



ASECA CHANNEL

(A monthly Journal from All India ASECA)

Website: www.allindiaaseca.org

Volume: VII Issue: 5 May, 2008 Annual Subscription Rs50/- Single copy Rs5/-

Editorial

The institution of marriage has been an integral part of any society and as such it is accorded a special place by one and all in the society. Every society, therefore, has framed process and procedures to solemnize the marriage. The policy makers have always tried to maintain a balance between the requirement and the capacity of the society or members of the society so that it is within the reach of the rich as well as the common men in the society. Keeping this in mind, every community has devised their own customs and rituals. The requirement varies from society to society based on their socio-economic level apart from religious considerations. The arrangement part has a bearing on socio-economic considerations. It is amazing to observe different traditions and customs in different social groups. These are customized to suit the groups' understanding and outlook. From time to time the requirements are subject to review and based on this exercise most of the societies update their traditions keeping in mind the flexibility, peace, progress and affordability aspects of the members of the society. The point of discussion in this article is on Social marriage and not on the Civil marriage. The instances are prevalent where society has framed or reframed its procedures which have become the source of happiness and pleasure.

The problem multiplies in the absence of any reference material. The interpretation based on oral tradition/ source is bound to differ from person to person. There is possibility of creeping in personal bias while delivering a judgment. The solution then becomes a problem area in some other context. The advanced/ organized society has overcome the problems through a codified document whereas smaller societies or not so fully integrated societies are yet to evolve themselves to this level albeit having local regulatory unit. But slowly and gradually, voices are heard from within the smaller communities on the need of some organized regulatory mechanism at macro level as well as codified documents. **(To be continued...)**

Letter to the Editor

Manotan Gomke/Dear Sir,

I am thankful to you and your team for highlighting the names of awardees of Sahitya Akademi in

the year 2007 through ASECA CHANNEL. I hope on behalf of "Railway SC/ST Employees Association for Justice" that this CHANNEL will give more important news and views about Tribals especially of Santal community as well as others in near future. We are also glad for giving the brief details about Mr. Kherwal Soren who has made us and Santal Samaj proud.

Thanking you. Yours wellwisher, Shri Nagendra Nath Soren, Zonal President, SEC Rly., Bilaspur.

Birth Centenary Celebration Saonta Susariya Shyam Sundar Hembram

Kherwal Jarpa Samiti, Khunta in association with Sandhayni, Bhubaneswar organised the Birth Centenary Celebration at Khunta in Mayurbhanj on 10th April 2008. The day was full of activities beginning with Bongaburu, mass procession with traditional musical instruments followed by Mapanji Seminar, Poet Convention and Open Session. The celebration was graced by Shri Golak Bihari Nayak, Hon'ble Minister, Fisheries and Animal Husbandry, Govt. of Orissa, Shri Bhagirathi Majhi, Hon'ble MP (Rajya Sabha) and Shri Sananda Marndi, Hon'ble MLA and Shri Saran Kumar Jena, B.D.O. Gopabandhu Nagar Block. Other social dignitaries include Shri Uday Nath Majhi, Shri Rasananda Murmu, Shri Madan Mohan Tudu, Shri Surai Hembram, Shri Ishwar Soren.

Shri Narendra Hembram, Editor Sandhayni, conducted different sessions and Shri Dula Soren organised opening song and from the writings of Shri Shyam Sundar Hembram along with his troupe. Shri Gajendra Nath Soren and Shri Nimai Charan Murmu thanked all the dignitaries, guests, participants for making this event a grand success. "Chhatarputi Kisku Raj(1948)" – the Drama Book of Shri Shyam Sundar Hembram reprinted by All India ASECA with CIIL was released on this day. Overnight drama competition was staged which was conducted by Shri Ramdas Soren.

Position Paper

National Focus Group on Problems of Scheduled Caste and Scheduled Tribe Children

Source: National Council of Education Research & Training (NCERT)

{Continued from April 2008 issue}

- c) The pedagogic context within an increasingly segregated system of school requires that teachers be professionally equipped to address diverse educational needs of children, in particular of first generation learners.
- d) The strengthening of teacher education content on the lines suggested above will enhance social status and respect for the teaching profession and community.
- e) Recruitment to teacher education programmes must be made more rigorous to enable entry of those suited and motivated to teach children.
- f) Teacher education needs to be made more accessible in 'backward regions'/tribal areas.
- g) We need to focus on developing competent teachers within SC and ST communities, particularly women.

Research:

We need to undertake educational research that will further illuminate problems and provide more indepth understanding of the educational issues of SC/ST children.

Endnotes:

- 1 For insights into the contemporary social situation of Scheduled Castes in seven States of the country see Beteille, A. (ed.) Special issue of Journal of Indian School of Political Economy, 2000.
- 2 Many studies of the Scheduled Castes have brought out socio economic disparities between caste groups. See for eg. Jodhka (2000) for Punjab; Jha (2000) for Bihar; Shah (2000) for Gujarat; Wankhede and Velaskar (1999), and Wankhede (2001) for Maharashtra; N.Sudhakar Rao (n.d.) for Andhra Pradesh; Pandian (2000) for Tamil Nadu etc.
- 3 Data on inter-state variations on education of the Scheduled Castes is available in various reports of the Commissioner and Commission for SC/ST. However, the data has been of a variable quality. Furthermore, the task of preparing reports has been erratic over the past two decades.
- 4 Note 3 applies to the situation of Scheduled Tribes also.
- 5 These studies include those of Chalam (1993); Dreze and Sen (1995); Ahmed (1984) for tribal regions; Sachchidanand (1989, 1997) for Bihar; Chitnis and Velaskar (1988), Velaskar

(ongoing) for Maharashtra; Behera (1999) for Orissa; Mathur (1992) for Kerala; NIAS (2002) for Tamil Nadu; Aggarwal and Sibou (1994) which gives an all India analysis as well as focusses on Uttar Pradesh; studies for various other states are available in Vaidyanathan (2001).

6 See for e.g. Aikara (1997); Sharma (1997); Berntsen (1990).

7 Studies which have pointed to caste/class, gender, cultural constraints to educational access and attainment. These include: a. **The All-India studies** reported in Govinda, (2002); also see Probe, (1999); Jha and Jhingran, (2002); Vaidyanathan, (2001). b. **Studies for Central and North India:** See Kaul et. al., (1991) for Delhi; Raj Tilak (1995) for H.P.; Agarwal (1992) for Lucknow city; Lakhera (n.d.) for Garhwal, all the above cited in NCERT. See also Talib (2003) for Delhi; Mukul (1999) and Kumar (2004) for Bihar; Lidhoo (1987) for Kashmir. c. **For South India:** Furer-Haimendorf (1989) for Andhra Pradesh; Halbar (1986), Rao (1988), Eswaraih (1996), Rama Krishnaiah (1997) for Telegana, cited in NCERT; Parameswara (1990) for Karnataka; Krishnaji (2001) for Tamil Nadu. d. **For East India:** Acharya (1987) for Bengal; Bhargava (1987), Sahoo (1989), Padhy and Satpathy (1989) and Biswal (1991) for Orissa; Toppo (1978) and Rana and Das (2004) for Jharkhand. e. **For Western India:** See Shyamlal (1987), Gaur (1990) and Bairathi (1991) for Rajasthan; Solanki (1993) for Dadra and Nagar Haveli, cited in NCERT; Henriques and Wankhede (1985), Wankhede (1998), Sreedhar (1999), Velaskar (1998, 1999, 2004,2005) for Maharashtra.

8 For each population slab, including those with more than 5000 persons, a relatively smaller proportion of Scheduled Caste habitations had primary schooling when compared to rural habitations in general. Only 15.3 per cent of predominantly Scheduled Caste habitations that had a population of less than 300 persons as compared to 21.4 per cent of general rural habitations within the same population slab had primary schools/sections within them in the year 1993 (Nambissan and Sedwal, 2002). 9 Nearly 63.4 percent of Scheduled Tribe habitations have less than 300 people covering one-fourth of total Scheduled Tribe population. While 22 percent of Scheduled Tribe habitations have less than 100 inhabitants, the population covered by these habitations is only 3.82 percent of the total Scheduled Tribe population (Sujatha, 2002).

(To be continued...)

Scheduled Communities: A social Development profile of SC/STs (Bihar, Jharkhand & W.B)

(Source: Planning Commission)

{Continued from April 2008 issue}

Scheduled Tribes

Jharkhand

In Jharkhand, out of 544 households, 327 (60.1%) own cultivable land. Of these, 270 (82.6%) own agricultural assets, most of whom possess the plough. As for the other agricultural assets, of those landowning cultivating tribes, 18 percent households possess paddy pounders and 4 percent own bullock carts, whilst there are 3 fishing nets and 1 thresher in the whole population. Only a single household owns a flourmill.

Table: 4.19 Selected agricultural assets of Scheduled Tribes in Jharkhand (Not reproduced)

- A consistent pattern among the rural cultivating landowning tribal communities of the Ho, Mahali, and Santhal, is that if a tribal household has an agricultural asset it certainly is the plough. Of the 382 households of these three rural-agriculturally based tribes 325 (85.1%) are landowners.

- Nearly 90 percent of the Ho and Santhal households own land. In comparison, 46 percent of this is 46 percent for the Mahali.

- As for other major assets, 10.6 percent of the households have paddy pounders, whilst a bare 13 households (2.4%) own bullock cart.

The rural-agriculture based Scheduled Tribes in Jharkhand suggests a pervasive low- level egalitarian agrarian economy, without other capital infra-structural assets.

West Bengal : STs

In West Bengal, the overall pattern is different from that of Jharkhand. In comparison to Jharkhand, 340 (61.0%) tribal households own cultivable land. Of these, 290 households (85.3%) possess agricultural assets and all of them own the plough. What is different from Jharkhand is that 45 (13.2%) of the cultivating landowning tribal households own the bullock cart, most of whom are Santhal (40). As many as 50 households (14.7%) have paddy pounder, 29 (8.5%) possess fishing nets and 36 (10.6%) own the thresher.

Table: 4.20 Selected agricultural assets of Scheduled Tribes in West Bengal (Not reproduced)

- Coming to individual tribal communities, an extraordinary feature is the low ownership of land and agricultural assets among the Lodha (4.5%).

- The Santhal in West Bengal is much less into land ownership and cultivation (59.7%) than in Jharkhand (90.7%).

- The lower percentage of landownership among the rural-based tribal communities in West Bengal is accompanied by greater occupational diversification. We will note whether and how this difference relates with the earning status of the tribal communities in these two States.

- *Interestingly, when it comes to the tribal communities, the Bihar model for Scheduled Castes approximates that of West Bengal , and the West Bengal model for Scheduled Castes approximates that of the Scheduled Tribes in Jharkhand. In short, in Jharkhand the tribal Communities have a larger landowning base with a pervasive egalitarian distribution of land and basic instrument of production (plough); whereas in West Bengal they have a smaller landowning base which is stratified.*

Assets : Livestock

Livestock is an integral asset of the agrarian economy. It includes aspects of basic infrastructure for agricultural operations, (for example cattle ploughing), organic manurial inputs to the soil, supplementary dietary nutrition and also generates additional income. The milk of cow/ buffalo provides nutrition for domestic consumption and brings additional income through sale of milk. The dung of cow/ buffalo/ bullock/ goat/pig/ poultry provide rich organic manure. Besides, the goat/ pig/ poultry provide for domestic nutrition and additional income through sale in the market.

Scheduled Castes

Bihar

In Bihar, among the Scheduled Castes, out of 392 households, 117 (29.8%) have milch cattle (cow and buffalo), 88 (22.4%) have goat, 43 (11.0%) have bullock, 14(3.6%) have pig and 26 households (6.6%) have poultry.

Table 4.21: Live stock holdings of Scheduled Castes in Bihar (Not reproduced)

- At the level of individual castes, 41.4 percent households of Chaupal, 33.6 percent of Dusadh, 31.4 percent of Cha mar and 10.1 percent of Musahar own milch cattle.

- As for bullock, 16.4 percent households of Chamar, 10.3 percent of Chaupal, 8.8 percent of Dusadh, and only 1.4 percent of Musahar possess bullock.

- Once again the Chaupal are the largest rearer of the goat with 27.6 households followed by the Chamar (25.8%), Dusadh (18.6%) and the Musahar with (11.6%).

- The Musahar is the only caste which rear pigs (20.3%)*. In the possession of poultry, once again the Musahar tops the list with 11.6 percent household. The Dusadh with 6.2 percent and Chamar with 5.7 percent come next. **(To be continued...)**

National Translation Mission

A meeting was held under the Chairpersonship of Joint Secretary (Languages) on 16th April, 2008 at **Shastri Bhavan, New Delhi** to consider setting up of National Translation Mission (NTM). The idea of the National Translation Mission came originally from the Prime Minister of India who had, in the first meeting of the National Knowledge Commission (NKC), suggested how vital access to translated material is for increasing access to knowledge in many critical areas and broadening and strengthening people's participation in education and continuous learning.

The Key activities of NTM will be

1. *Promotion and dissemination of good quality translation of knowledge-based texts into all 8th Schedule languages.*
2. *Generation of high quality translation tools such as dictionaries and the sourcing software for translation, memory, wordnet etc.*
3. *Translator Education*
Running short-term training programmes, Creating a course for translators as a part of language teaching programme, Developing specialised courses in translation technology and related areas, Fellowship programmes, Encouraging research projects.
4. *Information dissemination.*
5. *Developing Scientific and Technical Terminology in all the 22 Languages of the VIIIth Schedule.*
6. *Promotion of machine translation and machine aided translation: a) between English and Indian languages. b) One Indian language and another Indian language. c) Between Indian languages and major world languages.*

The Mission has been broken down in terms of major tasks and events which should be described here as the strategy:

- Coining of Technical and Scientific Terminology in all scheduled Indian Languages.

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- Preparation of Electronic Dictionaries/ Thesauri
- Publication of a large number of knowledge-based translations in all major disciplines taught in our colleges and universities
- Publication of school level text-books (brought out by the NCERT up to class into other scheduled languages (other than Hindi & Urdu).
- Subsidies for journals on translation or publishing translation-related texts and analysis etc in Indian languages
- Grants to authors/translators towards their IPR/Copyright fee
- Grants for Translation Training at different levels
- Grants for NLP Research related to translation
- Grants for University Departments conducting Degree/Diploma courses on translation, for specific projects (such as preparation of translation manuals between pairs of languages)

Interested persons from Santali language may forward their suggestions or the names of the probable resource persons to the Editor, ASECA CHANNEL who is appointed by Central Institute of Indian Languages (CIIL), Mysore as Santali expert within 15 days so that views could be sent to the CIIL.

Santali in Unicode Standards

Department of Information Technology (DIT), Ministry of Communications and Information Technology, Govt. of India is in the process of preparing a detailed write up in consultation with the language expert in a meeting convened on 29th April 2008 at New Delhi. DIT has taken initiatives to include additional characters for representation of Santali language in the Unicode Standard and had submitted a proposal to Unicode Technical Committee (UTC). The UTC recommended the proposed changes to be incorporated in the text of future version of the Unicode Standard. DIT is preparing the write up for inclusion in the Standard which will be further discussed during the next UTC meeting (#115) to be held at Adobe, San Jose, CA during May 12-16, 2008.

• **Editor:** Purna Chandra Hembram • **Published and Printed** by Barisa 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.