surai Hembram from Sarat, Shri Ramdas Soren from Balasore and Shri Narendra Hembram, Editor, Sandhayni from Bhubaneswar.

Local school children have been invited to take part in the competition. The other notable initiative is to honour the retired persons of the locality. The Association is also felicitating notable social worker, teacher, writers etc. during the celebration.

All are cordially invited.

For further details please contact:

Shri Suratha Murmu, President
Shri Sadasiba Soren, Secretary, 09937651972
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FORM IV

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I, KUANR CHANDRA KISKU, hereby declare that the particulars given above are true to the best of my knowledge and belief.

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