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Editorial

For a society, coming together of various age groups under a common platform, contributes immensely not only for the society, but also for the individuals also. The learning process of different age groups continues and due to this enduring phenomenon, each one learns from others' experience and exchange of expertise and knowledge continue to empower people at various levels. Common platform provides an opportunity to mingle with a cross section of population. The trend of sharing of platform or an occasion is marked by different causes. Some assemble for a larger cause and participate with common intention and others to participate with different outlook, intention and intensity. The former approach is to engage in a deliberation and the latter is to enjoy the involvement from such participation. It has been seen that the younger generation are not in sync with the conferences or meetings concerning the problems of the society at large which was otherwise the trend in the yesteryears as is being fondly reminisced by the elders. Not so long ago, people in groups were assembled to discuss various matters relating to education, empowerment, Santali script Ol Chiki etc. There were also instances, where students from almost every college were publishing a yearly Santali magazine in Ol Chiki Script. The idea was to promote the Santali Script and at the same time to infuse a sense of security, solidarity and co-operation in the respective groups. As time passed by, such initiatives are not noticed the way one expects that to happen in the present context and time. The people who are engaged in promotion of culture, script and language are quite often vent their dissatisfaction on the happenings and reality. The expectation does not match with the reality as is being mentioned by them quite frequently. The present level of development in the literature arena demands a lot of efforts and engagement to be made. After the year 2003, many people particularly those who had aspirations and hope to see the language and literature to grow in a respectable speed are slowly expressing their disapproval on the trend and pace. The pace of growth of Santali literature has to be accelerated.

The absence of the younger generation from participating in various conferences is a point of concern. In such reality, the deliberations and decisions remain among the selected few who have been attending the conferences and meetings. It is a common experience that wherever such conferences or meeting are organized, one only comes across with the known faces. The people who participate in such meetings and conference would surely agree that the number of such enthusiasts is diminishing and at a time when the

requirement has increased manifold, the involvement is of the next generation is touching the nadir. The only involvement and attachment is observed during merrymaking or cultural programme. The present trend is a pointer towards a reality wherein people are drifting away from a situation to engage in a process where constructive deliberation on a particular subject could have been possible. Due to this hiatus, people who have a limited knowledge on a subject or confined to a skewed exposure quite often are not able to explain different simple as well as complex social issues. The localization or disjointed efforts to deal with some emerging and changing situations do not yield the desired result due to lack of required energy and impact. The result being expected does not commensurate with the efforts or the requirement of the situation. The response to this reality of society is yet to be addressed in a more practicable and coordinated way.

The empowerment through social consolidation is yet to bear fruit as there is insufficient initiative to form a solid social institution(s) as a source of influence. The external influence always outweighs the good works done by few selected and committed groups. In the social field as there is no incentive or career to pursue, people tend to pursue other alternatives. The majority people who are both intellectually sound and financially strong, chose to play safe by confining themselves to think and work for their own emancipation and wellbeing. People tend to forget that there also exists common social fields which require the attention of the persons who are economically, socially and politically well placed.

The expectation and reality always does not match. But it is seen that the community which has passed the litmus test of considering the mass welfare as paramount than the individual interest, that community has only tested the power of and prosperity within the community. The positive energy which emanates from such collective initiative and understanding takes that particular society to such a level that others are inclined to emulate their experiment. There are plenty of such examples in our country. It is the will power of the people at macro level and few right minded individual at the micro level who would act as the catalyst to bring in peace, prosperity, harmony, strength in their respective society simply by emulating and following the good works and approaches being undertaken, followed by other neighbourhood communities. One has to work for the betterment of the society and its members for an overall development. People's initiatives need full support from the peer groups as well as general public for the common goal. There has to be right kind of initiative and information.

Unraveling Indian Census Data on Santals (Education)

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Present trend of Santal students who are pursuing their higher study in cities & metros is that they have very minimal interaction with Senior or other fellow Santal students. Majority of them are 2nd generation city based students, hence economically sound and parents are giving them more freedom, independency in very early age of the student careers. The peer pressure in this competitive environment, many times forced these category of young Santals to indulge in many western social lifestyle and habits and they find it very difficult to adhere to Santals' social behavior rather co-mingle with main stream society through pseudo-assimilation process and dilute their original social traits if not loss the identity in some or the other way.

District wise number of Santal Students in Bihar 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	Purnia	72,967	6,489	8.89%	6,197	255	19	11	7
2	Katihar	72,138	4,457	6.18%	4,289	142	12	7	7
3	Banka	66,984	5,630	8.40%	5,388	215	11	11	5
4	Jamui	56,149	6,111	10.88%	5,866	179	31	10	25
5	Kishanganj	38,337	1,645	4.29%	1,600	24	16	3	2
6	Araria	22,622	1,588	7.02%	1,412	20	7	2	147
7	Bhagalpur	12,960	1,414	10.91%	1,185	207	6	8	8
8	Munger	9,950	1,352	13.59%	1,262	78	8	2	2
9	Madhepura	7,073	928	13.12%	883	18	8	2	17
10	Saharsa	3,343	276	8.26%	258	16	1	1	0
11	Patna	997	327	32.80%	239	67	17	4	0
12	Lakhisarai	955	86	9.01%	85	1	0	0	0
13	Supaul	901	128	14.21%	121	6	0	1	0
14	Madhubani	562	47	8.36%	42	5	0	0	0
15	Nawada	461	15	3.25%	14	1	0	0	0
16	Begusarai	261	107	41.00%	88	19	0	0	0
17	Samastipur	106	35	10.02%	32	3	0	0	0
18	Gaya	104	42	40.38%	35	4	3	0	0
19	Darbhanga	101	21	20.79%	17	3	1	0	0
20	Saran	96	37	38.54%	31	6	0	0	0
21	Sheikhpura	62	5	8.06%	5	0	0	0	0
22	Vaishali	49	0	0.00%	0	0	0	0	0
23	Pashchim Champaran	45	20	44.44%	14	2	3	1	0
24	Gopalganj	40	1	2.50%	1	0	0	0	0
25	Nalanda	34	2	5.88%	2	0	0	0	0
26	Purba Champaran	32	7	21.88%	7	0	0	0	0
27	Bhojpur	31	9	29.03%	8	1	0	0	0
28	Rohtas	30	8	26.67%	7	1	0	0	0
29	Sitamarhi	28	10	35.71%	10	0	0	0	0
30	Aurangabad	25	3	12.00%	3	0	0	0	0
31	Buxar	25	4	16.00%	4	0	0	0	0
32	Khagaria	25	5	20.00%	5	0	0	0	0
33	Muzaffarpur	18	7	38.89%	4	1	2	0	0
34	Kaimur (Bhabua)	11	3	27.27%	3	0	0	0	0
35	Siwan	8	1	12.50%	0	1	0	0	0
36	Jehanabad	1	0	0.00%	0	0	0	0	0
37	Sheohar	1	0	0.00%	0	0	0	0	0
	TOTAL	367,612	30,820	8.38%	29,117	1,275	145	63	220

The table above depicts the numbers of Santal Students in the state of Bihar as per 2001 census, studying in the various levels of the Indian educational system. It may be noted that 8.38% of total Santal population in Bihar are students pursuing their education in various schools & colleges. In Patna district, the state capital of Bihar where around 1000 Santal live, 32.80% of population is students pursuing their education.

TRIBAL PROFILE AT A GLANCE - MAY 2013

Source: Ministry of Tribal Affairs, Govt. of India

{Continued from October 2013 issue}

3. EDUCATION...

Drop Out Rates (DOR) - Boys			Drop Out Rates (DOR) - Girls		
Classes	ST	All Categories	Classes	ST	All Categories
Classes I - V	37.8	28.7	Classes I - V	33.9	25.1
Classes I - VIII	54.7	40.3	Classes I - VIII	55.4	41.0
Classes I - X	70.6	50.4	Classes I - X	73.3	47.9
Source: Statistics of School Education 2010-2011					

Percentage of ST Students who entered Class I and Studied up to Class XII							Percentage of ST Students who Discontinued Studies at Different Levels from Class I to Class XII						
Class	BOYS		GIRLS		TOTAL		Class	BOYS		GIRLS		TOTAL	
	All India	ST	All India	ST	All India	ST		All India	ST	All India	ST	All India	ST
I	100	100	100	100	100	100	I						
II	90.4	84.0	92.2	86.0	91.3	84.9	II	9.6	16.0	7.8	14.0	8.7	15.1
III	87.2	77.3	89.1	79.3	88.1	78.3	III	3.1	6.7	3.1	6.6	3.1	6.7
IV	83.9	70.9	84.6	73.2	84.2	72.0	IV	3.3	6.3	4.5	6.1	3.9	6.2
V	79.8	65.8	79.0	67.5	79.4	66.6	V	4.1	5.2	5.6	5.8	4.8	5.5
VI	72.2	55.1	71.5	55.9	71.9	55.5	VI	7.6	10.0	7.5	11.6	7.5	11.1
VII	68.0	49.1	66.6	49.4	67.3	49.3	VII	4.2	6.0	5.0	6.5	4.6	6.2
VIII	65.2	42.8	62.6	40.9	63.9	41.9	VIII	2.8	6.3	4.0	8.5	3.4	7.4
IX	57.4	34.1	51.8	29.9	54.7	32.1	IX	7.8	8.7	10.8	11.0	9.2	9.8
X	51.9	28.2	46.5	24.9	49.3	26.7	X	5.6	5.9	5.3	5.0	5.4	5.4
XI	35.5	17.3	30.8	14.0	33.3	15.7	XI	16.3	10.0	15.7	10.9	16.1	10.9
XII	32.4	15.3	28.0	12.3	30.3	13.9	XII	3.1	2.0	2.8	1.7	2.9	1.9

{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 October 2013 issue}

II. Anuwa and His Mother.

Once there was a young fellow named Anuwa who lived with his old mother, and when he was out ploughing his mother used to take him his breakfast. One day a jackal met her on her way to the field with her son's breakfast and told her to put down the food which she was carrying or he would knock her down and bite her; so she put it down in a fright and the jackal ate most of it and then went away and the old woman took what was left to her son and told him nothing about what had happened. This happened several days in succession; at last one day Anuwa asked her why she brought so little rice and that so untidily arranged; so she told him how she was attacked every day by the jackal. Then they made a plan that

the next day the mother should take the plough afield, while Anuwa should dress up as an old woman and carry the breakfast. This they did and the jackal met Anuwa as usual and made him put down the breakfast basket, but while the jackal was eating, Anuwa knocked him head over heels with his stick; and the jackal got up and fled, threatening [21] and cursing Anuwa. Among other things the jackal as he ran away, had threatened to eat Anuwa's *malhan* plants, so Anuwa put a fence of thorns round them and when the jackal came at night and tried to eat the pods he only got his nose pricked.

Foiled in this the jackal called out "Well, I will eat your fowls to-morrow;" but Anuwa the next night sat by the fowl house

with a sickle and when the jackal came and poked in his head, Anuwa gave him a rap on the snout with the sickle, so the jackal made off crying "Well, Anuwa, your fowls have pecked me on the head, you shall die." So the next day Anuwa pretended to be dead and his mother went about crying; she took her way to the jungle and there she met the jackal and she told him that Anuwa had died in consequence of his curse and she invited him to the funeral feast, saying that he used to eat the rice which she had cooked and he had become like a son to her. The jackal gladly promised to attend, and he collected a number of his friends and at evening they went to Anuwa's house and sat down in the courtyard. Then the old woman came out and began to bewail her son: but the jackal said "Stop crying, grannie, you cannot get back the dead: let us get on to the feast." So she said that she would fry some cakes first, as it would take some time before the rice was ready. The jackals approved of this but they asked her to tie them up with a rope first lest they should get to fighting over the food, so the old woman brought a thick rope and tied them all up and tightest of all she tied up the jackal which had cursed Anuwa; then she went inside and put an iron pan on the fire and from time to time she sprinkled water on it and when the jackals heard the water hissing they thought that it was the cakes frying and jumped about with joy. Suddenly Anuwa came out with a thick stick and set to beating the jackals till they bit through the ropes and ran away howling; but the first jackal was tied so tightly that he could not escape, and Anuwa beat him till he was senseless and lay without moving all night. The next morning Anuwa took the jackal and tied him to a stake near the place where the village women drew water and he put a thick stick beside it and every woman who went for water would give the jackal one blow with the stick. After a few days beating the body of the jackal became all swollen and one night some other jackals came there and asked him what he ate that he had got so fat and he said that everyone who came to draw water gave him a handful of rice and that was why he was so fat; and if they did not believe him they could take his place and try for themselves. So one jackal agreed to try and untied the first jackal and let himself be tied in his place, but in the morning five women came down and each gave him a blow with the stick till he jumped about for pain, and seeing him jumping other women came and beat him till he died.

III. Ledha and the Leopard.

Once upon a time a boy named Ledha was tending cattle with other boys at the foot of a hill, and these boys in fun

used to call out "Ho, leopard: Ho, leopard," and the echo used to answer from the hill "Ho, leopard." Now there really was a leopard who lived in the hill and one day he was playing hide and seek with a lizard which also lived there. The lizard hid and the leopard looked every where for it in vain. At last the leopard sat down to rest and it chanced that he sat right on top of the lizard which was hiding in a hole. The lizard thought that the leopard meant to hurt it and in revenge bit him and fastened on to his rump so that he could not get it off, so that day when the boys came calling out "Ho, leopard," he ran towards them to get their help: but when they saw the leopard they all fled for their lives. Ledha however could not run fast because he was lame, and the leopard headed him off and begged him to remove the lizard. This he did after the leopard had sworn not to eat him, and before they parted the leopard made him promise to tell no one that the lizard had bitten him, and said that if he told then he would be carried off and eaten. So Ledha rejoined his companions and told them nothing of what had passed between him and the leopard. But that night when they had all gone to bed, Ledha's sister-in-law began to worry him to tell her what the leopard had said to him, when it had caught him. He told her that the leopard would eat him if he told, but she coaxed him and said that no one could hear them inside the house; so at last he told her that he had taken off a lizard which was hanging on to its rump. Then they went to sleep; but the leopard was hiding at the back of the house and heard all that they said; and when they were all asleep, he crept in and carried off Ledha's bed with Ledha in it on his head. When Ledha woke up towards morning, he found himself being carried through dense jungle and he quietly pulled himself up into one of the trees which overhung the path. Thus when the leopard put down the bed and was going to eat Ledha, he found it empty. So he went back on his track and by and bye came to the tree in which Ledha was hiding. The leopard begged Ledha to come down, as he had something to say to him, and promised not to eat him; but directly Ledha reached the ground the leopard said "Now I am going to eat you." Ledha was powerless, so he only asked to be allowed to have one chew of tobacco before he died; the leopard assented and Ledha felt in his cloth for his tobacco, but the tobacco did not come out easily and as Ledha felt about for it the dry tobacco leaves crackled; the leopard asked what the crackling sound was, and Ledha said "That is the lizard which bit you yesterday," then the leopard got into a terrible fright and ran away as hard as he could, calling out "Don't let it loose: Don't let it loose."

{To be continued...}

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