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Editorial

It is satisfying to hear about the interest of the young generation for the betterment of society, social identity and prosperity. The burgeoning deterioration of existence of social institutions has been the point of concern among the young people. This ongoing concern will strengthen the resolve for the overall development in the society and as such relieve few senior members of the society who have been shouldering this responsibility voluntarily. The earlier batches of social workers have become old and majority of them have expired. The legacy left behind them has been instrumental in inspiring the younger generation and will be of great source of motivation to the future generation. As the awareness is increasing day by day in the adivasi community due to education and exposure to the outside world, natural comparison regarding social status is coming to the fore. The existence of many social institutions in the contemporary communities have been the point of discussion among the youths in the adivasi communities. The flourishing institutions of many communities and their associated benefits, contribution to the society have become the common experience. In this backdrop, the state of affairs of the institutions in the adivasi communities is a point of immediate concern.

The community grows with the institutions it develops for its betterment. The collective wisdom spreads through these institutions and it becomes the repository of culture and heritage of a community/society. The necessary power or authority a community provides to the institution in turn works for the empowerment of the respective society. The society derives immense power, authority and motivation to march ahead. The disciplines these institutions preach become the necessary ingredients for the younger generation to imbibe and follow.

There are institutions promoted and maintained by the government support for undertaking research, promotion, preservation, dissemination and overall development of various

communities in general and adivasi community in particular. The inherent weaknesses of these institutions are manifold in the form of mismanagement, resource constraints or over control by the people who are running them. Mostly these official sponsored institutions are not managed by the people for whom these are created. Many modern day examples demonstrate that the institutions which are promoted, developed and managed by the dedicated people from among the donors have become success and everlasting. The institutions on culture (dance, drama, art form, folk songs etc.), religion serve as a centre of excellence aimed at promoting cultural and educational development for the benefit of the community.

The overwhelming concerns on identity, socio-cultural solidarity, religious affinity, unique existence expressed should be commensurate with matching endeavour from within the community. The influential groups within the group should be the leading light for others and through their good deeds inspire the remaining have nots to derive consolation and required confidence to march forward in life. Though capacity is there, willingness is lacking in the tribal community for mobilising resources and create desired infrastructure and possible frameworks. The confidence building initiatives are essentially required to emerge from within the society and the community, group or society which can establish some viable institutions for deriving advice and guidance would be benefitted in a long run leading to a better and dignified life. The lessons and examples are plenty to learn and imbibe but only attitude, attention, intention and interest among people, may be limited in number, can bring about a change in the society. Time does not wait for anybody and continued laxity would result in deterioration of social structure and bonding which would be difficult to repair, restore and resurrect. Some actions towards building viable social institutions are required soon for tangible as well as intangible improvements.

Unraveling Indian Census Data on Santals (Education)

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The state of Jharkhand was carved out from the erstwhile state of Bihar on 15th November, 2000. Jharkhand is a very special significant phenomenon to many tribals and particularly Santal movements for a separate state of their own Land. The author himself was associated with one such movement called AJSU movement in late eighties and court arrested for twenty four hours in Rairangpur Police station of Mayurbhanj District in Odisha. The movement for separate Jharkhand state was spearheaded mainly by Santals and other tribals from villages in tribal / Santal populated areas and lately by students through AJSU. Following table depicts the district wise Santal population in the villages of state of Jharkhand.

District wise Education profile of Santals in Villages of JHARKHAND 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	Dumka	623,552	312,764	310,788	438,057	70.25%	183,411	58.64%	254,646	81.94%
2	Pakaur	264,383	133,261	131,122	215,758	81.61%	98,778	74.12%	116,980	89.21%
3	Purbi Singhbhum	256,522	129,039	127,483	162,897	63.50%	64,200	49.75%	98,697	77.42%
4	Sahibganj	204,225	101,461	102,764	166,847	81.70%	76,244	75.15%	90,603	88.17%
5	Godda	195,252	98,103	97,149	147,754	75.67%	63,815	65.05%	83,939	86.40%
6	Giridih	166,892	85,137	81,755	134,943	80.86%	60,466	71.02%	74,477	91.10%
7	Dhanbad	150,493	75,814	74,679	106,313	70.64%	42,538	56.11%	63,775	85.40%
8	Bokaro	127,638	65,088	62,550	99,089	77.63%	42,498	65.29%	56,591	90.47%
9	Pashchimi Singhbhum	118,958	59,222	59,736	79,307	66.67%	30,506	51.51%	48,801	81.69%
10	Deoghar	113,409	57,701	55,708	84,868	74.83%	35,599	61.70%	49,269	88.44%
11	Hazaribag	71,958	36,129	35,829	57,147	79.42%	24,800	68.64%	32,347	90.28%
12	Ranchi	6,066	3,149	2,917	3,071	50.63%	1,174	37.28%	1,897	65.03%
13	Kodarma	2,257	1,206	1,051	1,904	84.36%	910	75.46%	994	94.58%
14	Garhwa	417	208	209	362	86.81%	164	78.85%	198	94.74%
15	Gumla	392	204	188	235	59.95%	90	44.12%	145	77.13%
16	Palamu	360	185	175	227	63.06%	92	49.73%	135	77.14%
17	Lohardaga	33	19	14	17	51.52%	7	36.84%	10	71.43%
18	Chatra	23	16	7	5	21.74%	3	18.75%	2	28.57%
TOTAL		2,302,830	1,158,706	1,144,124	1,698,801	73.77%	725,295	62.60%	973,506	85.09%

It may be noted that Ranchi, the state capital city of Jharkhand has also 6,066 numbers of rural Santal populations. Overall literacy level of Santals in the villages of Jharkhand is 26.23%. Amongst the districts having village Santal population more than one lakh, the literacy level is more than state average in the Districts of Dumka, Purbi Singhbhum, Dhanbad & Paschimi Singhbhum where as it is less than the same in the districts of Pakaur, Sahibganj, Godda, Giridih, Bokaro & Deoghar.

Learning Teaching Problem of Tribal Children

(Source: Orissa Primary Education Programme Authority)

{Continued from August 2012 issue...}

Curriculum, Pedagogy and Evaluation: Implications for Tribal Children

Curriculum is a mediator of dominance and hegemony, exploring ideological issues in the selection and structuring of knowledge in pedagogic practice. The concept of curriculum is used to designate the experiences pupils have under the guidance of the school. Most issues in these areas of subaltern groups are predicated upon the assumption that appropriate school experiences can indeed make a significant difference between and lives of tribal children.

Content of curriculum and internal operations are thus key issues that need to be addressed. Also very important are related areas of pedagogic methods, assessment and evaluation. In India, curriculum and the content of education have been central to the processes of reproduction of caste, class, and cultural and patriarchal domination-subordination.

The pursuance of liberal, democratic socialist values even though enshrined in the Indian Constitution was largely notional in the curriculum. Curricular structure and culture of the colonial model has remained unchanged.

The defining features of the structure are: full time attendance of age specific groups in teacher

supervised classrooms for the study of graded curricula. Full day schools, compulsory attendance, un-conducive long time-span of classes and vacations, served as deterrents, being ill suited to educating tribal children, especially in initial years when access was just being opened up and availed.

Earlier tribal households depended on children for domestic work or other productive work whether or not supplements household earnings. Now a days, things have changed substantially and large numbers of parents are prepared to forego children's labour and send them to school. However school organization and curricula have not been sensitive as yet to fundamentally different economic situations, life aims and social circumstances of children belonging to poorer strata households or communities in the shaping of the school structure.

Culturally, school norms of attendance, discipline, homework, tests and examinations, and cognitively ethnocentric demands of concentration on and memorization of the content of the text by 'rote/repetition', all prove problematic for tribal children. Furthermore, the curriculum itself as a tool of cultural dominance and hegemony has an alienating and intimidating impact.

(To be continued...)

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