



# ASECA CHANNEL

(A monthly Journal from All India ASECA)

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## Editorial

The Santal Society is in search of a model to pursue for consolidation and unification of its members and to evolve a formidable arrangement through which some concrete steps can be taken for the welfare of the Santals. There have been talks on these aspects from time to time and keeping this requirement in mind, there are many formations and organizations who are addressing common interest and are trying to find out feasible and possible solutions to the ever increasing problems being faced by the society. The aspirations and expectations vary and many a times it is presumed that something could be achieved in the near future and with this kind of hope and belief the efforts are continuing and performance from various levels and groups are being seen as the healing touch for the overall benefits and development of the Santal society. In this process of soul searching and introspection, a school of thought has emerged that is to organize the people associated with traditional institution and infuse a sense of solidarity and independence so that these people can come together to form a formidable organized institution which would bring in decorum and discipline to guide the mass under a common platform to foster the richness of traditional wisdom and value system. Many believe that these traditional headmen who are undertaking the social rites and has preserved the social values, customs and culture are not adequately educated to shoulder the responsibility of a requirement of the organized institution rather they be asked to continue as usual with the same kind of status and responsibility. There are political outfits who claim that they are the protector of the mass as they are highlighting the social problems and other related problems before the authority at the helm of affairs. The claim and output, however, is mismatched when critically analyzed and the requirement, expectations are not being addressed as are being envisaged to have been dealt with. Under such scenario, there always is a craving for establishment of a viable traditional institution who would be given the responsibility of taking forward the society to the desired level of growth, discipline and development.

Recently, some youths in the district of Mayurbhanj have taken a lead to organize the traditional headmen in the

block level to discuss the requirements, modalities and future courses of action. The responses of the traditional headmen as reported have been quite positive and they have resolved to organize themselves at village, block, district and state level. The discussion to form a national body as well as international body is also going on. As part of consultation process, it is being conveyed to them to start from the grassroots level and to wait for the growth gradually. In this process, consolidation and command would be evolved at the grassroots level and would be spread across the national and international level. The expectations however require the help and support from the educated and able persons as formation and formulation would require enough resources to move forward. The people with the traditional institutions are hardly introduced to the modern management techniques and also the complexities associated with the management of a modern institution. The experience and expertise of the persons who are dealing with such activities as part of their professional career should come handy and they should come forward to show them the right kind of path and approach in translating the ideas into reality. The purpose and prospects are obviously known to everybody and it is the will power and attitude which would shape the future of the Santal society. The institution is there from time immemorial and time has come to empower the people and the traditional institution who are relentlessly in the service of the members of the society. It is heartening to note that a Committee of the traditional headmen has been formed recently in the Bisoil block of Mayurbhanj District of Odisha. Till now, there are institutions which work with and for the benefits of the traditional headmen and under the present arrangement, there is a departure in approach in the sense that the organization is being promoted and managed by the traditional headmen themselves. They may require the guidance, assistance and other forms of help and it should be the duty of the people who are better off in terms of educational and economic scale to extend the much needed initial trust and impetus in shaping a viable and vibrant social institution in the service of the Santal Society.

# Unraveling Indian Census Data on Santals (Education)

Sanatan Marandi

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Many theories do exist on the Origin of present days Santals who are mainly spread over hilly regions of Jharkhand, West Bengal & Odisha. From prehistoric time, the Santal traditions & Culture as well as religious practices are strongly bonded with nature and god created natural things like, Sun, Moon, Hill, Tree, rivers, leaf etc. Over the period of time when the human population is increasing & Santals are coming in contact with other social group, their tradition, culture, occupation are also influenced by mainstream population. Following Table shows the occupation of majority Santals in various states of India.

<b>MAIN WORKERS CLASSIFIED BY INDUSTRIAL CATEGORY, AGE AND SEX</b> (FOR SANTAL TRIBE SEPARATELY)															
Age-group	Main workers			Cultivators			Agricultural labourers			HHI			Other workers		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
<b>ORISSA</b>															
<b>Total</b>	216,956	153,474	63,482	96,461	77,621	18,840	71,165	43,003	28,162	10,881	3,470	7,411	38,449	29,390	9,069
5-14	3,684	1,948	1,736	725	482	243	1,326	884	642	622	136	486	1,011	646	365
15-34	94,405	63,735	30,670	35,977	28,095	7,882	35,047	20,767	14,280	5,357	1,639	3,718	18,024	13,234	4,790
35-59	104,630	76,952	27,678	51,031	41,692	9,339	31,331	19,342	11,989	4,218	1,433	2,735	18,050	14,485	3,565
60+	14,080	10,724	3,336	5,636	7,290	1,346	3,403	2,174	1,229	681	280	421	1,340	1,000	340
Age not stated	177	115	62	92	62	30	58	36	22	3	2	1	24	15	9
<b>Rural</b>															
<b>Total</b>	202,691	142,602	50,289	95,063	77,253	18,808	70,083	42,328	27,755	10,733	3,375	7,358	26,012	19,644	6,368
5-14	3,517	1,849	1,688	718	475	243	1,306	869	637	621	136	485	1,072	659	303
15-34	87,902	58,898	29,004	35,811	27,939	7,872	34,545	20,448	14,097	5,295	1,600	3,695	12,251	8,911	3,340
35-59	97,732	71,389	26,343	50,853	41,533	9,320	30,840	19,051	11,789	4,145	1,382	2,763	11,894	9,423	2,471
60+	13,875	10,361	3,214	5,895	7,252	1,343	3,324	2,124	1,210	668	265	414	1,377	1,030	247
Age not stated	185	105	60	86	56	30	58	36	22	3	2	1	18	11	7
<b>Urban</b>															
<b>Total</b>	14,065	10,872	3,193	398	366	32	1,082	675	407	148	95	53	12,437	9,746	2,701
5-14	167	77	7	7	7	0	20	15	5	1	0	0	139	77	62
15-34	6,503	4,837	1,666	166	156	10	592	319	183	62	39	23	5,773	4,323	1,450
35-59	6,898	5,563	1,335	178	159	19	401	291	200	73	51	22	6,156	5,062	1,094
60+	485	365	120	120	38	0	89	50	19	0	0	0	365	270	95
Age not stated	12	10	2	4	6	0	0	0	0	0	0	0	6	4	2
<b>JHARKHAND</b>															
<b>Total</b>	627,106	464,448	162,658	369,133	278,886	90,247	155,090	105,387	49,703	6,170	3,224	2,946	96,713	76,951	19,762
5-14	16,334	10,222	6,112	7,585	4,973	2,612	4,873	3,947	1,926	427	166	261	3,449	2,136	1,313
15-34	286,234	204,599	81,632	159,297	116,136	43,171	82,826	55,124	27,023	2,803	1,345	1,458	41,298	32,004	9,294
35-59	290,782	222,470	68,292	177,305	137,273	40,032	61,560	43,020	18,540	2,588	1,499	1,069	49,339	40,678	8,661
60+	33,347	26,850	6,497	24,741	20,366	4,375	5,722	4,222	1,500	367	212	155	2,517	2,050	467
Age not stated	439	307	132	205	148	57	109	74	35	5	3	2	120	83	37
<b>Rural</b>															
<b>Total</b>	604,861	446,193	158,668	367,154	277,249	89,905	153,952	104,484	49,468	6,009	3,135	2,874	77,746	61,325	16,421
5-14	16,117	10,088	6,029	7,532	4,935	2,597	4,858	3,926	1,920	421	163	258	3,306	2,052	1,254
15-34	277,890	197,827	80,063	158,385	115,341	43,044	82,208	54,627	27,581	2,738	1,312	1,426	34,549	26,547	8,002
35-59	277,789	211,697	66,092	176,435	136,683	39,847	61,117	42,874	18,443	491	1,143	1,038	37,446	30,982	6,464
60+	32,689	26,302	6,567	24,805	20,245	4,360	5,663	4,173	1,380	355	205	150	2,046	1,679	567
Age not stated	408	279	127	197	140	57	106	72	34	4	2	2	99	65	34
<b>Urban</b>															
<b>Total</b>	23,245	18,255	3,990	1,579	1,637	342	1,138	903	235	161	89	72	18,967	15,626	3,341
5-14	217	134	83	53	38	15	115	9	6	3	3	3	143	84	59
15-34	8,344	6,772	1,572	785	735	127	618	497	121	65	33	32	6,749	5,427	1,292
35-59	12,973	10,773	2,200	870	885	185	443	346	87	77	46	31	11,563	9,696	1,867
60+	588	473	130	136	137	17	59	48	10	12	7	5	471	371	100
Age not stated	33	28	5	8	8	0	0	0	0	0	0	0	21	16	5
<b>WEST BENGAL</b>															
<b>Total</b>	738,862	494,601	254,261	216,554	169,417	47,137	394,762	225,639	169,123	11,463	4,214	7,249	116,093	85,331	30,752
5-14	18,050	10,001	8,049	2,901	1,916	885	210,220	2,338	4,882	730	810	2,110	4,299	2,523	1,737
15-34	365,406	244,733	137,874	87,417	66,196	21,141	118,437	95,894	5,737	1,890	3,752	5,451	38,034	28,034	10,000
35-59	324,105	223,789	100,316	108,973	86,249	22,724	156,499	93,503	62,996	4,317	1,723	2,594	54,316	42,314	12,002
60+	33,634	25,619	8,016	17,163	14,822	3,341	12,582	6,154	4,428	657	372	382	3,232	3,367	865
Age not stated	887	451	208	290	154	45	330	207	153	25	11	11	113	59	53
<b>Rural</b>															
<b>Total</b>	708,910	462,175	246,735	215,349	168,532	46,817	390,693	223,243	167,450	11,333	4,151	7,182	91,535	66,249	25,286
5-14	17,461	9,713	7,750	2,762	1,898	904	10,137	27,294	4,843	718	1,235	501	3,845	2,304	1,542
15-34	349,867	215,716	134,750	85,770	65,576	20,864	213,321	117,399	9,600	5,675	1,890	3,715	44,302	30,643	13,652
35-59	308,218	211,391	96,887	108,451	85,863	22,588	154,795	92,486	62,309	4,271	1,697	2,574	40,701	31,345	9,358
60+	32,740	24,932	7,808	17,067	14,732	3,335	12,418	6,042	4,376	649	288	381	2,606	1,890	716
Age not stated	624	425	199	199	153	46	323	201	122	23	11	11	60	60	20
<b>Urban</b>															
<b>Total</b>	29,952	22,426	7,526	1,205	885	320	4,069	2,396	1,673	130	63	67	24,548	19,082	5,466
5-14	599	290	299	247	18	21	83	39	39	14	5	9	453	7	223
15-34	18,539	12,016	5,526	3,247	2,390	106	2,111	1,247	894	67	30	30	13,815	10,889	2,926
35-59	7,889	5,968	2,686	245	306	106	1,704	1,017	694	46	26	26	5,878	4,777	1,101
60+	894	668	208	96	90	36	164	112	52	8	7	7	626	477	149
Age not stated	43	36	7	1	1	0	7	6	1	0	0	0	35	29	6
<b>BIHAR</b>															
<b>Total</b>	123,814	86,378	37,438	34,088	27,268	6,820	79,701	52,230	27,471	2,646	1,061	1,585	7,379	5,817	1,562
5-14	5,324	3,373	1,951	866	616	250	3,822	2,452	1,370	270	87	183	366	218	148
15-34	57,919	39,004	18,915	13,798	10,896	2,902	39,898	25,436	14,462	1,293	483	810	2,930	2,189	741
35-59	56,884	37,955	14,729	16,363	13,145	3,318	31,611	21,331	10,380	936	423	514	3,774	3,157	617
60+	7,778	5,987	1,807	3,011	2,896	619	4,352	3,068	1,389	141	63	73	3,068	2,267	59
Age not stated	109	73	36	40	25	15	64	43	21	1	0	0	4	4	0
<b>Rural</b>															
<b>Total</b>	121,401	84,523	36,878	33,978	27,177	6,901	78,954	51,727	27,227	2,643	1,058	1,585	5,826	4,561	1,255
5-14	5,267	3,334	1,933	865	615	250	3,779	2,420	1,359	270	87	183	353	212	141
15-34	56,953	38,302	18,548	13,745	10,852	2,893	38,561	25,215	14,346	1,293	483	810	3,354	1,725	599
35-59	51,373	36,900	14,467	16,317	13,109	3,209	31,275	21,005	10,270	933	419	514	2,844	2,373	475
60+	7,689	5,905	1,794	3,011	2,896	619	4,352	3,068	1,389	141	63	73	3,068	2,267	59
Age not stated	109	73	36	40	25	15	64	43	21	1	0	0	4	4	0
<b>Urban</b>															
<b>Total</b>	2,413	1,853	560	110	91	19	747	503	244	3	3</				

## TRIBAL PROFILE AT A GLANCE - MAY 2013

Source: Ministry of Tribal Affairs, Govt. of India

{Continued from November 2013 issue}

### 4. KEY HEALTH INDICATORS

Indicators	ST	Total
Infant Mortality	62.1	57
Neo-natal Mortality	39.9	39
Post- natal Mortality	22.3	18
Child Mortality	35.8	18.4
Under five Mortality	95.7	74.3
ANC Checkup	70.5	77.1
Percentage Institutional Deliveries	17.7	38.7
Childhood vaccination (full immunization)	31.3	43.5
% households covered by a health scheme/ insurance	2.6	31.9
Prevalence of any anaemia (<12.0 g/dl) in women	68.5	55.3

Source: National Family Health Survey (NFHS) 2005-06

Early childhood mortality rates by background characteristics (Figures per 1000 live births)					
Background Characteristic	Neonatal mortality (NN)	Post-neonatal mortality (PNN)	Infant mortality	Child mortality	Under-five mortality
<b>URBAN</b>					
Scheduled tribe	29	14.8	43.8	10.4	53.8
<b>Total</b>	<b>28.5</b>	<b>13</b>	<b>41.5</b>	<b>10.6</b>	<b>51.7</b>
<b>RURAL</b>					
Scheduled tribe	40.9	23	63.9	38.3	99.8
<b>Total</b>	<b>42.5</b>	<b>19.7</b>	<b>62.2</b>	<b>21</b>	<b>82</b>
<b>TOTAL</b>					
Scheduled tribe	39.9	22.3	62.1	35.8	95.7
<b>Total</b>	<b>39</b>	<b>18</b>	<b>57</b>	<b>18.4</b>	<b>74.3</b>

Source: NFHS-3 2005-06, M/o Health & Family Welfare, GOI

{To be continued...}

## Folklore of the Santal Parganas

Translated by Cecil Henry Bompas of the Indian Civil Service, 1909

{ASECA CHANNEL intends to publish the stories in order to familiarize the stories among the general public for their better appreciation}

{Continued from November 2013 issue}

### III. Ledha and the Leopard...

So Ledha was saved from the leopard, but he did not know his way out of the jungle. He wandered about, till he came to the place where the wild buffaloes used to sleep at night, and he swept up the place and made it clean and then took refuge in a hollow tree; he stayed there some days, sweeping up the place daily and supporting himself on the fruit of a fig-tree. At last one day the buffaloes left one cow behind to watch and see who it

was who swept up their sleeping place. The cow pretended to be too ill to rise, and Ledha after watching for some time came out and swept the ground as usual, and then tried to pull the sick cow up by the tail; but she would not move so he went back to his hollow tree. When the buffaloes returned they heard that it was a kindhearted man who cleaned their sleeping place; so they called Ledha out and said that they would keep him as their servant to clean their sleeping place and to scrub them when they bathed in the river; they made him taste the milk of all the

cows and appointed the cow whose milk he liked best to supply him. Thenceforward he used to wander about with the buffaloes and he made a flute and used to play on it.

One day after scrubbing the buffaloes he washed his head in the river and some of his hairs came out; so he wrapped them up in a leaf and set the packet to float down the stream. Lower down the stream two princesses were bathing with their attendants, and when they saw the packet they tried who could fish it out and it was the younger princess who caught it. Then they measured the hairs and found them twelve cubits long. The princess who had taken the packet from the water went home and took to her bed and said that she would not eat until the man was found to whom the hairs belonged. Her father, the Raja, sent messengers in all directions to search for the man but they could not find him. Then he sent a parrot and the parrot flew up high and looking down saw Ledha with the buffaloes in the forest; but it did not dare to go near, so the parrot returned and told the Raja that the man was in the forest but that no messenger could approach for fear of the wild buffaloes.

However a crow said, "I can bring him if any one can," so they sent the crow and it went and perched on the backs of the buffaloes and began to peck them; then Ledha threw stones at it, but it would not go away; then he threw a stick at it and last of all he threw his flute. The crow caught up the flute and flew up to a tree with it. Ledha ran after it, but the crow kept flying on a short distance and Ledha still pursued until he came to the Raja's city. The crow flew on till it entered the room where the princess lay, and dropped the flute into the hands of the princess. Ledha followed right into the room and they shut him in and the princess gave him his flute after he had promised to marry her. So he stayed there a long time, but meanwhile the buffaloes all got weak and ill for want of someone to look after them. One day Ledha set off to the jungle with his wife to see them and when he saw how ill the buffaloes were, he decided to build a house in the jungle and live there. And the Raja sent them money and horses and cattle and elephants and servants and they built a palace and Ledha subdued all the jungle and became a great Raja; and he made a highway to his father-in-law's home and used to go to and fro on it. {To be continued...}

### All India Santal Women's Association An Appeal

\*\*\*The condition of village Santal women is very tough whose work starts at 4.00 AM and ends at 10.00 PM every day. These women do not enjoy equal status compared to male members of the society in matters of social, economic and religious affairs of the Santal society. In this context many people feel that there should

be one women's forum which will work for improving the living condition of these village women by organizing awareness programme on – Gender equality, in matters of social, economic and religion, training on skill development, female child education, central and state governments' development schemes for rural women, equipments and method available for household daily work, tree plantation and environment, new concept of house construction in villages, self help groups, cash crops farming, diseases and healing through foods, superstitions, kitchen garden, and housekeeping etc.

The above mentioned awareness programme will be carried on in villages mostly through group meetings, lecture methods, video shows, leaflets, booklets, on the job training, sponsoring women to select training centres for few days.

To carry out the above mentioned programmes one mini Secretariat will be set up which will be managed by few people (2 or 3). These 2 or 3 people will be paid handsome honorarium. They could be retired experienced persons or unemployed youths. \*\*\* Initially secretariat staff will be paid honorarium from membership subscription Special donation will be collected from members as well as non-member public for plans and programmes. The Association will take up the role of NGO after completion of 4/5 years of successful working as per its set goals, objective and aims. Election of Managing Committee will be done by postal ballot as the members will be spread over all parts o India.\*\*\* The Head Office of the Association will be at Bhubaneswar. \*\*\* All Santal women having desire, interest to work for uplift and status of Santal women are appealed to come together, meet together and work together for village Santal women and be a partner in building a good image of Santal society as a whole.\*\*\*

Please give your response to the following Conveners:

Smt. Jaleswari Hansdah Ganapati Villa, 4D 4 <sup>th</sup> Floor, Mother Teresa Road, Lower Chelidanga, Asansol – 713304. Mob: 09734709526 e-mail: jaleswari.hansdah@yahoo.com	Smt. Duli Soren Plot No.: 18/505 Khandagiri, Park Lane, Opp. BSNL Town, Bhubaneswar Mob: 09438077491	Ms. Janani Majhi HIG 40, Satya Sai Enclave, Khandagiri, Bhubaneswar – 751 003 Mob: 09658231817
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[\*\*\*Some texts have been edited due to space constraints]

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