



# ASECA CHANNEL

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## Editorial

Association in mankind is as old as its existence. Each member of a group, community binds each other through regular association to foster and promote kinship. The forms of association vary from time to time and place to place. The background and purpose determine the type and nature of association. The requirement is to fulfill mainly the social, religious, spiritual and political obligations. The background and purpose always determine the degree of belongingness and this is used to leverage opportunities and scope for the well being of all. In all forms of gathering, there is a distinct format and all the activities in the respective format is controlled or monitored by a head of the concerned group or through a system. The presence of an institutional mechanism is central to the whole arrangement/concept.

Over a period of time there is a change in the form of association. People also accepted both intra as well as inter community movement and with this came the shift in control system. The unique feature of headman or presence of institution for every form of association points to the fact that associations are synonymous to fulfilling the need and requirement of the respective society. In tribal community, headman and institution were/are controlling the affairs in any association. As such, the purpose, discipline and orderliness are ensured during any gathering. The absence of headman or an institutional arrangement for any kind of gathering makes one to believe that it is not emanated out of social approval nor it is designed to address particular situation or grievance. The case in point is "Pata" (ᱯᱟᱨᱠᱟ) form of association in the Santal society. Here, we do not have a practice of strict control of any head or institution. The introduction of Pata in the society requires deeper analysis and further research to understand the compulsion/genesis of such development.

Not long back, the practice of Pata was widely in vogue in Santal society. As part of Social Reform Group or on individual capacity, people worked towards abolishing Pata in many places. In the absence of authenticate documents, reasons for such attempt cannot be cited from the reference except the oral source. It can, however, be presumed only that there must have been some difficulties to accept this form and pattern of association. Due to their incessant endeavour and willingness of the community, almost all erstwhile Patas have vanished. Very few spots have remained as relics to such practice.

It is not understood the purpose for which people gather at a Pata place. On a visit only one can estimate/realize the degree of insecurity, indiscipline, chaos and absence of civic amenities. The purpose(s) need(s) to be defined so as to measure the outcome of the gathering. Like association of any other community/group, the gathering of Santals should also bring about a positive change, strength to pull together and a conviction to remain united in the society. But, none of the above is being achieved except for a casual and unbridled pleasure. The limited resources are being spent in the worst possible way. The trend needs a review.

The world has become a global village and people strive to compete with each other for their livelihood. Each moment is precious as time is money. The society, which does not loose a single moment without productivity, has only prospered. The productive manhour is the unit to measure the competitiveness and soundness of the economic status. Thus a society, which does not honour or give importance to this aspect, will not be able to survive as a strong society for a long time.

**(Note: All are requested to read the Appeal in page 2)**

## Tribal Scheduled and Areas in Orissa

(Continued from July 2008 issue)

### 7. Application of Panchayati Raj Act

THE CONSTITUTION (SEVENTY-THIRD AMENDMENT) ACT, 1992 [20th April, 1993.] Part IX THE PANCHAYATS under Article 244 of the Constitution extended to Scheduled Areas by THE PROVISIONS OF THE PANCHAYATS (EXTENSION TO THE SCHEDULED AREAS) ACT, 1996 (24th December, 1996)

The Act provides for the extension of the provisions of Part IX of the Constitution relating to the Panchayats to the Scheduled Areas.

2. In this Act, unless the context otherwise required, "Scheduled Areas" means the Scheduled Areas as referred to in clause (1) of Article 244 of the Constitution.

3. The provisions Part IX of the Constitution relating to Panchayats are hereby extended to the Scheduled Areas subject to such exceptions and modifications as are provided in section 4.

The Panchayats (Extension to the Scheduled Areas) Act, 1996 (PESA, 1996) was enacted and came into operation on 24 December, 1996. This Act extends Panchayats to the tribal areas of nine States, namely, Andhra Pradesh, Chhattisgarh, Gujarat, Himachal Pradesh, Jharkhand, Maharashtra, Madhya Pradesh, Orissa and Rajasthan, which intends to enable tribal society to assume control over their own destiny to preserve and conserve their traditional rights over natural resources.

All the State Governments have enacted their State Legislations in pursuance with the PESA, 1996.

However, the State Governments are required to amend all the relevant Acts/Rules to bring them in conformity with the provisions of the PESA, 1996.

*(To be continued...)*

## AN APPEAL

**Sub: Installation of a life size bronze statue of Manotan Sonaram Soren at Baripada**

A statue of Manotan Sonaram Soren, BA, BL, has been erected at a junction of Bhanjpur in Baripada town of Mayurbhanj District of Orissa. On first look, though the initiative of the Municipal Authority of Baripada who had installed the concrete bust of about 1.5 feet is lauded, immediately a thought comes to mind that the size of the statue is not appropriate to the personality. Due to lack of proper maintenance and care, the statue has also started decaying.

During a recent visit, it was told that although the locals are worried about this state of the statue, the initiatives are not adequate to address the problem. In such a situation, it was proposed to start an initiative to invite the opinion of the general public and Ashram School alumni in particular requesting their support to this project. It was even suggested that All India ASECA should lead this initiative of mobilising people considering the past experience of installing the life size bronze statue of Guru Gomke during the Centenary Year 2005.

It may be mentioned that All India ASECA does not shy away from the responsibility but for ensuring timely completion and implementation of the project, it needs the broad based support. We do not see any problem in realising this if at least 100 people come forward to be associated with this initiative/project. The number is there but willingness has to come. The statue would be installed at the same place. The proposal will be finalised on receipt of responses/consent.

We look forward to your consent to the proposal.  
**With Regards & Johar.**

**(Dr. Bangali Majhi)**  
**(Vice President)**

**(Mr. K. Majhi)**  
**(President)**

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

(Source: Planning Commission)

{Continued from July 2008 issue}

### *West Bengal*

The pattern in West Bengal is not too dissimilar to that of Bihar. Out of 443 households, 43 (9.7%) possess TV sets, 137 (30.9%) own the radio and 25 households (5.4%) have tape recorders.

**Table 4.33 : Distribution of audio and visual items among the Scheduled Castes in West Bengal** (not reproduced)

- As many as 14 households of Dhobi (41.2%) have TV sets, followed by the Kami 6 (26.1%), Dom with 3 (15.0%) and Sarki with 4 (13.3%) and Chamar with 5 households (10.8%). All the others (Patni, Bagdi, Bauri, Bhuiya and Mal) have less than 10 percent households with TV sets.

- As for the radio, the Dhobi with 20 households (58.8%) are the maximum possessors, followed by Patni with 16 households (53.3%), Chamar with 20 (41.7%), Mal with 24 (34.2%), Bagdi with 19 (29.2%) and Sarki with 7 households (23.3%). While the other major castes like Bhuiyan, Konai, Dom have around 20 percent of their households possessing radio sets, it is less than 10 percent among the Bauri and Kami.

- The tape recorder is possessed by 7 households of Kami (30.4%) and 6 (17.6%) of Dhoba. Other castes possessing tape recorder are the Bagdi, Chamar, Mal, Patni and Sarki with less than 10 percent.

Clearly the Dhobi enjoys the best overall audio and visual consumer status. By and large, consumer penetration of these goods is pervasive.

### **Scheduled Tribes**

#### *Jharkhand*

Out of 544 households of Scheduled Tribes in Jharkhand, 73 households (13.2%) possess TV sets, 127 (22.9%) own radios and 27 households (4.9%) have tape recorders.

**Table 4.34 : Distribution of audio and visual items among the Scheduled Tribes in Jharkhand** (not reproduced)

- The urban-based Oraon and Munda have maximum number of TV sets. As many as 66.7 percent households (42 nos.) among the Oraon and 54.1

percent among the Munda (20 nos.) have TV sets. The Lohara possess 7 TV sets (12.1%). Very few households of Mahali, Santhal, Ho who are entirely rural-based possess TV sets.

- The radio is owned by 9 households of the Munda (24.3%), 10 (15.9%) of Oraon and 4 households of Lohara (6.9%). In comparisons 28 percent households among the Ho (51 nos.), 27.7 percent among the Mahali (13 nos.) and (26.0%) percent among the Santhal, who are rural-based, possess the radio.

- As for the tape recorder, the Oraon and the Munda households own 12 (19.0%) and 6 (16.2%) tape recorders respectively. Very few households of the other tribes own tape recorders.

- The Lohara do not own a single tape recorder even though they are predominantly in Ranchi.

### *West Bengal*

The distribution of audio and visual items among the Scheduled Tribes is more or less the same as the Scheduled Castes in West Bengal. Out of 557 households 35 (6.3%) possess TV sets, 159 (28.5%) own the radio, and 30 households (5.3%) have tape recorder.

**Table 4.35 : Distribution of audio and visual items among the Scheduled Tribes in West Bengal** (not reproduced)

- With respect to individual tribes, the number of households owning TV sets among the Oraon is 15 (19.2%) and among the Mahali is 4 (18.2%). Not many households of Santhal (10 nos.), Munda (2 nos.), Lodha (2 nos.) and Bhumij (1 no.) own the TV set.

- As for the radio, as many as 104 households (34.8%) among the Santhal, 12 (27.3%) among the Lodha, 19 (26.4%) among the Bhumij, 13 (16.6%) among the Oraon, 3 (13.6%) among the Mahali, and 2 (9.1%) among the Munda possess the radio.

- Tape recorders are owned by 16 households of Oraon (20.5%) followed by Munda and Mahali with 3 each (13.6%) and Lodha with 5 households (11.4%).

The West Bengal situation also reflects the pervasive but uneven distribution of these consumer items amongst the different tribal communities.

### CONSUMER UTILITIES

We have so far analysed the distribution of only three consumer items audio and/or visual, at the level of the three States and at the level of individual Scheduled Castes and Tribes. However, in our survey we have collected data on several other consumer utilities. Monotonous discussion on each item is not worthwhile. Therefore, we have consolidated a list of 15 selected items out 18, for which there are sufficient frequencies for analysis. The analysis has been done at the level of the States for all Scheduled Castes/ Scheduled Tribes taken as a whole.

These consumer utilities are : TV, radio, tape-recorder, fan, wall-clock, wristwatch, torch, lantern, petromax, kerosene stove, gas/ electric chulla, steel and aluminium utensils, wooden cots, table and chair.

**Table 4.36: Distribution of selected consumer utilities among Scheduled Castes in Bihar, Jharkhand and West Bengal** (not reproduced)

We can make the following observations :

- In Bihar and West Bengal, the percentage of household owning TV is the same (9.6% and 9.7% respectively). In comparison, 57.1 percent households in Jharkhand own TV. Similar pattern can be observed in possession of tape recorder.
- Clearly the urban factor makes the difference in Jharkhand because almost all the Scheduled Caste households are located in Ranchi town. All items except for the torch and radio, reflect the urban bias in Jharkhand.
- The radio has a wide range of ownership in Bihar and West Bengal. However, the lesser number of TVs in these two states, which have a predominantly rural

population, is more a function of the living standards and lack of affordability of power.

- The higher percentage of wall clocks and wristwatches in West Bengal in comparison to Bihar (both of which are largely rural) presumably point to a relatively greater consciousness for time in rural West Bengal.
- The only other item of significance is the wooden cot, which is substantially more in evidence in Bihar than in West Bengal.
- There is not much of a sharp distinction in the overall pattern of household ownership of consumer utilities among the Scheduled Castes in Bihar and West Bengal.

Jharkhand stands out clearly superior. But this is on account of the fact that most households are located in the capital city of Jharkhand.

When we look at the selected consumer utilities of Scheduled Tribes in Jharkhand and West Bengal clearly there is not much of a difference in the overall pattern except for one or two items such as TV and lantern (Table 4.37 below).

**Table 4.37: Distribution of selected consumer utilities among Scheduled Tribes in Jharkhand and West Bengal** (not reproduced)

### VALUATION OF CONSUMER ITEMS AND UTILITIES

On the basis of the consumer items and utilities owned by households, we have worked out the aggregate value of all these items per household for each selected caste/tribe. We have classified the aggregate values into two categories – upto Rs. 5000/- and more than Rs. 5000/-.

It follows that the percentage of households in each caste with valuation of consumer goods limited to Rs. 5000/- will indicate their relative lower consumer status.

(To be continued...)

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