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Editorial

Common thread, linkage, lineage automatically do not make a group empowered or strong enough to scale new heights and foster understanding. The deep sense of belongingness and fraternity make one feel secure and in turn bring some measurable development in the respective society. The society which has learnt to flock together have created master pieces in terms of building monuments, promotion of social assets and brand equity which in the long run have inspired them through these creations with a sense of pride and uniqueness. The societies who failed to come together for a common goal of achieving development and social integration, for them empowerment remained a distant dream and the existence has been always marginal and in the process reduce themselves to the level of either non descriptive or led a life of seclusion and deprivation. Adivasi society in India has been expressing themselves with local connotation and identity. They failed to evolve themselves meaningfully through their indigenous knowledge and approach. The process of assimilation which was propagated and strongly advocated only generated a sense of inferiority complex. The people who claim to be their path finder or medium of social emancipation forced their own ideology and trained them to believe that existing approach and social attitude are far from modern. Gradually, they tend to believe that whatever they had inherited from their forefathers have become either useless or not supportive in pursuit of excellence and upward mobility. The process of emancipation through outside initiative has though partially been able to bring some kind of new thinking but in the absence of cohesiveness and macro level approach taking into account the attributes which unite these respective adivasi groups put them in a rather awkward situation. In the process of long time influence of alien culture and thought process, people tend to believe that it is not possible to bring in improvement through self belief and personal advancement. The alternate school of thought, external influence and involvement found an inroad to the hitherto social belief, control and discipline in the respective society. The value

system of simplicity and satisfaction level with meager resources in the adivasi society restricts its members from demanding more. Moreover, the social bondage and involvement in the day to day life is enough for feeling secured and fulfilled. The requirement of higher level of attainment was restricted or not required under the weight of full support of the social structure or social and traditional institutions.

When requirement becomes minimum, the aspirations also become limited. The more is the requirement in life, the more would be the willingness to search for the alternatives or possibilities. The present trend in the adivasi community is showing a positive thought process to exert one's own identity and value system. But the social reality is that the new thought process is not being spearheaded or patronized by the educated and able persons in the respective society to bring in some fresh ideas, directions and approaches. The common experience is that people in same profession or with same kind of education and economic background try to form a network and indulge in not so serious social affairs or business. The idea of encouraging the less privileged people does not seem to take place and as a process, the renewed vigour and vitality do not percolate down to the social strata in the overall approach and model of development. The recent approach of segregation in the society needs to stop and different kind of approach and set of people should take charge of the whole affairs of the respective adivasi society. So there is a need to advocate and educate on the relevance of co-operation, discipline and dedication. The world always looks towards the persons who help themselves. The new approach of bringing together people and their traditional institutions with a belief to bring in tangible as well as intangible benefits to the society should be welcomed through full participation and meaningful dialogue. The Santal society is also dreaming to attain something through their social systems and institutions and the days are not far when people will watch and appreciate the new euphoria and sense of solidarity at the micro as well as macro level.

Unraveling Indian Census Data on Santals (Education)

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New generation Students are the future custodian of any community. In Santal society the age old customs & traditions are passed on from one generation to the other in storytelling method, sometimes called "Oral tradition". Hence in present situation there are many regional variations in all Santal customs & tradition. Santal community has to overcome this oral tradition & switchover to documentation culture with standardization of rituals, festivals, customs and tradition in order to achieve all round development of the society at par with other developed society. In the process there may be requirement of many reforms which have to take place in near future in order to portray the Santal Social Identity in a better way.

District wise number of Santal Students in West Bengal as per 2001 Census

Sl. No.	District Name	Total Santal Population	Santals attending educational Institutions	Percentage of Students	Type of educational institution				
					School	College	Vocational Institute	Other Institute	Literacy Centre
1	2	3	4	5	6	7	8	9	10
1	Darjiling	14,709	1,940	13.19%	1,888	28	3	0	21
2	Jalpaiguri	33,312	6,027	18.09%	5,819	54	14	9	131
3	Koch Bihar	999	219	21.92%	198	5	9	0	7
4	Uttar Dinajpur	94,304	11,224	11.90%	10,913	91	25	57	138
5	Dakshin Dinajpur	153,634	26,974	17.56%	24,434	221	49	34	2,236
6	Maldah	146,723	15,507	10.57%	14,976	202	55	29	245
7	Murshidabad	45,562	7,867	17.27%	7,651	112	11	18	75
8	Birbhum	176,789	22,199	12.56%	21,504	177	48	29	441
9	Barddhaman	349,276	59,869	17.14%	56,516	506	127	127	2,593
10	Nadia	15,578	2,903	18.64%	2,805	66	16	4	12
11	North 24 Pargana	11,825	2,504	21.18%	2,336	94	29	30	15
12	Hugli	149,199	29,456	19.74%	28,567	331	68	45	445
13	Bankura	269,477	56,285	20.89%	52,842	908	113	72	2,350
14	Puruliya	303,321	51,701	17.04%	49,655	995	122	88	841
15	Medinipur	503,899	100,175	19.88%	92,327	1,574	234	152	5,888
16	Haora	5,765	1,062	18.42%	966	79	7	5	5
17	Kolkata	1,967	463	23.54%	359	59	37	5	3
18	South 24r Parganas	4,201	743	17.69%	725	12	3	3	0
TOTAL		2,280,540	397,118	17.41%	374,481	5,514	970	707	15,446

The table above depicts the numbers of Santal Students in the state of West Bengal as per 2001 census, studying in the various level of the Indian educational system. It may be noted that 17.41% of total Santal population in West Bengal are students pursuing their education in various schools & colleges. More than 100,000 students are going to various Schools & Colleges In the district of united Medinapur, where Santal population is maximum within the state of West Bengal.

TRIBAL PROFILE AT A GLANCE MAY 2013

Source: Ministry of Tribal Affairs, Govt. of India

{Continued from July 2013 issue}

2. BASIC AMENITIES

Housing Condition (Census – 2011)

	Total houses	Good houses	% having latrine facility within the premises	% having separate kitchen inside
All social groups	246,692,667	53.1	46.9	61.3
ST	23,329,105	40.6	22.6	53.7

Percentage of household having latrine and bathing facility within premises

	Total number of households	Number of households having latrine facility within the premises	Night soil removed by human	Number of households not having latrine facility within the premises	Open defecation	Number of households having bathing facility within the premises	Waste water outlet connected to (Closed drainage)
All social groups	246,692,667	46.9	0.3	53.1	49.8	42.0	18.1
ST	23,329,105	22.6	0.1	77.4	74.7	17.3	6.1

Households Cooking inside house and the type of fuel used

	Total number of households	Type of Fuel used for Cooking smoke emanating fuel	Type of Fuel used for Cooking non smoke emanating fuel
		Fire-wood/Crop residue/ Cowdung cake/Coal, Lighite, Charcoal (ALL INDIA)	Kerosene/LPG/PNG/ Electricity/No cooking (ALL INDIA)
All social group	215,412,336	63.99	35.58
ST	20,472,827	87.50	12.00

Percentage of ST households having Bank Account and possessing few durable assets- a comparative picture of ST and All social group

	Households availing banking services	Television	Bi-cycle	Computer / Laptop	Mobile only	Both (land line and mobile)	Two wheeler	Four wheeler	Households with TV, Computer/ Telephone/ mobile phone and Scooter/ Car	Does n't have any
All social group	58.7	47.2	44.8	6.3	53.2	6.0	21.0	4.7	4.6	17.8
ST	44.98	21.9	36.4	4.4	31.1	1.8	9.0	1.6	1.3	37.3

HOUSEHOLDS BY LOCATION OF THE MAIN SOURCE OF DRINKING WATER (Census 2011)

	Within the premises	Near the premises	Away
All social group	46.6	35.8	17.6
ST	19.7	46.7	33.6

HOUSEHOLDS BY MAIN SOURCE OF DRINKING WATER (Census 2011)

	Total Number of Households	perceived full intervention (treated tap water, hand pump etc.)	perceived partial intervention (untreated tap water, covered well, Tubewell/ Borehole etc.)	perceived non intervention (Un-covered well, Spring, River/Canal, Tank/ Pond/ Lake, Other sources etc.)
All social group	246,692,667	65.46	21.62	12.92
ST	23,329,105	53.82	19.58	26.60

{To be continued...}

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