



# ASECA CHANNEL

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## Editorial

Creativity germinates valuable manifestation in human life. The types of songs are different to suit the mood, setting and situation. Human mind has created myriad form of songs suitable to different occasion. It is not the happiness alone that has inspired the thinker and poet of his creation but adversity and scarcity has also been an equal source of eternal creation. It is because of this reality, songs of valour, love, dedication, inspiration, peace, prosperity, purity, solace, remembrance etc. are common. The list can go on. It is generally believed that food security, independence and territorial stability provides a great degree of comfort in composing and patronizing cultural aspect in a given geographical territory. Social life has been greatly influenced by the serenity of song, vibrancy of dance and rhythm of music.

The Adivasi community in India are the proud inheritor of a great tradition in the cultural arena. The variety of cultural traits and richness in contents have thoroughly influenced their social life. The creation matching with their social life has been instrumental in propagation and continuity. It has been a live and dynamic experience till a period not so long ago. Due to continuous and regular exposure with different other groups, considering the level of propagation by others these people started believing that theirs may not be able to stand the test of time and subject to perish in the near future. But always it does not happen and has not happened also. Music has been a tool to justify surroundings and circumstances.

In the present time, if one happens to be traveling the places reasonably populated with adivasi community, one distinct change is noticeable. In the cassettes and CD markets, one come across albums, remixes in CDs and cassettes. If we trace the development, it is the Santali protagonists who have tried and tested the market on the viability of their songs in the public domain. The mention of “Dramatic

Club” of Karandi, Jamshedpur comes immediately who with their hit songs revolutionized the whole concept of relevance of the Santal songs thereby influenced other group for similar initiatives. Initially, one was tempted to keep records of the new releases but over a period of time it became too large to do so. The market was flooded with new albums with new set of thinking and with new artists. Apart from commercial consideration, concept of cultural revival became the topmost agenda among the people. Due to sheer love for the cultural aspects, people did not even mind to spend from their precious and limited savings to fund in the making of these albums. Other tribal groups have been undoubtedly influenced by this new trend and immediately emulated this process and approach in propagating their own language and cultural richness. The scenario changed to such a level that the mother tongue albums replaced the albums in regional or national language hitherto have been played in social function or important occasions.

The creativity does not recognize the social and cultural boundaries. Even it has been observed that santal songs are being played during the procession taken out by the people of other linguistic group. This has proved beyond doubt that the language barrier can also be overcome through songs. In the initial stages it was feared ingress of other formula items in these groups. But experience has shown that the temperament of people and their choice are paramount. Something alien which is not liked by them cannot be imposed on them and in all fairness they have rejected such attempts by some quarters. This shows unfailing faith and belief of the people in keeping their cultural assets pristine and something which is not conducive to their ethos has to bite the dust. There has to be goodwill of people in place which form the solid bedrock upon which cultural foundation can be laid for the future generations to be inspired and involved.

# Tribal Scheduled and Areas in Orissa

(Continued from June 2008 issue)

## 5. Transfers of Immovable Property in the Scheduled Areas of the State of Orissa by Scheduled Tribes.

The Orissa Scheduled Areas Transfer of Immovable Property (By Scheduled Tribes) Regulation, 1956 **TO CONTROL AND CHECK TRANSFERS OF IMMOVABLE PROPERTY IN THE SCHEDULED AREAS OF THE STATE OF ORISSA BY SCHEDULED TRIBES.**

### Provisions

WHEREAS it is expedient to control and check transfers of immovable property by the Scheduled Tribes in the Scheduled Areas of the State of Orissa;

Now, therefore, in exercise of the powers conferred by sub-paragraph (2) of paragraph 5 of the Fifth Schedule to the Constitution, the Governor of Orissa, is pleased to promulgate the following Regulation made by him in the Seventh Year of the Republic of India:

Notwithstanding anything contained in any law for the time being in force any transfer of immovable property by a member of a Scheduled Tribe, except by way of mortgage executed in favour of any public financial institution for securing a loan granted by such institution for any Agricultural purpose, shall be absolutely null and void and of no force or effect whatsoever, unless such transfer is made in favour of another member of a Scheduled Tribe:

Provided that:-

- (i) nothing in this sub-section shall be construed as to permit any member of a Scheduled Tribe or his successor-in-interest to transfer any immovable property which was settled with such member of Scheduled Tribe by or under any authority of the State or the Central Government or under any law for the time being in force;
- (ii) in execution of any decree for realisation of the mortgage money, no property mortgaged

as aforesaid shall be sold in favour of any person not being a member of a Scheduled Tribe; and

- (iii) ***a member of a Scheduled Tribe shall not transfer any land if the total extent of his land remaining after the transfer will be reduced to less than two acres in case of irrigated land or five acres in case of un-irrigated land.***

## 6. The Scheduled areas in the State of Orissa

In exercise of powers conferred by sub-paragraph 6 of the Fifth Schedule to the Constitution of India, the revised Presidential Order titled " The Scheduled Areas (states of Bihar, Gujarat, Madhya Pradesh & Orissa) Order 1977" has declared:

- the full districts viz. Mayurbhanj, Sundargarh, Koraput (which now includes the districts of Koraput, Malkangiri, Nabarangapur and Rayagada) ,
- Kuchinda tahasil of Sambalpur district,
- Keonjhar, Telkoi, Champua, Barbil tahasils of Keonjhar district,
- Khondamal, Balliguda and G.Udayagiri tahasil of Khondamal district,
- R.Udaygiri tahasil, Gumma and Rayagada block of Parlekhemundi tahasil in Parlakhemundi Sub-division and Suruda tahasil (excluding Gazalbadi and Gochha Gram Panchayats), of Ghumsur sub-division in Ganjam district,
- Thuamul Rampur and Lanjigarh blocks of Kalahandi district and
- Nilagiri block of Balasore district as Scheduled Areas of the state.

***After reorganisation of districts in the state, 6 districts fully and 6 districts partly are covered under the Scheduled Areas of the state. (To be continued...)***

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

(Source: Planning Commission)

{Continued from June 2008 issue}

**Table 4.26 : Distribution of vehicular asset among the Scheduled Castes in Bihar** (not reproduced)

Between 40 and 45 percent of all households of Chamar, Chaupal, and Dusadh own the bicycle. Two rickshaws mentioned above, belong to Dusadh households. In addition, 6 households of Dusadh own scooter/ motorcycle. The Chamar are credited with 2 scooter/ motorcycles. But Dhobi clearly emerges as well established with 5 owning bicycles, 4 owning scooter and two owning car, amongst only 8 households.

The Musahar draws a blank on all fronts. *This is indicative of a small elite among the Chamar and Dusadh, but amongst Dhobi middle class enterprise is conspicuous.*

### **Jharkhand**

In the urban setting of Jharkhand, out of 56 Scheduled Caste households, 40 (71.4%) own bicycle and three (5.4%) own scooter/ motorcycle.

**Table 4.27 : Distribution of vehicular asset among the Scheduled Castes in Jharkhand** (not reproduced)

Interestingly the Dom with 76.2 percent owning bicycle is marginally better than the Chamar (68.8%). The Bauri, Chamar and Pan, each own one scooter/ motorcycle. None have reached the status of owning a car.

### **West Bengal**

Of the 443 Scheduled Caste households in West Bengal, 254, more than half (57.3%) own the bicycle. The rickshaw is owned by 12 households (2.7%), only 4 (1.0%) own scooter/ motorcycle, and just 2 households (0.5%) own the three wheeler.

**Table 4.28 : Distribution of vehicular assets among the Scheduled Castes in West Bengal** (not reproduced)

The Bagdi with 72.3 percent households owning the bicycle are the largest users, followed by the Kami (69.6%), Bhuiya (66.7%), Dhobi (61.8%), Sarki and

Dom (60.0%), Konai (57.1%), Mal (54.3%), Chamar (50.0%) and Patni (46.7%).

- One household each of Bagdi, Bauri, Chamar, Kami, Sarki and two households of Dhobi and three households of Dom own the cycle rickshaw.
- One household each of Chamar, Chaupal, Dhobi, and Kami own scooter/ motorcycle, whilst one household each of Chamar and Dhobi own the three wheeler.
- Bicycle ownership in West Bengal is more in evidence than in Bihar. Scooter/motorcycle and three wheelers have penetrated the Dhobi, Chamar, and Kami.
- Cycle rickshaw ownership, although one or two households in number, is prevalent among a wider set of castes.
- Amongst the Dhobi, significantly, the whole range of vehicles from bicycle to scooter/ motorcycles are owned by sets of households confirming a distinct pattern of upward mobility.

### **Scheduled Tribes**

#### **Jharkhand**

A good 65.2 percent of all tribal households in Jharkhand possess the bicycle. The rickshaw is owned by only 4 households. A significant 20 households own scooter/motorcycle, whilst 2 own truck and one household owns a car.

**Table 4.29 : Distribution of vehicular assets among the Scheduled Tribes of Jharkhand** (not reproduced)

The percentage of households owning bicycle is highest among the Ho (88.0%) followed by Oraon (63.5%), Maha li (62.5%), Munda (56.8%) and Santhal (56.0%). It is the lowest among the Lohara (25.9%).

- Only one or 2 households of Mahali, Santhal and Ho own the cycle rickshaw. In contrast, 4 households of Munda, 9 of Oraon, 5 of Ho and one each of Santhal and Lohara own the scooter/ motorcycle. The Mahali are credited with one three-wheeler and a truck. The only other tribe to own a truck is the Ho, whilst the only car is owned by an Oraon household.

#### **West Bengal**

In West Bengal, 389 tribal households (69.8 percent) own bicycles, but just one household owns a rickshaw and one owns a car.

**Table 4.30 : Distribution of vehicular assets among the Scheduled Tribes of West Bengal** (not reproduced)

- The percentage of bicycle ownership is highest among the Bhumij and Oraon with about 80 percent households owning bicycles. This is followed by the Munda with (63.6%) and Santhal (62.4%). The only cycle rickshaw is owned by an Oraon household, and a Santhal is the only owner of a car.

### CONSUMER GOODS

The three consumer items, the TV, radio and tape-recorder, are instruments of audio and visual communication, which provide the basis for awareness generation and cultural disseminations. An important feature of these items is that although they may be possessed by individual households, the consumption of their products like, music, news features, interviews, dance and drama, environmental features, educational programmes, cinema, serials etc. go much beyond the confines of these households. Thus, they have a multiplier effect.

#### Scheduled Castes

##### Bihar

Of the 392 Scheduled Caste households, as many as 38 households (9.6%) possess TV sets, 95 (24.2%) have the radio, and 19 (4.8%) own tape recorders.

**Table 4.31 : Distribution of audio and visual items among the Scheduled Castes in Bihar** (not reproduced)

With 26 households of Dusadh (23.0%) owning the TV is a clear reflection of a significant upward mobile group among them. In comparison, a smaller group of 6 households amongst the Chamar own the TV, indicative of a small elite in the making. Even

among the Musahar and Chaupal the TV has found an opening. As expected 50 percent of the Dhobi enjoy the TV.

- The radio has a much wider spread having a somewhat different pattern of distribution with 47 households (41.6%) of Dusadh, 12 of Musahar (17.4%), 5 of Chaupal (17.2%) and 22 households of Chamar (13.8%) owning the radio. The Dhobi as usual emerge as the leader with 75 percent ownership of radio.

- The tape recorder too has found its way into all the castes, although to a much lesser degree.

##### Jharkhand

In the urban setting of Jharkhand a greater acquisition of audio-visual items can be expected. Accordingly 32 out of 56, Scheduled Caste households (57.1%) have TV in their homes. As many as 14 (25%) possess the tape recorder, and 12 households (21.4%) play the radio.

**Table 4.32 : Distribution of audio and visual items among the Scheduled Castes in Jharkhand** (not reproduced)

Very interestingly, it is the Dom with 16 households (76.2%) who score over the Chamar with 10 households (62.5%) in the possession of TV sets.

- When it comes to the radio 4 households (25.0%) of Chamar and 3 (14.2%) of Dom possess the radio.

- Again, more households of the Dom (7 ; 33.3%) than the Chamar (4 ; 25.0%) play the tape recorder.

Contrary to our stereotypes, in the urban setting of Ranchi, the Dom which is supposed to be much lower in the ritual hierarchy than the Chamar, enjoy better audio and visual consumer satisfaction.

(To be continued...)

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