



# ASECA CHANNEL

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## Editorial

Quite often it is commonly observed that people are engaged in exchanging dialogues concerning the status and welfare of the society. The tribal group is also not an exception. Here also general feeling and tendency to do something for the society is very much there and continuing. There are institutions which are enduring from generation to generation and have overcome the real test of time. But gradually, there is a feeling of isolation and helplessness in general towards maintaining these institutions and related norms and procedures. The general arrangement of providing due support and resources has been continuing though, there is a feeling that the age old arrangement is not enough to support the present day requirement. In the mean time, there are many formal associations in the tribal society who are also contributing as per their ability and resource base. There are many social associations who are also trying to do something for the betterment of the society as well to bring some new ideas, thought for the overall development of the society. In the process, some are able to have impact on the society whereas others are yet to be given due recognition. However, in both the cases, lot of manpower and resources are deployed in safeguarding the interest of the society. The prominent among them are the students' group, who had spearheaded the struggle so as to rightfully obtain recognition from the officials and establishments. Though some progress and visible impact had been noticed, and something is moving due to their relentless efforts, but at the same time with the passage of time, these brigades are in search of sustainable support so that they can proceed further and contribute in a more intensive way.

The same fate is being faced by the members of the traditional institutions. In Santal Society, according to the norms and practices, there are at least five nominated or elected people who represent a body called "Mone Mapanji". The time was there when people were maintaining relatively equal status; there was no conflict in status due to equal or similar resource base. With the passage of time, the scenario has changed and arrangement of age old institutions is threatened by an official arrangement called 'Panchayati Raj Extended to Scheduled Areas (PESA). There emerged two types of authorities; one is prospering with the all support of the powerful and resourceful establishment whereas the traditional institutions are left to survive with the goodwill of the people. The age-old tradition is continuing as a result of a culture of fellow-feeling and a sense of caring and sharing but gradually it is feared that it is not going to last long under the new arrangements where another set of people are directly or indirectly, covertly or

overtly are in a position to take charge of the affairs of the society. From the present experience, it can be safely said that without patronage and that also right kind of patronage, these traditional institutions are bound to collapse under the weight of an establishment with the political affiliations. The political affiliations are going to be paramount and the attitude of social bondage will take a back seat. Under this circumstance, it will be very difficult to manage the society in a way it should have been managed and in a way that is most suitable and befitting to the welfare of the society. The irony is that the people who have been given the charge of the society are relatively disadvantageously positioned whereas the other groups are very much alert which is giving them a direction and dimension to change their style of living through decent earning.

The traditional institutions are also in need of right kind of frame work, rules and regulation for themselves as well as for the people for whom they work. There has to be meeting place of these groups who would be engaged in dedicated deliberations for their as well as welfare of the people in general. The present arrangement has to be given a new lease of life so that the institutions can breathe afresh and contribute in a meaningful way to give proper direction and vision for the society. These people and the formations need to come under a common platform. If need be framework of coming together and how they will perform and profess need to be deliberated and a concrete plan of action need to be evolved. It is not that something has not been attempted till now but has to be broad based and the needbased approach has to be taken to the grassroots level. When people are being benefitted and expect something from the institutions to come, they have to reciprocate in making the institutions strong and viable. An organization with solid framework and sound resource base can only provide security and a sense of belongingness. Without necessary wherewithal, it will be impossible to bring a formal change and a format which would guide them at present and in the future. The approach may be new but it has to be propagated to make people understand the requirement for better appreciation and feeling so that a new kind of euphoria can be evolved in introducing new kind of thought process to bring in solidarity and unity among the people. There is an urgent need to provide a platform to support traditional institution for survival, revival and revitalize. Also as a measure to give a solid foundation to the traditional institution, there is a need to ensure long sustainable livelihood/ support for those who pursue and propagate the traditional way to safeguard the cultural values in the society.

## 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
<b>TOTAL</b>		<b>2,280,540</b>	<b>397,118</b>	<b>17.41%</b>	<b>374,481</b>	<b>5,514</b>	<b>970</b>	<b>707</b>	<b>15,446</b>

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 Medinipur, where Santal population is maximum within the state of West Bengal.

## OBITUARY

### Mr. Sundar Mohan Murmu (6<sup>th</sup> August 1956 to 14<sup>th</sup> August 2013)

The news of passing away of Mr. Sundar Mohan Murmu spread all across the globe within few hours. The admirers of late Murmu and also the people who knew him took some time to believe this message. It was not easily believed that a person with full of dynamism and lively could leave for his heavenly abode so suddenly and prematurely. As per the medical term he succumbed to Acute Respiratory Distress Syndrome (ARDS). Born at Tanki Sahi, Baripada in Mayurbhanj District, Odisha and was a fourth blessed son of Late Pruthwint Murmu and Late Golapi Murmu. He had completed B. Tech. from IIT, Kharagpur in 1979 and had a Masters Degree in Management from IIT, Madras. Murmu was the General Manager of Maruti Suzuki India Ltd.

Murmu was one of the most dynamic personalities of IIT-KGP Alumni Community and was one of the most lovable persons in the alumni fraternity. He was a social engineer, sportsman, environmentalist, philosopher and a change maker. However, he was foremost a visionary social thinker and firmly believed and advocated – one must pay back to the society. According to him, even the oxygen we breathe is not free. It is the fruit of sustained environment that our forefathers have preserved. He propagated the motto of ‘Learn, Earn and Return’.

He had been nominated as one of the Directors of IIT KHARAGPUR ALUMNI FOUNDATION BOARD. The Board comprised of Director, two Deans of IIT, Mr. R. Gopalkrishnan Director Tata Sons, Mr. A. C. Wadhawan, Ex-Chairman Public Enterprises Selection Board, Mr. B.K. Syngal Ex-Chairman VSNL, few CEOs and few Industrialists. It was indeed a great honour to be in the Board and the selection was in recognition of his contribution to IIT. He was actively in dialogue with IIT to preserve Santali artifacts in the IIT museum, which is a technological museum at IIT.

He was an active alumnus of Kharagpur and Pan IIT body. He was a core committee member of Pan IIT Global Conference 2010. He was an inspirational force behind the alumni movement in Technology Alumni Association (TAA) Delhi, Hyderabad and Bangalore. He raised more than 1.5 million INR for TAA Delhi & Foundation. He had received several awards and honors including Distinguished Service Award of IIT-KGP in 2011. He was honored by Chief Minister of Delhi for social work and was also invited by former President Dr. APJ Abdul Kalam to Rashtrapati Bhavan in recognition of his social work. He was the founder of a registered rural social organization namely Kherwal Uthnou Foundation, focusing on social and agro forestry, rural sanitation and orphanage. He is survived by his wife and two sons. All India ASECA and ASECA CHANNEL join hands in bidding him a last goodbye along with his family. This is indeed a great loss for all of us and we pray God to give the family members enough courage and strength to face this fact of life and irreparable loss. May his soul rest in eternal peace.

## TRIBAL PROFILE AT A GLANCE - MAY 2013

Source: Ministry of Tribal Affairs, Govt. of India

{Continued from August 2013 issue}

### 3. EDUCATION

Literacy rate among persons of age 5 years and above for different social groups (all India)									
Social group	Rural			Urban			Rural + Urban		
	male	female	person	male	female	person	male	female	Person
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
<b>ST</b>	70.1	52.6	61.5	88.0	72.0	80.4	71.7	54.4	63.1

All Social Groups	77.3	58.5	68.2	90.0	78.9	84.8	81.1	64.0	72.8
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Source: Report no. 543 of NSS 66<sup>th</sup> round, 2009-10

Percentage distribution of persons of age 15 years and above by level of general education							
Level of general education							
Social group	Not literate	Literate & upto primary	middle	secondary	Higher secondary	Diploma / certificate	Graduate & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
<b>Rural male</b>							
ST	35.8	26.4	18.3	11.1	5.7	0.6	2.2
All social group	26.0	25.3	20.5	14.7	8.0	1.0	4.5
<b>Rural female</b>							
ST	58.3	21.7	10.3	5.7	2.7	0.3	0.9
All social group	49.8	22.0	13.5	8.2	4.2	0.4	2.0
<b>Rural person</b>							
ST	47.0	24.2	14.3	8.4	4.2	0.4	1.6
All social group	37.8	23.7	17.0	11.5	6.2	0.7	3.2
<b>Urban male</b>							
ST	12.7	17.6	19.3	18.2	14.3	2.6	15.3
All social group	10.4	15.9	17.5	19.5	13.9	2.9	19.8
<b>Urban female</b>							
ST	31.3	16.7	15.3	14.7	11.1	1.0	9.8
All social group	23.6	17.2	15.3	15.9	12.1	1.3	14.7
<b>Urban person</b>							
ST	21.8	17.1	17.3	16.5	12.8	1.8	12.6
All social group	16.7	16.4	16.4	17.7	13.0	2.1	17.3

Source: Report no. 543 of NSS 66<sup>th</sup> round, 2009-10

{To be continued...}

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