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Editorial

Panchayat election in Odisha has been concluded. Many people participated and it is quite common as usual that few only could become winner. There are many questions asked/surfaced even within the same political affiliation. Some complain that the party did not stand behind them at the same time some feel that they have not been able to convince the voters to vote for them. The lack of money power pushed them to the corner also being confessed by many. The analysis and future plan continue as usual. In the midst of all these development one section in the society are deeply in a state of disbelief that they could not make it even though they are working for the welfare of the society at large. Whether they are in the right path or in the right frame of mind to work for the welfare of the society, whether they are right in carrying out social work for the identity and fraternity of the society are the questions they started asking themselves. Some voice their opinion openly whereas others conclude silently to desist from associating themselves from the social welfare activities. The comparison is drawn between the political outfit and social workers. Political people win in the elections and grab the opportunity to conduct business and establish themselves without even bothering to raise social concerns and issues. The political framework and social strengthening are diametrically opposite as is being generally experienced. None of the social issues are being raised by any of the political parties as these are considered to be none of their business. The social issues are mainly revolving around introducing good practices, maintaining social orders, preserving customs and rituals etc.

Most importantly the people, who are seen in the social circle or are engaged directly or indirectly in pursuit of social cause and concern, have not been elected by the voters. The message is abundantly clear as the result does not match with the reality. The political equation does not capture the reality of life nor it is a response to reality. The question is raised whether people with social orientation are misfit for the electoral

number game. In the absence of any recognition even at the ground level, as these people are not being returned by the voters in turn the people for whom they relentlessly worked has posed a relevant question whether they are relevant or have become redundant. From the result as has been observed, the people who are very vocal for raising issue of introducing education in Santali, importance of Ol Chiki, social solidarity, unity and identity are not being able to become successful in influencing the smallest areas/demarcation of democratic institution. This is of course a point to ponder and think about the desideratum. The consolation is not far to seek. There is always a way to address the issues. May be due to communication gap matters are not being sorted out. Otherwise, there is no reason why this desired approach is not being pursued in proper perspective.

The concern is not for a particular section of population but for the whole society. There are certain weaknesses which need to be addressed or at least to be flagged. It is not true to say that people are not sensitive to the issues. But it is true that the communication channel has become weak or disjointed. As has been seen in the past, people have supported the cause and issues at various point of time. The spirit has not died down and people would support a genuine cause and concern. Hope is there and has to be there. Hope in association with participation only, the society is existing and progressing. The people who are claiming themselves to be the servant of the society should also come together. By remaining aloof from one another, larger issues cannot be addressed. There are people who could extend their support and knowledge in advancing the social cause and concerns. But there has to be yearning for learning and following others' advice. If there is a vacuum for which contact becomes a casualty, through vigorously planning same gap can be bridged. Many things can be achieved if we would be talking, thinking about the concerns and acting for their redress.

Unraveling Indian Census Data on Santals (Education)

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One would envisage that people living in town / cities or urban area (in the language of Indian census commission) must be having higher level of education, better living standard and quality of life etc. The above proposition looks invalid for Santals, as can be seen from the education profile of Santals in the urban areas of Odisha State as per below Table. It is also to be realized that all the above three indicators of human being are not strongly related with each other directly in case of Santals.

District wise Education profile of Santals in town & cities of ORISSA as per Census 2001

| Sl. No. | District | Total Population | | | Illiterate | | | | | |
|--------------|----------------|------------------|---------------|---------------|---------------|-------|--------------|--------|---------------|-------|
| | | 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 | 11,058 | 5,879 | 5,179 | 4,374 | 39.6% | 1,898 | 32.3% | 2,476 | 47.8% |
| 2 | Khordha | 8,747 | 4,737 | 4,010 | 3,625 | 41.4% | 1,498 | 31.6% | 2,127 | 53.0% |
| 3 | Baleswar | 8,284 | 4,302 | 3,982 | 5,405 | 65.2% | 2,379 | 55.3% | 3,026 | 76.0% |
| 4 | Sundargarh | 7,135 | 3,756 | 3,379 | 2,369 | 33.2% | 936 | 24.9% | 1,433 | 42.4% |
| 5 | Anugul | 4,345 | 2,328 | 2,017 | 1,919 | 44.2% | 760 | 32.6% | 1,159 | 57.5% |
| 6 | Kendujhar | 3,449 | 1,776 | 1,673 | 1,546 | 44.8% | 555 | 31.3% | 991 | 59.2% |
| 7 | Jagatsinghapur | 1,544 | 834 | 710 | 776 | 50.3% | 347 | 41.6% | 429 | 60.4% |
| 8 | Jajapur | 1,113 | 544 | 569 | 757 | 68.0% | 311 | 57.2% | 446 | 78.4% |
| 9 | Cuttack | 779 | 422 | 357 | 362 | 46.5% | 146 | 34.6% | 216 | 60.5% |
| 10 | Koraput | 638 | 347 | 291 | 110 | 17.2% | 53 | 15.3% | 57 | 19.6% |
| 11 | Malkangiri | 538 | 267 | 271 | 391 | 72.7% | 171 | 64.04% | 220 | 81.2% |
| 12 | Bhadrak | 427 | 270 | 157 | 226 | 52.9% | 122 | 45.2% | 104 | 66.2% |
| 13 | Kendrapara | 315 | 158 | 157 | 243 | 77.1% | 109 | 69.0% | 134 | 85.4% |
| 14 | Jharsuguda | 272 | 227 | 45 | 36 | 13.2% | 29 | 12.8% | 7 | 15.6% |
| 15 | Sambalpur | 190 | 118 | 72 | 47 | 24.7% | 16 | 13.6% | 31 | 43.1% |
| 16 | Dhenkanal | 165 | 124 | 41 | 25 | 15.2% | 12 | 9.7% | 13 | 31.7% |
| 17 | Ganjam | 136 | 71 | 65 | 30 | 22.1% | 11 | 15.5% | 19 | 29.2% |
| 18 | Kalahandi | 124 | 73 | 51 | 33 | 26.6% | 14 | 19.2% | 19 | 37.3% |
| 19 | Rayagada | 99 | 55 | 44 | 22 | 22.2% | 6 | 10.9% | 16 | 36.4% |
| 20 | Balangir | 84 | 44 | 40 | 15 | 17.9% | 6 | 13.6% | 9 | 22.5% |
| 21 | Debagarh | 62 | 28 | 34 | 18 | 29.0% | 6 | 21.4% | 12 | 35.3% |
| 22 | Nabarangapur | 57 | 30 | 27 | 20 | 35.1% | 8 | 26.7% | 12 | 44.4% |
| 23 | Kandhamal | 55 | 28 | 27 | 10 | 18.2% | 4 | 14.3% | 6 | 22.2% |
| 24 | Bargarh | 32 | 15 | 17 | 9 | 28.1% | 4 | 26.7% | 5 | 29.4% |
| 25 | Nayagarh | 23 | 16 | 7 | 4 | 17.4% | 2 | 12.5% | 2 | 28.6% |
| 26 | Sonapur | 20 | 10 | 10 | 12 | 60.0% | 3 | 30.0% | 9 | 90.0% |
| 27 | Nuapada | 18 | 8 | 10 | 8 | 44.4% | 1 | 12.5% | 7 | 70.0% |
| 28 | Gajapati | 14 | 7 | 7 | 2 | 14.3% | - | 0.0% | 2 | 28.6% |
| 29 | Baudh | 7 | 4 | 3 | 1 | 14.3% | 1 | 25.0% | - | 0.0% |
| 30 | Puri | - | - | - | - | 0.0% | - | 0.0% | - | 0.0% |
| TOTAL | | 49,730 | 26,478 | 23,252 | 22,395 | | 9,408 | | 12,987 | |
| | | Percentage | | | 45.0% | | 35.5% | | 55.9% | |

The above Table depicts the education profile of Santals in the state of Odisha who have migrated or are living in towns and cities in various districts of Orissa for better education, better job, to live better living standard, earning livelihood etc. The comparison for quality of life for Santals living in rural and urban area needs further investigation to conclude by properly formulating the truthful meaning of quality of life.

It is observed that the literacy level of Santals, living in urban areas is 65.0% in Odisha and balance 45.0% people are illiterate. Literacy levels of Santals living in towns of Mayurbhanj, Balasore and Kendujhar district is 50.3% and that of Santals migrated to towns / cities in other districts of Orissa is 58.9%. Also it may be noted that a large number of illiterate Santals have migrated to cities like Bhubaneswar and Rourkela which are located in the districts of Khordha and Sundargarh respectively.

Sahitya Akademi Award in Santali to Aditya Kumar Mandi

Aditya Kumar Mandi, born in 1974, in Barughutu village of Bankura district of West Bengal. Besides Santali he knows Bengali, Hindi and English. He works with the Central Industrial Security Force. His first poem titled "Amdo Akoi Kanam" was published in Aven Sakwa a literary and cultural journal in February 1995. He has also contributed to literary journals like Sili, Chithi Sakam, Jumid Dare, Lahanti, Jiwi, Chacho, Pachhim Bangla etc. He is also associated with literary and cultural organizations like AISWA, Akri Gaonta and Bharat Jakat Santal Pathua Gaonta. Some of his important works include Ipil, Akil Ahla, Ale Atore, Sipahi, Lugu Buru Ghanta Bare (Poetry), Banchaok Dahar, Sores Sirjon re Janam Ayo, Serenj Akhrare Kherwal Hapan (Essay) etc. Recipient of Poet of the Year by AISWA (2000), Sarhaw Sakam by Akri Gaonta, Birsa Munda Award (2010), Ramdas Tudu 'Reska' Award (2010), Man Sakam Sirpa from Sarga Kherwal Gaonta (2010) and Xuba Puraskar from Baratiya Bhasa Parishad (2011)

Banchao Larhai, the collection of poems in Santali by Aditya Kumar Mandi confronts the socio-economic reality of Santal people. The poet's command over the poetic idiom and his powerful use of paradoxical imagery and ideas makes it a fine collection of poems. As such it is considered a significant work in the field of Indian poetry in Santali.

Selected Bibliography:

Poetry: Ipil (୧୯୯୬ - 1996), Akil Ahla (୨୦୦୬ - 2006), Ale Atore (୨୦୦୨ - 2002), Sipahi (୧୯୯୯ - 2003), Banchao Larhai (୨୦୦୮ - 2008), Lugu Buru Ghanta Bare (୨୦୧୧ - 2011)

Short Fiction: Manmi (୧୯୯୯ - 2003). **Essay:** Banchaok Dahar (୧୯୯୯ - 1977), Sores Sirjon re Janam Ayo (୧୯୯୯ - 1999), Hudish (୧୯୯୯ - 2001), Serenj Akhrare Kherwal Hapan (୧୯୯୯ - 2011)

Autobiography: Mid Onorhiya Jiyonre (୧୯୯୯ - 2002)

Biography: Kherwal Saontare Onoliya Kowak Jiyon Enem (୧୯୯୯ - 2007), Kherwal Saontare Onoliya Kowak Jiyon Enem - Part II (୧୯୯୯ - 2010)

Contact: CISF Unit, FSTPP Farakka, Qtr. No.: A-580 (PTS), Post: Pubarun, Dist: Malda, West Bengal - 732 215, Mob: 09836127491

Other Awardees: **Assamese:** Late Kabin Phukan, **Bengali:** Manindra Gupta, **Bodo:** Premananda Machahary, **Dogri:** Lalit Magotra, **English:** Ramachandra Guha, **Gujarati:** Mohan Parmar, **Hindi:** Kashinath Singh, **Kannada:** Gopalakrishna Pai, **Kashmiri:** Naseem Shafaie, **Konkani:** Melvyn Rodrigues, **Maithili:** Uday Chandra Jha 'Vinod', **Malayalam:** M. K. Sanoo, **Manipuri:** Kshetri Bira, **Marathi:** Manik Sitaram Godghate 'Grace', **Odia:** Kalpana Kumari Devi, **Punjabi:** Baldev Singh 'Sadaknama', **Rajasthani:** Atul Kanakk, **Sanskrit:** Harekrishna Satapathy, **Sindhi:** Mohan Gehani, **Tamil:** Su. Venkatesan, **Telugu:** Samala Sadasiva, **Urdu:** Khaleel Mamoona

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 2012 from 0800 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 interactive session for solving emerging difficulties being faced in day to day life.

Eminent persons are being invited during the occasion to address the gathering and share their rich experience.

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. The Association will honour five individuals from different fields who have contributed immensely for the welfare of the common people.

All are cordially invited.

For further details please contact:

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FORM IV

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