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Editorial

The initial euphoria was immense to see Santali Syllabus finalized and published by Union Public Service Commission. It was a feat hitherto considered as unachievable. The persons with not much information about the then course curriculum or syllabus were expecting that people who were engaged to prepare the draft and thereupon got it approved by the concerned authorities must have gone through various aspects including availability of books and reference materials. The information about the number of examinees who have already appeared before the examination with Santali as an Optional subject would reveal this aspect so far as availability of the books and reference materials are concerned. It is quite often discussed that the books are not available for the students to seriously prepare for the examination and set an example that through mother tongue medium also one can excel and reach a new height.

Though many are familiar with the list of books for the preparation of Civil Services, yet for quick reference it is felt germane to reproduce the Syllabus prescribed by UPSC.

PAPER I: Part – I :Section A: History of Santali

Language: I. Main Austric Language family, population and distribution. II. Grammatical structure of Santali Language. III. Important character of Santali Language : Phonology, Morphology, Syntax, Semantics, Translation, Lexicography. IV. Impact of other languages on Santali. V. Standardization of Santali Language. **Part – II History of Santali Literature:** I. Literary trends of the following four periods of History of Santali Literature; (a) Ancient literature before 1854. (b) Missionary period : Literature between 1855 to 1889 AD. (c) Medieval period: Literature between 1890 to 1946 AD. (d) Modern period: Literature from 1947 AD to till date.

II. Writing tradition in History of Santali literature.

Section B: Literary forms – Main characteristics, history and development of following literary forms.

Part – I: Folk Literature in Santali – folk song, folk tale, phrase, idioms, puzzles, and Kudum. **Part – II** Modern literature in Santali; (a) Development of poetry and prominent poets. (b) Development of prose and prominent writers. (i) Novels and prominent Novelists. (ii) Stories and prominent story writers. (iii) Drama and prominent Dramatist. (iv) Criticism and prominent critics. (v) Essay, sketches, memoirs, travelogues and prominent writers; **Santali writers** - Shyam Sundar Hembram, Pandit Raghunath Murmu, Barha Beshra, Sadhu Ramchand Murmu, Narayan Soren 'Toresutam', Sarada Prasad Kisku, Raghunath Tudu, Kalipada Soren, Sakla Soren, Digambar Hansda, Aditya Mitra 'Santali', Babulal Murmu 'Adivasi', Jadumani Beshra, Arjun Hembram, Krishna Chandra Tudu, Rupchand Hansda, Kalendra Nath Mandi, Mahadev Hansda, Gour Chandra Murmu, Thakur Prasad Murmu, Hara Prasad Murmu, Uday Nath Majhi, Parimal Hembram, Dharendra Nath Baske, Shyam Charan Hembram, Damayanti Beshra, T.K. Rapaj, Boyha Biswanath Tudu. **Part – III** Cultural Heritage of Santali tradition, customs, festival and rituals (birth, marriage and death).

Paper-II: Section A: Ancient Literature : Prose -

(a) Kherwal Bonso Dhorom Puthi – Majhi Ramdas Tudu "Rasika". (b) Mare Hapramko Reyak Katha – L. O. Scrafsrud. (c) Jomsim Binti Lita – Mangal Chandra Turkulumang Soren. (d) Marang Buru Binti – Kanailal Tudu. **Poetry** - (a) Karam Sereng – Nunku Soren. (b) Devi Dasain Sereng – Manindra Hansda. (c) Horh Sereng – W.G. Archer. (d) Baha Sereng – Balamurmu Tudu. (e) Dong Sereng – Padmashri Bhagwat Murmu 'Thakur' (f) Hor Sereng – Raghunath Murmu. (g) Soros Sereng – Babulal Murmu "Adivasi". (h) More Sin More Nida – Rup

chand Hansda. (i) Judasi Madwa Latar – Tez Narayan Murmu. **Section B: Modern Literature - PART I – Poetry** : (a) Onorhen Baha Dhalwak – Paul Ujhar Soren. (b) Asar Binti – Narayan Soren “Tore Sutam” (c) Chand Mala – Gora Chand Tudu. (d) Onto Baha Mala – Aditya Mitra « Santali ». (e) Tiryo Tetang – Hari Har Hansda. (f) Sisirjon Rar – Thakur Prasad Murmu. **PART II – Novels** : (a) Harmawak Ato – R.Karstiars (Translator – R.R. Kisku Rapaz) (b) Manu Mati – Chandra Mohan Hansda. (c) Ato Orak – Doman Hansdak. (d) Ojoy Gada Dhiph re – Nathenial Murmu. **PART III – Stories** (a) Jiyon Gada – Rup Chand Hansda and Jadumani Beshra. (b) Mayajaal - Doman Sahu ‘Samir’ and Padmashri Bhagwat Murmu ‘Thakur’ **PART IV – Drama** (a) Kherwar Bir – Pandit Raghunath Murmu (b) Juri Khatir – Dr. K.C. Tudu. (c) Birsa Bir – Ravi Lal Tudu **PART V – Biography** :

On perusal of the syllabus, it can be seen that the syllabus is very vast and perhaps the pattern being followed in other languages have been followed. May be these books are being prescribed in various Colleges and Universities. Apart from the subjects being studied at various Universities, the books could be referred for general knowledge and to have an in depth knowledge about the Santali literature and Santal people. However, clear information is not available whether these subjects, courses are being

imparted in various under graduate course at various colleges. It is natural to expect that the course contents need to align to the syllabus being prescribed in various educational institutions. The availability of book was a prime concern and still it is continuing and the students and persons aspiring to pursue the subjects face daunting task in finding or arranging books. It is in this context, all are being requested to make everybody know the source and place where these books could be found. The coaching institutes should also come to the fore to make these books, reference material available in the interest of the students as well as the discerning people. May be due to the fact that very few are opting to take this subject as an optional, the support is not coming forth as return is minimum or not lucrative. In order to see students take up this subject and preparing for the coveted examination, it is incumbent upon everybody to pool together information and material to generate an interest/atmosphere to inspire the students to pursue their career through mother tongue. All concerned are requested to share information with us and send the same in the email id which would further be disseminated. The days are not far, when the success would instill a sense of confidence among people and this would be a befitting reply to the persons who are moving away from the lap of mother tongue.

STATUS, DEVELOPMENT TREND AND FUTURE OF SANTALS

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(The article was published in 2002, which is again being published)

Santals are one of the original major tribes of India with very rich mythology of creation of living being, creation of human being i.e. mythology of Hans-Hasli & Pilchu Haram Pilchu Budhi, evolution of language, mythology of invention of writing script i.e. "Ol Chiki", great history of our dream land (living place), Jharkhand, rich oral literature, Culture, religion and tradition. Santals are the single largest linguistic tribal community not only in India but also in the whole World. The statement that " Santals were

one of the original inhabitants of this great country called Bharat" is now being established and proved by the scientist in India and World over through genetic study, which is called Genome Diversity in Indian Population Project (GENDIP) in India. In the changing time of human origin to this modern era, where the concept of global village is a reality, the very existence of Santals as a community is a big question mark.

The past and present status of Santals as a community, in the barometer scale of human development is definitely in the lower side. Though in

individual capacity there is instance of success story and there are Santals who are in exalt position at par with mainstream population in India and in the World for that matter, but the community has failed miserably in their group behavior, collective approach, social solidarity and unity. The relation between one Santal to another Santal is as deplorable as other comparisons, where one Santal is at the helm of the affairs and another is living in the hell with the mercy of the Almighty. The present day status of Santals can be clearly visualized by making comparison between Santal-Santal, Santal-Tribal, Santal-Other locals (local Diku), Santal-Indians (Indian Diku) or Santal-Foreigner (Saheb) with respect to Economic, Educational, Social, Religious and Political angle. Santals' educational status in the newly created state of Jharkhand demonstrates the misconception and miserable position of Santals and tribals in their own state (Table 2). The creation of Jharkhand state with 18 districts (4 more district are created later on) where there is provision for 9 SC 28 ST reserved legislative seats out of total 81 seats, no way gives the picture that it is a Santal or tribal state though Jharkhand was thought to be Santal and tribal phenomena. With 27.67 percent tribal population it is as good as other non-tribal states. From the (Table 1) and (Table 2) it can be observed that though population wise the

Santals are about 10 % of Jharkhand, success in one of the competitive Examinations is only 4%. Among the tribals, Santals are 35.47%, highest in number, but success is only 14%. The literacy rate of Santals as per 1981 census in the then state of Bihar was mere 12.5%. The 1981 census report shows zero literacy of Santal Women in the state of Tripura. With this status and development trend of Santals in Education (which can be said as an individual phenomena) where Santals have succeeded in some extent, their future in other direction i.e. Social, Cultural, Religion (which are said to be group phenomena) can be perceived easily. There is a vacuum in Sarna religion though it is strongly bonded with the belief in nature and thereby others are alienating it. Santal language which is the mother tongue of sizable number of people is not being recognized by the Union Government because of fragmentation among the Santals in political party line like Congress Santals, BJP Santals, Janata Santals, Jharkhand Santals and so on. The modern political process like Panchayat Raj is eroding the social institution like Majhi Pargana System. The customs, rituals are having as many versions as the number of santals because of our oral tradition and lack of documentation. With all these present transitional status and development trend, Santals are caught in a spider clutch in search for an Identity.

(To be continued...)

Learning Teaching Problem of Tribal Children

(Source: Orissa Primary Education Programme Authority)

{Continued from August 2011 issue...}

JUANGA

Children's Response During Oral Interaction

The responses were converted into percentage. Observation reviews that children have obstacles in the approach to school, there is a kind of regular stream moving on their habitation and location of the school, as such their access to school have been a problem, this is a need which has to be squarely met.

However, the condition of the road, availability of space in the school premises blackboard and furniture, mid-day meals and sufficient teachers are available as perceived by these children and facilities

per drinking water which is not very satisfactory (68.42%).

Responses regarding teachers

Nearly 84.21% of the children are happy about regularity of the teachers, while 57.89% of the children are not willing to come to school and 84.21% of the children said there is availability of required books but there is a need for increasing in support to all the three variables mentioned here. One good thing that is seen is mother tongue (MT) as a medium of instruction has been found acceptable and easier by Saora children but over 47.36% of them felt the absence of adequate TLM.

Subjects in which students found difficulty

It would be seen that except for mathematics the difference in learning exists in Language, Social Science, Environmental Science and Science. In mathematics, however students find it comparatively less difficult as a subject to learn. This illustrates that teacher are to focus their attention in fulfilling the learning difficulties invariably in all subjects of the school even though the necessity of using mother tongue is a felt need.

SANTHAL**Children's Response During Oral Interaction**

Observation reviews that children have obstacles in the approach to school, there is a kind of regular stream moving on their habitation and location of the school, as such their access to school have been a problem, this is a need which has to be squarely met.

However, the condition of the road, blackboard and furniture, mid-day meals and drinking water facilities are available as perceived by these children, except for availability of sufficient teachers (66.67%) and availability of open space (55.56%) which is not very satisfactory.

Responses regarding teachers

Nearly 66.67% of the children are not happy about regularity of the teachers, while 55.56% of the children are not willing to come to school and 77.78% of the children said there is a shortage of required books but there is a need for increasing in support to all the three variables mentioned here. One good thing that is seen is mother tongue (MT) as a medium of instruction has been found acceptable and easier by Saora children but over 75% of them felt the absence of adequate TLM.

Quite obviously as it would be seen that except for mathematics the difference in learning exists in Language, Social Science, Environmental Science and Science. In mathematics, however students find it comparatively less difficult as a subject to learn. This illustrates that teacher are to focus their attention in fulfilling the learning difficulties in variably in all subjects of the school even though the necessity of using mother tongue is a felt need.

SUMMING UP

From the above tables it was inferred that:

- The condition of the road, blackboard and furniture, mid-day meals and drinking water facilities are available as perceived by these children, except for availability of sufficient teachers and availability of open space which is not very satisfactory.
- Nearly two-third percent of the children are not happy about regularity of the teachers, while one-third percent of the children are not willing to come to school and two-third percent of the children said there is a shortage of required books but there is a need for increasing in support to all the three variables mentioned here. One good thing that is seen is mother tongue (MT) as a medium of instruction has been found acceptable and easier by all the tribal children but over 75% of them felt the absence of adequate TLM.
- Except for mathematics the difference in learning exists in Language, Social Science, Environmental Science and Science. In mathematics however students find it comparatively less difficult as a subject to learn. This illustrates that teacher are to focus their attention in fulfilling the learning difficulties in variably in all subjects of the school even though the necessity of using mother tongue is a felt need.

{To be continued...}

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