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Editorial

The pain generated during the period of engagement in some social work is being dissipated through self defined consolation and sometimes compensated by the recognition people give to the social workers. This simple but rare combination and approach have been vital for pulling people towards indulging themselves in some kind of social work. The sense of doing something good is so strong that once somebody is inclined towards this phenomenon it is very difficult to come out. It is true that many people have contributed for the welfare of their respective community as well as at a macro level also. People who could organize themselves have phenomenally displayed the outcome of their unity and fraternity.

The case in point is regarding the people who are performing in a disorganized manner. They are either lonely or few in number. But despite the fact that they do not command much resource base, still owing to their resolve and dedication, are able to perform and deliver. The simplicity attached to their character has been the driving force and the basic ingredient to strive further. Majority of the people utilize their wit and genius in furthering their own interest. But this group of people utilize most of their intellect and time in spreading friendship, peace, values in the society as well as in introducing one's identity in the larger crowd. Though the intention and initiative are noble, but their presence and influence are limited.

The primary obstacle for not creating a mark in the society has been lack of an organization. The limited participation of people from the affected group is responsible for adopting the approach to remain a lone soldier or crusader. This approach has also given them some sort of freedom in their movement and in pursuing things but it has become the constraint in realizing larger and long term interest. The movement in tribal community is always based on a miracle or an influential persona and thus rise and fall of the movement are dependent on the fate of that persona. The organized approach has not been displayed thus far. This may be due to the fact that tribals believe in personal freedom and as such are not inclined to form a sustainable and stronger institution which requires some institutional disciplines and rules to follow. The requirement in life which is being fulfilled by self labour

and intra community mutual support do not press for the emergence of a larger framework. The horizon of life and style do not force also to see or imagine beyond certain limit. In reality, however, they face the onslaught from the organized sectors from time to time and certainly. The people in the unorganized form thus always remain in the receiving end.

Many organizations are there who are fighting or pursuing the cause of the downtrodden. The remarkable feature in majority of these organizations is the absence of members from the affected or suffered community. The majority of the organizations are being handled and controlled by people who do not share the social milieu with the people for whom they proclaim to be working. There are also organizations formed by the people from within the affected society or community, but these are performing at below expectations. This is due to the fact that they do not find it necessary to look beyond certain limit as a result of direct or indirect influence of some powerful quarter. Apart from these organizations, other single crusaders maintain the spirit of raising voices but they also remain confined to a particular line of thinking or ideology. Many a time the approaches and behaviour are one way only and as such vision and mission remain limited and skewed. The leadership remain with a person and in the absence of wider participation and consultation, the views and outcome lack the force to perform and penetrate.

The displacement, literacy and other common issues relating to survival and continuance are not being deliberated in the intra or inter community forum. It is commonly seen that the able persons from the respective downtrodden community do not find time to deliberate or work for forming a viable organization. Others have developed panache to enjoy power through political avenues. The engagement of people in the political process is something worth mentioning and is a subject of research. In the expectation of good fortune, and in search of seat of power, people are spending lavishly from their hard earned money despite knowing fully well that their chance of winning is limited or there is a single vacancy. It is unwise to invest in a process which is not a venture with a profit motive and therefore, it would always be better to exercise the option to spend for community welfare.

Unraveling Indian Census Data on Santals (Education)

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In the month of December 2011 ASECA CHANNEL, I had presented the age wise education profile of Santals in the villages of Orissa as per census 2001. Following is the district wise education profile of the Santal people living in the villages of Orissa. Present status of Santals in the era of modern day global village concept as well as their development trends vide education is certainly not very encouraging and much work needed to be done in this direction.

District wise Education profile of Santals in Villages of ORISSA as per Census 2001

Sl. No.	District	Total Population			Illiterate					
		Total	Male	Female	Total	Male	Female	Total	Male	Female
a	b	c	d	e	f	g=f/c	h	i=h/d	j	k=j/e
1	Mayurbhanj	554,210	278,782	275,428	373,602	67.4%	152,061	54.5%	221,541	80.4%
2	Baleshwar	76,429	39,075	37,354	56,453	73.9%	24,393	62.4%	32,060	85.8%
3	Kendujhar	57,648	28,942	28,706	41,245	71.5%	17,163	59.3%	24,082	83.9%
4	Dhenkanal	8,247	4,250	3,997	6,019	73.0%	2,529	59.5%	3,490	87.3%
5	Jajapur	8,068	4,221	3,847	5,885	72.9%	2,641	62.6%	3,244	84.3%
6	Nabarangapur	3,068	1,494	1,574	2,732	89.0%	1,213	81.2%	1,519	96.5%
7	Sundargarh	2,886	1,474	1,412	1,195	41.4%	430	29.2%	765	54.2%
8	Bhadrak	2,775	1,372	1,403	2,230	80.4%	965	70.3%	1,265	90.2%
9	Cuttack	2,048	1,017	1,031	1,330	64.9%	554	54.5%	776	75.3%
10	Malkangiri	2,031	1,004	1,027	1,492	73.5%	659	65.64%	833	81.1%
11	Anugul	1,648	916	732	858	52.1%	370	40.4%	488	66.7%
12	Kendrapara	1,586	822	764	953	60.1%	379	46.1%	574	75.1%
13	Khordha	1,325	690	635	820	61.9%	335	48.6%	485	76.4%
14	Kalahandi	1,125	562	563	661	58.8%	221	39.3%	440	78.2%
15	Jagatsinghapur	1,016	557	459	578	56.9%	243	43.6%	335	73.0%
16	Balangir	976	500	476	580	59.4%	215	43.0%	365	76.7%
17	Koraput	434	224	210	245	56.5%	100	44.6%	145	69.0%
18	Bargarh	332	176	156	163	49.1%	62	35.2%	101	64.7%
19	Rayagada	311	148	163	216	69.5%	88	59.5%	128	78.5%
20	Nuapada	280	140	140	158	56.4%	66	47.1%	92	65.7%
21	Sambalpur	225	117	108	75	33.3%	26	22.2%	49	45.4%
22	Jharsuguda	187	96	91	101	54.0%	38	39.6%	63	69.2%
23	Ganjam	156	90	66	45	28.8%	18	20.0%	27	40.9%
24	Gajapati	143	77	66	115	80.4%	56	72.7%	59	89.4%
25	Kandhamal	100	55	45	52	52.0%	22	40.0%	30	66.7%
26	Sonapur	85	44	41	44	51.8%	20	45.5%	24	58.5%
27	Debagarh	64	28	36	52	81.3%	20	71.4%	32	88.9%
28	Nayagarh	61	30	31	22	36.1%	3	10.0%	19	61.3%
29	Baudh	8	4	4	3	37.5%	1	25.0%	2	50.0%
30	Puri	2	1	1	-	0.0%	-	0.0%	-	0.0%
TOTAL		727,474	366,908	360,566	497,924		204,891		293,033	
		Percentage			68.4%		55.8%		81.3%	

From the table above it is observed that amongst the Santal belt districts, Santals living in Mayurbhanj (36.6%) villages have better literacy rate than villages in Baleshwar(26.1%) & Kendujhar (28.5%). The rural literacy rate in the next 3 most Santal populated districts in Orissa (i.e. Dhenkanal, Jajapur & Nabarangapur) is less than the state average of 31.6%. Also Mayurbhanj's village's literacy is better than state average as well as the literacy rate of all the major Santal populated adjacent districts in Orissa.

In Memory of Siddheswar Hansdah

Siddheswar Hansdah (around 55 years) had found a companion in cycle and with that cycle only he managed to see many states of India during his all India cycle expedition. He was attending all Seminars, conferences by cycling only from his native place Chandida, Rairangpur in Mayurbhanj district of Odisha. It is pertinent to mention that it was not out of sheer joy that he was cycling but he was utilizing the only resource available with him to reach those venues in any districts of Odisha, Jharkhand and West Bengal. He had a penchant desire to spread Ol Chiki, teachings of Guru Gomke Pandit Raghunath Murmu and the values of Santal Society. He was simple but with highly brave and courageous character. Upon completion of his North, South and West part of India, he was on his tour to North Eastern States. But, suddenly, he breathed his last on 3rd March 2012 in a village Hajiadan, post: Kumarikata, Tabulapur PS, Dist: Baska, Assam. He is survived by his wife and two minor sons and a daughter. Our Deepest Condolence on the sudden demise of Siddheswar Hansdah.

To our knowledge, in addition to All India ASECA, he was felicitated by All India Santali Writers' Association, Adibasi Socio Renaissance Association and other Associations. He was being gifted a bicycle by Sh. Hemanta Soren, Hon'ble Dy. CM of Jharkhand.

With his death, the total responsibility has now fallen on the shoulder of his wife. Though support is coming in from various individuals and organizations, as far as the amount is concerned, it has been still meager. The poor family is in need of some sort of viable support so that they can have some confidence and his sons could pursue studies. Keeping this in mind, we earnestly request all to extend their support so that a corpus of minimum Rs. 1.5 lakh could be created for purchasing a plan to give them a monthly income. This is not a very prohibitive amount and with the generous contribution of some people this can materialize. We sincerely expect support from individuals who might have interacted with him during his all India tour as well as at conferences, meetings and demonstration for language, literature and culture.

We are not aware if such initiative has been taken up by some Association/Organization. We step in with the assurance that the amount so contributed would surely reach the bereaved family. The people who so desire can also support the family directly or they choose All India ASECA as a fund raiser. Please send your contribution by Cheque/Draft/Internet Banking in favour of All India ASECA through Bank Account No.: 076201000014827 (Indian Overseas Bank, Parliament Street, New Delhi). Please contact/inform us on email id: contact@allindiaaseca.org or address given in page4. Johar.

Learning Teaching Problem of Tribal Children

(Source: Orissa Primary Education Programme Authority)

{Continued from February 2012 issue...}

SANTHAL

This section indicates the opinions of PRI and School Headmasters whose interaction in the study were recorded in regard to the availability of school infrastructure, resources available for MLE, children characteristics and some general factors.

Responses of Local PRIs and School Headmasters

Availability of school infrastructure

While classroom and garden space are available in nearly 33.33% and 66.67% of the institutions, activity and teachers room including office space

are conspicuously absent or inadequate. This is a very negative situation because we are emphasizing activity-based learning. Similarly open space is found in 55.56% of the schools, sanitary facilities are available in 33.33% of the institutions, which means the need for the improvement in infrastructures.

Resources available for MLE Programme Implementation

Unfortunately observations reveal that such resources has competent teachers, teachers having knowledge of MT, educational channels, audio visual and audio visual aids are negligible. The only plus point is the level of community involvement in MLE programme to the tune of 55.56%.

The entry suggests that for the proper implementation of MLE Programme there is a need for increasing these resources.

Children Characteristics

Responses of local PRIs and School Headmasters regarding the children's characteristics on children characteristics such as Enrolment, Attendance, Dropout, Cognitive abilities, Reading Ability, Vocabulary, Achievement in Languages and Achievement in Mathematics.

An examination would reveal poor state of affairs in all the characteristics named above. Hence, if Santhal children are to be cared for in the educational institution, attention should be focused on these characteristics.

General Factors regarding ecology, attitudes and pedagogy used in teaching and learning process.

These general factors indicate socio-economic environment is much below than what is expected for better learning. Attitude of people for MLE is fairly good and classroom is relatively enjoyable for children to learn.

From this observation one can feel that various socio-economic development programme must address to fulfil the needs of Santhal children so that they may come to school, stay in school and achieve in school.

SUMMING UP

□ Classroom and garden space are available in nearly one-third percentages of the institutions, activity and teacher's room including office space are conspicuously absent or inadequate. This is a very negative situation because we are emphasizing activity-based learning. Similarly open space is found in one-third percentage of the schools, sanitary facilities are available in one-third percentage of the institutions, which means the need for the improvement in infrastructures.

□ Resources as competent teachers, teachers having knowledge of MT, educational channels, audio visual and audio visual aids are negligible. The only plus point is the level of community involvement in MLE programme to the tune of two-third percentage. The entry suggests for the proper implementation of MLE Programme there is a need for increasing these resources.

(To be continued...)

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