



ASECA CHANNEL

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Editorial

It is gradually experienced that social service can be better offered by the professional people if they pursue social service as a regular profession. The usual belief that it is the time and money one can spend voluntarily for the service of society. But this principle is undergoing change as there are various stakeholders for the same group of people with different ideas and motives. The area in which and the people for whom one is working and the concomitant importance it is enjoying in the society really matters. The general perception is that Non Government Organisations (NGOs), Social Organisations are earning enough commensurate with their efforts or involvement. But the people who are running such organizations know for sure that how difficult it is to run an organization or to organize any event. It is not like any other political activities which are pursued to achieve something immediately or in the near future. When in both the pursuits, outcome is to achieve something for the people or the society at large; the NGOs face daunting tasks in realizing something in comparison to other groups or formations. Though it appears both institutions work for similar goal, but the approach differs as the targeted people are being approached different objectives.

The case study can be taken of the celebration of the Guru Kunami i.e. birth anniversary of Pandit Raghunath Murmu which was organized by various organizations in the same or nearby locality. Seldom it is observed that the organizations in the same locality or nearby villages come together to host the celebration. Rather there is always a tendency to pursue the supremacy rather than essence of celebrating this occasion. This peculiar reality only deters others to be associated in such activities. Also, there is a tendency to occupy this space by the local power centers. The power/influence centers have been developed

by the intellectuals or powerful people or by a section of people. It is natural to crave for a position/attention in such social celebrations, but at the same time there should be a sheer or matching desire to contribute for the success of such celebration. The involvement should not be limited to have a presence or express himself or to be introduced among the general public in such celebrations.

The people who are actually organizing such celebrations with social concern do not come from such blessed groups. They are modestly positioned in the society and with their strong zeal and willingness to have some function at some intervals make them alert and active in organizing various functions from time to time. There are other groups of people who have no or little knowledge about the society or social affairs prefer to keep themselves aloof from such occasion or participate as onlookers.

The social organizations who work towards breaking the status quo are coming directly in conflict with other organizations. Though both the organizations talk about empowerment of the poor or the marginalized people, they are not in a position to align their positions to resolve the issues.

How to overcome such conflict has been the point of discussion so that all the relevant or related organizations can function in an atmosphere of mutual consent and understanding. Some suggest that one should not carry out activities which are *ab initio* anti with the other organizations or formation. The people at the organization level or at the society level have to play neutral role as well as to intervene and seek meaningful dialogue for a magnificent future. Some sections of the society have to take interest in bringing peace and harmony to the existence of the organizations. The more is the involvement of the neutral person, the more would be the fruitful co-existence of these organizations.

It is expected that actual problems be discussed and collective initiative be formulated for the welfare and wellbeing of the people.

Unraveling Indian Census Data on Santals (Religion)

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In my perception, based on the present scenario of modern civilization in the whole world, I tend to believe that there exists some correlation between development level of a religion and the development of the people believing & following that particular religion. In fact from the Sociologist's point of view, various philosophy of human society are strongly based on religion of that society / group. Pondering on Santal Society's development (Not Santal individual's development) may be done w.r.t. development of Santal religion.

District wise RELIGION profile of Santals in BIHAR

| Sl. No. | District | All religions | Hindus | Hindu %age | Muslims | Christians | Sikhs | Budhists | Jains | Other religions & persuasions | Religion not stated | |
|---------|--------------------|---------------|---------|------------|---------|------------|-------|----------|-------|-------------------------------|---------------------|-----|
| 1 | Purnia | 72,967 | 67,145 | 92.02% | 319 | 2,770 | 36 | 2 | 6 | 2,658 | 3.64% | 31 |
| 2 | Katihar | 72,138 | 67,952 | 94.20% | 112 | 3,474 | - | 6 | 10 | 505 | 0.70% | 79 |
| 3 | Banka | 66,984 | 59,257 | 88.46% | 30 | 2,893 | 8 | 59 | 1 | 4,684 | 6.99% | 52 |
| 4 | Jamui | 56,149 | 43,238 | 77.01% | 88 | 3,885 | 3 | 11 | 24 | 8,708 | 15.51% | 192 |
| 5 | Kishanganj | 38,337 | 34,865 | 90.94% | 221 | 1,933 | 1 | 39 | 18 | 1,168 | 3.05% | 92 |
| 6 | Araria | 22,622 | 21,405 | 94.62% | 74 | 890 | 4 | 10 | 7 | 196 | 0.87% | 36 |
| 7 | Bhagalpur | 12,960 | 11,879 | 91.66% | 40 | 584 | 4 | 17 | 1 | 279 | 2.15% | 156 |
| 8 | Munger | 9,950 | 9,469 | 95.17% | 26 | 136 | - | - | - | 45 | 0.45% | 274 |
| 9 | Madhepura | 7,073 | 6,881 | 97.29% | 19 | 173 | - | - | - | - | 0.00% | - |
| 10 | Saharsa | 3,343 | 3,289 | 98.38% | 1 | 44 | - | - | - | 6 | 0.18% | 3 |
| 11 | Patna | 997 | 583 | 58.48% | 7 | 339 | - | - | - | 68 | 6.82% | - |
| 12 | Lakhisarai | 955 | 920 | 96.34% | 1 | 19 | - | - | - | 15 | 1.57% | - |
| 13 | Supaul | 901 | 879 | 97.56% | - | 16 | - | - | - | 6 | 0.67% | - |
| 14 | Madhubani | 562 | 556 | 98.93% | - | 1 | - | - | - | 5 | 0.89% | - |
| 15 | Nawada | 461 | 461 | 100.00% | - | - | - | - | - | - | 0.00% | - |
| 16 | Begusarai | 261 | 172 | 65.90% | - | 75 | - | - | - | 14 | 5.36% | - |
| 17 | Samastipur | 186 | 116 | 62.37% | - | 38 | - | 32 | - | - | 0.00% | - |
| 18 | Gaya | 104 | 78 | 75.00% | - | 26 | - | - | - | - | 0.00% | - |
| 19 | Darbhanga | 101 | 72 | 71.29% | - | 23 | - | - | - | 6 | 5.94% | - |
| 20 | Saran | 96 | 74 | 77.08% | - | 19 | - | - | - | 3 | 3.13% | - |
| 21 | Sheikhpura | 62 | 58 | 93.55% | - | 4 | - | - | - | - | 0.00% | - |
| 22 | Vaishali | 49 | 49 | 100.00% | - | - | - | - | - | - | 0.00% | - |
| 23 | Pashchim Champaran | 45 | 29 | 64.44% | - | 16 | - | - | - | - | 0.00% | - |
| 24 | Gopalganj | 40 | 40 | 100.00% | - | - | - | - | - | - | 0.00% | - |
| 25 | Nalanda | 34 | 31 | 91.18% | - | 3 | - | - | - | - | 0.00% | - |
| 26 | Purba Champaran | 32 | 19 | 59.38% | 2 | 9 | - | - | - | 1 | 3.13% | 1 |
| 27 | Bhojpur | 31 | 21 | 67.74% | - | 9 | - | - | - | 1 | 3.23% | - |
| 28 | Rohtas | 30 | 29 | 96.67% | - | 1 | - | - | - | - | 0.00% | - |
| 29 | Sitamarhi | 28 | 17 | 60.71% | - | 11 | - | - | - | - | 0.00% | - |
| 30 | Khagaria | 25 | 24 | 96.00% | - | 1 | - | - | - | - | 0.00% | - |
| 31 | Buxar | 25 | 23 | 92.00% | - | 2 | - | - | - | - | 0.00% | - |
| 32 | Aurangabad | 25 | 25 | 100.00% | - | - | - | - | - | - | 0.00% | - |
| 33 | Muzaffarpur | 18 | 11 | 61.11% | - | 4 | - | - | - | 3 | 16.67% | - |
| 34 | Kaimur (Bhabua) | 11 | 9 | 81.82% | - | 2 | - | - | - | - | 0.00% | - |
| 35 | Siwan | 8 | 6 | 75.00% | - | 2 | - | - | - | - | 0.00% | - |
| 36 | Sheohar | 1 | 1 | 100.00% | - | - | - | - | - | - | 0.00% | - |
| 37 | Jehanabad | 1 | - | 0.00% | - | 1 | - | - | - | - | 0.00% | - |
| TOTAL | | 367,612 | 329,683 | 89.68% | 940 | 17,403 | 56 | 176 | 67 | 18,371 | 5.00% | 916 |

The table presents the district wise Santal population with their religion recorded as per Census 2001 in the State of Bihar. Other districts of original undivided Bihar have been curved out during the formation of Jharkhand State. It may be noted that out of total 3, 67,612 Santals in present Bihar, 3,29,683 (89.68%) have mentioned their religion as Hindu. Only 12,704 Santals in Bihar, which are clubbed under other religions & persuasions in the table, have recorded their religion as “Sarna”.

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EMPOWERMENT INITIATIVE OF ALL INDIA ASECA

For quite some time we have been approached to take up initiative for the empowerment of the society. On the basis of requests, an interactive meeting with the young people was held in the month of April, 2013. It was observed that there are people who have genuine interest on the affairs of the society. It is the appropriate time to channelize their zeal, enthusiasm, will power, knowledge and resource. It is not always true that resources are not available but it is more important to harness the potential resources. Keeping this in mind, it has been decided as part of our commitment to initiate activities to bring out renewed and fresh commitment of the young people for the welfare of

the society. It is always beneficial to have meaningful and continued dialogue. In order to have preliminary feedback from the people regarding the expectations and future course of actions, an interactive meeting will be held in the month of July/August 2013. It is realized that association should reach out to the people and thereafter it can be expected that people will be congregated at a central place in a mass scale. Therefore, a block wise meeting will be organized in the district of Mayurbhanj from the month of July 2013. Further details would be published in the next editions of ASECA CHANNEL.

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OPINION

**Dr. Santosh K. Besra
Kolkata**

{Continued from May 2013 issues...}

C. Awards:

7. The awards conferred upon Santali writers from 1997 to Dr. Doman Sahu Sameer, significantly onwards to others.

D. State patronage in print media:

8. In the year 1955, the Government of West Bengal started publishing a periodical titled “Katha-Barta” in Santali which was rechristened to “Pachhim Bangla” later on.

9. From the year 1948 the Government of Bihar started publishing “Hor – Sombad” from Deoghar.

E. State Patronage in Radio Broadcast:

10. On 1st August 1965, an inaugural programme in Santali was broadcast from Calcutta-B radio station. The inaugural broadcast speech of the then Chief Minister of the state was translated into Santali by Piyari Mohan Mukherjee.

11. From 15th August 1975, Calcutta-A Radio station started broadcasting in Santali language daily from 6:05 to 6:35 P.M.

12. In the month of November of the same year Hara Prasad Murmu was appointed as Newsreader in Santali for Calcutta-A Radio station.

13. From 1981 December, extra half-an-hour time was allotted for broadcasting Radio-drama in Santali language once in two week.

F. State Patronage in Television:

14. From 12 August, 1997 Doordarshan Calcutta started telecasting Santali programme, initially on twice a month subsequently the time was extended to daily.

15. The left over jobs remain, constitution of a central body, like The Council for Promotion of Santali language, which would - a. Regulate and help imparting training to the teachers from school to college level, b. Structure syllabi and recommend books for curriculum in state and central education boards, c. Monitor the teaching in Universities, d. Promote research in language and literature.

G. Recognition by the Govt. of West Bengal

16. The state Government of West Bengal recognized the language allegedly with Ol Chiki as its script in 1979. I am not sure of it. In the same year a Santali Academy was constituted. I don't know what work it has done in three decades.

POST-SCHEDULE DEVELOPMENT:

17. I have heard that translation work of school curriculum is in progress by CIIL, Mysore. In those translations a hell lot of errors have been noted.

18. UPSC has included Santali language as a subject.

19. The JPSC has also included the Santali language as a subject for examination.

20. ***

21. Follow up job: A FOLLOW-UP Bill should have been introduced to complete the process of inclusion of Santali language in the VIIIth schedule of Constitution of India for SETTING UP AN AUTONOMOUS COUNCIL FOR PROMOTION OF SANTALI LANGUAGE, LITERATURE AND CULTURE.

22. The Council so constituted by a statute of Parliament, not as Government of India as promoter of the Council registered under Societies Registration Act.

23. The mandate of Council should include:

I. For the purpose of education, – it should be mandated to -

a. Liaison with UGC, Central Institute of Indian Languages to formulate syllabi for higher education in Universities.

b. Oversee the language education at Higher Secondary and Secondary Education Councils/Boards and CBSE through Union Ministry of HRD and State Ministries of Education.

c. oversee teachers' training for schools, colleges and Universities.

II. . For the purpose of research and Cultural relationship -

a. Work with Indian Council of Social Sciences Research for promotion of research on Language, literature and Culture.

b. tie-up with Indian Council for Cultural Relation.

24. The Council set up through a follow-up legislation to 92nd amendment of the Constitution of India could have strengthened the track-II diplomacy of people-to-people, read Santal to Santal, contact with neighbouring country. *** We are missing to develop our trans-border relationship due to short-sightedness.

In my opinion, the hype of achievement that has been created for leadership to Santali language movement is for a work already done retrospectively and the inclusion in the schedule of the constitution is more of a posthumous work.

(Concluded)

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