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Editorial

The regular attendance to conferences, events gives an opportunity to see young as well as senior people. It is always worthwhile to avail the opportunity and mingle with the senior citizens to know and understand their anxiety to do commendable things for the upliftment of the society. There are people who attend the conferences regularly with lots of enthusiasm. During such occasions meeting of known faces takes place. They are a very punctual and dedicated lot. One should mingle with them to learn so many things and it is largely discovered that these population of sagacious people albeit limited start discourses on social matters. However, this pool of wisdom is being harvested by the society in a limited way.

Most of the time, this group comprises of unsung heroes and heroines. Without much fuss, they contribute positively for the welfare of the community by empowering the mass with so many new ideas and innovations through social interaction and integration. As usual they are always ready with the new concepts and mostly these new concepts are disseminated through songs and discussions. Most of them died, others have grown old and as such gradually, the society is deprived for not being suitably replenished by the persons with same quality and wisdom.

One such great person Ratnakar Marndi left for his heavenly abode. Ratnakar Gomke's native place is called Kaduani near Bisoi in the Mayurbhanj District of Odisha. For the first time, he came in contact with All India ASECA during the Conference held at Rourkela in February 2002. He has been in constant touch with this Association/Editor since then. It was a regular practice from his side to have a telephonic conversation whenever he finds time and

opportunity. His visit to Delhi with the traditional attire is still remembered with awe. He was an outstanding orator and had the unique capacity to attract people with his impromptu deliberations. He use to invite everybody to his native place to see and witness the emergence of Bidu and Chandan on the local hill.

Ratnakar Gomke had eulogized a concept of "Adim Raja" through which he wished to bring together same clan people under a common platform. It was a noble concept to reunite the people of same clan as people tend to disperse due to various constraints including in search of livelihood. It is a common experience that people of same clan also do not know about their ancestral God(s), Goddesses and traditional customs and rituals. He envisaged to bring together people of same clan through interaction, integration, proper teaching and training. The philosophy of Ratnakar Gomke needs further deliberation and understanding.

He had contributed an article to All India ASECA which was published in the Guru Gomke Centenary Celebration Souvenir in 2005. The article was in the form of a letter written to this Editor. The article is a nice blend of prose and poetry through which anxiety on the future and aspirations of the Society were expressed.

Last but not the least his elderly hug will be missed during the Conferences. His life was a perfect blend of attributes like simplicity, high thinking and erudite, lovable, affectionate personality. God bless his soul with eternal peace. He was one of the Advisors and Guides of All India ASECA. We miss him a lot and will continue to remember his vivacious, dignified and pleasant aura.

Unraveling Indian Census Data on Santals

**By Sanatan Marandi,
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Though I am out of Country for some time, my hunt for facts on Santals in this world and desire to disseminate has resulted, this series on monthly ASECA CHANNEL, which is being published un-interruptedly for last one decade from New Delhi with Santal Editor and supported by a group of Santals.

I am starting this series with sharing information on one of the key ingredients of a Society's existence i.e. RELIGION recorded for ST Santals in the State of Orissa where Santal group is socially more dynamic and vibrant. The table below shows that both in 1991 and 2001 Census, religion for ST Santals who wish to record their religion separate from mainstream 6 religions (i.e. Buddhist, Christian, Hindu, Jain, Muslim and Sikh) is recorded as per their choice. In fact as per 1991 Census, there were 36 religions recorded for ST Santals in Orissa which was published in one of my articles in the Souvenir published during one Conference organized by All India ASECA in 2003. As per 2001 Census, this figure is not available as Census Commissioner of India has stopped publishing the religion name for which the recorded number is less than 50 and merged these populations with other religions.

RELIGIONS RECORDED FOR ST SANTALS IN THE STATE OF ORISSA (As per 1991 and 2001 Census)

SL. NO.	NAME OF RELIGION/ PERSUASION	ORISSA			
		1991 Census		2001 Census	
		POPULATION	%AGE	POPULATION	%AGE
1	BUDDHIST	15	0.00%	4	0.00%
2	CHRISTIAN	2,616	0.42%	5,264	0.68%
3	HINDU	323,338	51.34%	481,341	61.93%
4	JAIN	28	0.00%	25	0.00%
5	MUSLIM	140	0.02%	244	0.03%
6	SIKH	1	0.00%	5	0.00%
7	SWARNA / SARNA	300,665	47.74%	287,844	37.04%
8	SARI DHARAM	2	0.00%	NA	NA
9	OTHERS	1,465	0.23%	1,734	0.22%
10	RELIGION NOT STATED	1,512	0.24%	743	0.10%
	TOTAL	629,782	100%	777,204	100%

Reference: Special Table for SC/ST No 15 & 15 Appendixes, 1991 Census & No. 14 & 14A for 2001 Census (Electronic Copy, Excel Files)

Above Table depicts that, numbers of ST Santals religion recorded as Christian has increased from 2,616 to 5,264, as Hindu from 3,23,338 to 4,81,341, as Muslim from 140 to 244 and as Sikh has increased from 1 to 5. It is important to mention here that in 1991 Census, the spelling of Sarna was recorded as SWARNA, hence mentioned in the table as same, which as per the author's interpretation is due to non-standardization and lack of awareness on Santals' religion "SARNA". It is also observed that number of ST Santals' religion recorded as "Sarna" has decreased more than 10% from 300,665 to 287,844, reason of which is well known to Santal intelligentsia.

This series will be continued with publication of similar Table and Analysis on religion of ST Santals for other States and also analysis on other statistics like Education, Language, profession of Santals in India as per Census data and many more.

Contemporary Tribal Situation and Issues of Broad Based Discourse at various levels

B.K. Roy Burman

{Continued from February 2011 issue...}

Broadly these cover the following aspects

1. Continuation of tribal predominant areas the Roman legal concept of res nullius.
2. Non recognition of community as property holding legal person.
3. Adoption of inappropriate technique and format for land survey.
4. Virtual confiscation of occupancy right of the tribal peoples on land and land based resources beyond ten percent slope.
5. Promoting non-feudalisation process by illegally recognizing the headman as the owner of entire tribe land and then appropriation of the same bypassing hum paltry compensation.
6. Dispossessing by categorizing some peoples as pre-agricultural primitive tribes and then on the plea of settling them in agriculture remove them from their forest habitat and thus while on the one hand cutting off their access to traditional sources of livelihood on the making inadequate arrangement for assisting them to become settled agriculturist.
7. Abolition of access to land based resources along with abolition of forced labour.
8. State take over of lineage owned forest with promise of sharing profit but failure to honour the promise for decade.
9. Dispossession through environmental degradation because of inadequate/non-enforcement of regulatory provision in mining.
10. Dispossession through unscientific forestry because of lack of adequate research on biodiversity on the one hand and failure to harness to ethno-ecological insight on the other.

11. Judicial pronouncements based on Austinian Command-law centric legal fundamentalism. B.K. Roy Burman

Member Central Scheduled Tribes Advisory Committee, Government of India (1968-70) Member Central Scheduled Castes Advisory Committee, Government of India (1968-70) **{Concluded}**

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