



ASECA CHANNEL

(A monthly Journal from All India ASECA)

Website: www.allindiaaseca.org

E-mail: allindiaaseca@hotmail.com

Volume: X Issue: 5 May, 2011

Annual Subscription Rs50/- Single copy Rs5/-

Editorial

The approach to spread education in the Country has undergone a sea change. The opportunity provided to the prospective students irrespective of urban or rural background has been praiseworthy. Introduction of new parameters and adoption of innovative yardstick have helped realizing the desired goal. The elementary/primary education has received the required boost and thrust for achieving the national goal. The facilities/supports required for enhancing the literacy have been extended to a satisfactory level. The opportunity available in the earlier years has been very limited and the boys and girls were not being encouraged enough to pursue studies. Presently, official intervention to motivate parents to send their wards to schools has been remarkable. With the introduction of enabling policy under Right to Education, present framework is quite encouraging and up to an acceptable mark. The Primary education system has been integrated by two schemes. One is Anganwadi scheme and the other one is the formal schooling from the standard one level. The Anganwadi scheme is catering to the need of nursery training with an incentive of free meal. The students after being preliminary trained are being introduced to the formal schooling format.

During a recent visit to Mayurbhanj, unique activities at schools were seen. On 15th of April, the school premises was decently decorated and followed by a morning march (Prabhatpheri) in the village with students holding placards and chanting slogans. It was a new experience of this kind in the rural set up and curiosity was natural to know more about the activities. On enquiry, it was explained that it is part of a state level awareness programme to educate parents as well as common people on the importance of education and at the same time new students are inducted to the formal school from the Anganwadi scheme. There was a formal ceremony of welcoming boys and girls to the school followed by parent teacher meeting. In essence, this is a novel idea and innovative action plan to spread awareness among the masses and to lure boys and girls to the school. The administrators, teachers and policy makers at the helm of affairs deserve equal kudos.

This type of approach is more relevant particularly in the tribal areas and in the areas with limited

literacy. The process of educating people through mass contact programme will make them receptive to the idea of universalizing education in India. However, one lacuna in the process was quite visible. The slogans and placards were prepared with the Oriya language which was not easily understood by the common people who speaks their own language (mother tongue). This must have happened in other localities with majority tribal people. The language of communication should have been the local language also, which majority of the people understands. For not knowing Oriya language, parents also abstain from attending the parent teacher meeting. It may not be out of place to mention that education should also be imparted through mother tongue to help students understand different concepts and patterns easily and early. Therefore, all out efforts should be taken to introduce the local language so that people could participate and contribute in the ongoing process of making India free of illiteracy.

Celebration of Guru Kunami at Had Hadi, Baripada

All India ASECA along with the villagers of Had Hadi, Indpahi and Kainphulia and residents of Baripada are organizing one day Guru Kunami celebration at Had Hadi on 17th May 2011. The programme will begin from 7 am onwards with Bonga Buru, hoisting of flag, floral tribute on the statue of Pandit Raghunath Murmu, meeting of the villagers followed by cultural programme in the afternoon.

**All are cordially invited to attend the
celebration.**

Report on celebration of Birth Anniversary of Saonta Guru Shyam Sundar Hembram

Adivasi Socio Renaissance Association (ASRA)(Registered) celebrated 103th Birth anniversary of Saonta Guru Shyam Sundar Hembram and organised a grass root level one day Conference on 10th April 2011 at village Khadisole Jamuna in Badsahi block, Mayurbhanj district, Orissa.

The guests who graced the occasion are: Shri Madan Mohan Tudu, noted Writer and Orator, Rourkela, Shri Sobhanath Besra, Central Sahitya Akademi awardee, Niramisri, Bahragora, Jharkhand, Ms. Deogi Murmu, Rairangpur, National Football player, Shri Siddheswar Hansdah, Chandida, Rairangpur, social worker and all India cycle tourist, Shri Dakhin Murmu, Digripahi, Balasore, Shri Rabindra Nath Murmu, President, Kherwal Uthnou Foundation, Baripada, Shri Makar Majhi, SBI, Raygada, Shri Fagu Hansdah, Bhaluki PS Member and Shri Purna Chandra Hembram, All India ASECA, New Delhi.

The Association has constituted 5 Awards viz. Shyam Sundar Hembram Award, Jagannath Hembram Award, Raghunath Soren Award, Dharanidhar Hembram Award and Jogendranath Hembram Award after the notable personalities of the village. The recipients of the Awards for the year 2010 are:

Shri Madan Mohan Tudu, Rourkela received Shyam Sundar Hembram Award for his outstanding contribution to the Santali literature as a distinguished Dramatist/Writer and to the Society as a faithful social motivator. Ms. Deogi Murmu received Dharanidhar Hembram Award for her excellence in Sports and representing the society. Shri Siddheswar Hansdah received Jagannath Hembram Award for his contribution in spreading awareness on Santal. Shri Dakhin Murmu was given Jogendranath Hembram Award for his contribution to Santal awakening and spreading of Ol Chiki, Santali art, literature and culture and Shri Lal Mohan Hembram was conferred Raghunath Soren Award for his outstanding contribution to traditional and modern Santali music as a Composer/Director. Each Award carries cash prize of Rs 1000/-, a Shawl and a Certificate of Honour. The retired persons of Barsahi block were felicitated. They were given a Certificate and a cloth.

The Guests, Awardees and Senior Citizens narrated their feelings and shared their experiences and emphasized on the requirement to remain united and progressive keeping in view the changing social life and emerging challenges. They expressed their high level of expectations from the new generation, happiness and thanked the organizers for organizing such an event.

Shri Madan Tudu emphasised on the participation of new generation in the social affairs. According to him they are the social and cultural torch bearers of the society. He pleaded with the parents to allow their sons and daughters to attend and organise social meetings and gatherings. Ms. Deogi Murmu narrated her experience and opined to take up sports as a career. Shri Siddheswar Hansdah shared his experience of touring India and thankfully acknowledged the help he received from the Santal brothers and sisters all over India. Shri Dakhin Murmu expressed his concern on how Santal society is drifting from the spiritualism and compared a situation where other communities are busy with construction of temples, preservation of holy places, Santal community is patronizing the roadside rice beer (Handi Bhati) and is least concerned with the protection of holy places and religious practices. Shri Rabindra Nath Murmu emphasised on the need to plant trees and he expressed his strong feeling on the need to love our mother tongue. Shri Sobhanath Besra, interacting with the Majhis, opined that Santals need not differ from each other in following the social order.

The Guests and other speakers reminisced the contribution of Shyam Sundar Hembram in Social affairs and his invaluable contribution to Santali literature as a Writer.

The audiences were enthralled by the mesmerizing performance of the Koel Orchestra of renowned singer Shri Mangal Hansdah and party.

Sadashiba Soren, Secretary read out the Annual Report of the Association and Suratha Murmu, President thanked the Awardees, media, other associates and the audience for their whole hearted participation for making the event a success.

Unraveling Indian Census Data on Santals

By Sanatan Marandi
ABU DHABI, U.A.E.
Sanatan.Marandi@gmail.com

The Santals' worldview on the subject of religion is diverse. The understanding on the status of Santal religion "SARNA" as per the law of the land by the people in general is very mystified. Whenever any discourse on religion crop up amongst the Santals in some gathering, people start saying that "***Santal should demand the recognition of their religion SARNA by the Government of India***, forgetting the fact that "all the religions or the religious persuasions in India are already recognized by the Constitution of India and thereby the Government of India". My view, which I have already expressed in various forums and in one of my previous articles, is that, theoretically in India even if a single person pursues a particular different unique religion, by the very secular nature of Indian Constitution and its various provisions, the same is recognized by Constitution of India. It is up to the follower of that particular religion, how he/she follows that different religion, practice it, demonstrate, nurture, develop, propagate and showcase the same to the other world of the human society.

The new state of Jharkhand was carved out from erstwhile state of Bihar on 15th November 2000 and the census operation in 2001 was done as per new Jharkhand & Bihar state demography. For the comparisons of Santal population statistics between 1991 & 2001 census for the states of Jharkhand and Bihar, the figures of 2001 census is being added up for both the sate of Jharkhand and the new Bihar to compare the census figures of 1991 for the old Bihar state in the following table.

RELIGIONS RECORDED FOR SANTALS IN THE STATE OF BIHAR & JHARKHAND in 1991 & 2001 Census

SL. NO.	NAME OF RELIGION/ PERSUATION	BIHAR / JHARKHAND					
		1991 Census		2001 Census			
		Bihar	%AGE	Jharkhand	Bihar	Total	%AGE
1	BUDDHIST	145	0.01%	350	176	526	0.02%
2	CHRISTIAN	82,122	3.50%	151,572	17,403	168,975	6.08%
3	HINDU	2,015,604	85.79%	1,365,293	329,683	1,694,976	61.01%
4	JAIN	40	0.00%	152	67	219	0.01%
5	MUSLIM	2,742	0.12%	3,924	940	4,864	0.18%
6	SIKH	151	0.01%	742	56	798	0.03%
7	SWARNA / SARNA	229,558	9.77%	836,175	12,704	848,879	30.56%
8	SARI DHARAM	18	0.00%	1,050	0	1,050	0.04%
9	OTHERS	16,305	0.69%	44,418	5,667	50,085	1.80%
10	RELIGION NOT STATED	2,807	0.12%	6,833	916	7,749	0.28%
	TOTAL	2,349,492	100%	2,410,509	367,612	2,778,121	100%

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

From the above, it shows that, the religions of Santals recorded in old Bihar during 1991 census & the Jharkhand & new Bihar in 2001 census. The numbers of ST Santal populations' religion recorded for Buddhist has increased from 145 to 526, Christian from 82,122 to 168,975, Jain from 40 to 219, Muslim from 2,742 to 4,864 & Sikh has increased from 151 to 798. The same for Sarna & Sari Dharam has increased significantly from 229,558 to 848,879 and from 18 to 1,050 respectively in 2001 Census w.r.t. 1991 Census. It is observed from above Table that only 30.56% Santals in Jharkhand has recorded their religion as SARNA during 2001 census and still a mammoth 61.01% (As per 2001 Census) Santals in Jharkhand/Bihar recorded their religion as Hindu. It is important for Santal as a Society to identify themselves as a Single religion instead of many irrespective of state domicile and other factors and who knows, the neglect of their own religion may be, the main stumbling block for development of Santals at par with the other modern society of the World.

Learning Teaching Problem of Tribal Children

(Source: Orissa Primary Education Programme Authority)

{Continued from April 2011 issue...}

CHAPTER – III LAND AND SETTING

The education of the tribals remained a problem in the past and continues to be such until now. It goes without saying that the tribals have come to the limelight of publicity on the platform on national reconstruction. The attention paid to the subject before independence became the stepping-stone for rapid development in the moral and material condition of the tribals all over the country in the post independence era. Their upliftment became one of the main problems of the National governments, central and local. Consequently their socioeconomic progress moved through rapid strides and educational developments became almost phenomenal. The spread of education among them presupposes a change in their traditional social behaviour pattern. The change is slowly perceptible; consequently the educational development is proportionately slow. Old prejudices have begun disappearing, but they take long time to die forever. In view of their economic condition and other social drawbacks, the tribals may not keep pace with other classes of the general society in matters of enlightenment and consciousness. To meet this situation, extra and thoughtful attention is being paid by the concerned people so that the problems are ultimately overcome.

The tribal communities, in varying concentrations, are found almost in all the districts of Orissa. Their population is very large in the districts of Mayurbhanj, Keonjhar, Gajapati, Rayagada, Koraput, Malkanagiri, Nawarangpur, and Sundergarh & very small in the districts of Kendrapara, Jagatsinghpur, Cuttack and Puri. Since independence, sincere efforts have been made to bring about an all-round development of the tribal population.

The process of their integration into the main stream of national life has been a major concern. This present study aimed at identifying the scholastic achievement of children of 4 selected tribes; Santal, Juanga, Saura & Bonda in Orissa. Each tribe has its own

cultural identity. The cultural identity and distinctiveness of each tribe is manifested in its language, social organization, rituals, and festivals etc.

Juang

The Juang is a tribe found only in Orissa State. The community can broadly be divided into two sections, namely the Hill Juang and Plain Juang. The Hill Juang are confined to the hill ranges of Keonjhar and Pallahara, whereas the plain Juang is distributed among the plains of Dhenkanal and Keonjhar Districts.

There is a popular myth about their origin. The Juang believe that they are the first human beings to be born on earth. Their ancestors were born from a *Rusi* couple (a saint and his partner) who were living in Rusi Tangar, a hillock near Gonasika in Keonjhar District. The Juang of Orissa is no longer an isolated group. They live among Hindu castes in Dhenkanal District. In Keonjhar some Gauds, Teli and Scheduled Caste families live in Juang villages. But the Juang of these villages is the dominant groups and is less affected by Hindu ways of life than their brethren in Dhenkanal. However, changes are found to some extent in their way of life.

Among the Juang of Keonjhar district various development programmes have been implemented for their all-round development through the Integrated Tribal Development Agency and micro-projects. Along with other welfare measures, the agencies have taken care to open intensive health care centers.

Education is essential for the development of the Juang. According to 2001 census the percentage of literates at present is 7.99. Agencies have established some schools and adult education centers to provide education in the area.

Vocational training centers are also in operation in the Juang area and villagers are given training in tusser-rearing, tailoring, etc. {To be continued...}

FROM:

If undelivered please return to:
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.