

**The Independent Commission for People's Rights and Development (ICPRD)
Building Indigenous Women's Institutions to Combat Development Denial**



**Consolidated Narrative Report
(1st June, 2018 – 31st August, 2019)**

Submitted to the International Indigenous Women's Forum (FIMI-IIWF)

**The Independent Commission for People's Rights and Development
(ICPRD)**

A-13, Nizamuddin East, New Delhi – 110 013, India

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1.	Participatory identification of 30 target villages based on vulnerability	01	175
2.	Group Mobilization and Facilitation of Group Formation	ongoing	410
3.	Voices from the Ground	05	202
4.	Study to assess Male Female equality issues/decision making/action etc. – (Initiated) issues, May 2018	10 villages (Ongoing)	256
5.	Monitoring and Evaluation	(Ongoing)	Ongoing
6.	Established Social Network	7 programs	167
	Participants/ Stakeholders by Activity (Direct and Indirect) in 6 months	16	1043+167= 1210

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S. No.	Activity	No. of Activities	No. of Participants
1.	Gender Equality Survey :Study to assess Male Female equality issues/decision making/action etc. –issues	20 Villages 12 programs	317
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8.	Promotional work Program	3 programs	87
9.	Monitoring and Evaluation	Complete	Complete
	Participants/ Stakeholders by Activity (Direct and Indirect) in 6 months	30	1997

S. No.	Full Project Consolidated Total Output	No. of Participants
1.	1 st Phase (Submitted)	1210
2.	2 nd Phase (under submission)	1997
	Total project participants in completed project	3207

List of Activities specifically taken up and completed in 2nd Phase of project (apart from earlier activities)

- Gender Equality Survey: Study to assess male female equality issues/decision making etc.
- Group Mobilization and Facilitation of Group Formation
- Santhali Mahila Sammelan (Indigenous Women's convention)
- Exposure Visits
- Participatory Awareness Raising Workshop
- Participatory Material Development Workshops
- Established Social Network
- Promotional work Program
- *Monitoring and Evaluation*

Executive Summary

Jharkhand is one of the most backward states in India with low human development indices, due to predominantly high indigenous population with low socio-economic indices led by poverty. The unserved areas of indigenous communities have been facing challenges from vested interests and denial of rights. 45 percent of total indigenous Santhali population (61,59,818) of India reside in the state of Jharkhand. The state of Jharkhand is considered to be 'High Risk' with systematic exclusion, social disintegration, particularly among indigenous Santhali women. The Independent Commission for People's Rights and Development (ICPRD) has been engaged with Santhali women's groups in Jharkhand since 1998 to strengthen, support, raise funds, and build their capacity. Despite extreme challenges and difficult field conditions, ICPRD traveled regularly in remote districts to study the ground reality like patriarchal society, burden of poverty, exclusion due to convergence of class, caste, gender that fell on women. Scarce access to resources - land, credit, training for women was stark. Exploitative money lenders were the only credit source available, infrastructure and communication facilities were poor, literacy (even 5%) with low levels skills and awareness hampered them from availing rights.

ICPRD's current project 'Building Indigenous Women's Institutions to Combat Development Denial' supported by AYNi-FIMI has facilitated development rights of the Santhali women at the policy and program levels. Developing grassroots women's power through empowered women's groups, so as to make them visible, bargain with sources of power to counter development denial. Also to access basic services, healthcare, financial services, housing - those denied to them. Approximately 3207 Santhali women/stakeholders from local government, health officials, approximately have been reached and 6750 indirect stakeholders in 30 villages. (Especially teachers/anganwadi or child care center workers/health workers, traditional birth attendants, NGO/CBOs, youth groups, trainers, Govt. functionaries, media) (the average family size being 5 per family and engaged in several of the activities in the villages i.e., several hundred's in each, apart from those actively engaged)

Alongwith its partner organizations (RDTF, SAATHEE, Dridh Sankalp and Prabala Seva Samastha) ICPRD facilitated Santhali women **identifying 30 villages** in three districts - Dumka, Godda and Jamtara based on low literacy, lack of infrastructure like water, electricity, roads, schools, healthcare facilities etc. **Mobilization, Group Building** and

identification of the majority of groups were completed in the 30 villages (as mentioned in report of May 2018).

The Objectives of the project were;

Objectives

- Developing bases of empowered women's groups
- Creating village level gender equality platforms for gender equity
- Address gender equality and gender based violence (GBV) issues.
- Culturally appropriate participatory practices, training and tools
- Developing cluster federation of indigenous women's groups for development and generating a demand.

Activities Conducted during project

- Participatory Identification of 30 target villages based on vulnerability and exclusion matrix
- Indigenous (Santhali) women group leaders mobilized to form women's groups in their communities
- In each of the 30 identified villages, Santhali women's capacities has been developed by participatory methods by use of local resources, skills, cultural forms, indigenous language. Participatory Awareness Raising Workshop and Advocacy has been conducted on development, right/ issues in the region
- Gender Equality Survey to assess male-female differentials
- Exposure Visits to build leadership
- Santhali Mahila Sammelan (Indigenous Women's Convention)
- Material Development Workshops in Santhali language for pictorials has been conducted
- Monitoring

Methodology

- ICPRD PMU was set up with coordinator, regional coordinator, NGO partners in consultation with Santhali NGO leaders networks in 3 districts of Santhal Parganas.
- NGO Santhali women facilitated by NGO partners/ICPRD identified 30 villages by availability of development resources, issues and infrastructure.

- 50 groups and leaders were identified in target villages by NGO partners/ICPRD/Santhali women leaders and group mobilization activities (410 women).
- 50 group leaders (for 500 women) alongwith 30 other secretaries/ other group members other stakeholders such as local Santhali village heads, local government, Panchayat members developed “Voices from Ground” concept to identify grassroots obstacles to solutions and institution building.
- Village level survey of services / infrastructure/ resources (30 villages completed)
- A male-female gender equity survey was completed (573 women participated)
- Santhali local women leaders, ward members, NGO Santhali trainers, took the lead through Santhali language based pictorials, songs etc. in group by building concentre networks from grassroots to block district level.
- A material development workshop was conducted which produced pictorial charts/resource material in indigenous Santhali language, hither to unavailable
- Village heads, Panchayat or local government members, government officials, Media, Lawyers participated in activities.
- Monitoring and evaluation by HQ, regional office, NGO partners and Santhali women of activities project outcomes financial monitoring by the accounts officer at HQ was ongoing. Monthly, quarterly, half yearly completed of reviews and backstopping.

Output

- 30 Villages identified and intervened in
- Village level indigenous women’s groups formed
- A focal point platform at the local level for addressing issues/problem solving of gender based violence, gender inequity initiated.
- 30 village level profiles available.
- Women’s groups capacity built to function as pressure groups
- Advocacy/linkages with sources of power (on going)
- Access to resources, power through networking (on going)
- A pictorial aid in Santhali language highlighting project process produced (with 22 visuals)

Indicators

- Empowered Santhali Women's have begun to function as pressure groups for basic needs and other local resources
- Increased number of beneficiaries availing development resources
- Better quality of life for family in terms of health and infrastructure
- Empowerment of Santhali women leading to awareness against fake marriages, trafficking, witch hunting and gender based violence.
- Gender based violence is being understood, addressed for better/effective solutions.
- Interface workshops have been organized by indigenous women's federations/clusters/platforms for dialogue with sources of power (meetings with government officials, municipality, health centres and schools).
- Empowerment of indigenous Santhali women leading to voting (awaiting election)
- Visibility of indigenous women's issues with development managers, banks, panchayat (local government).

Challenges and Limitations

The project focused on unserved remote villages with no / little access to Government resources/infrastructure on inaccessible mountains (termed primitive tribal groups) especially in poor, extremist infested naxalite areas (civil strife) or gender negative customary practices, very high alcoholism (where women brewed, sold and drank alcohol from produce of "Mahua" tree. while men snatched away even this earning often).

- Identification of villages was difficult as the first level village led NGO's were not available. Few Santhali women came forward in the beginning but when it became community based with men, husbands, teachers and local government persons (i.e., "panchayats" meaning negotiators) then the process became smoothed. Most spoke only Santhali and considered anyone not from village as exploiters from outside. A dichotomy that obstructed any support from outside through civil society networks utilized by village level exploiters to deny and disempower women.
- ICPRD utilized a gender sensitized coordinator who knew the terrain, gender issues, mobilization techniques amongst Santhali women, linkages and social capital amongst powerful male stakeholders helped circumvent the process for "Access issues". To

information, access to villages, genuine data, market institutions alongwith specific NGO partners.

- This helped in accessing hitherto not available data as the provincial level data available had utilized men as the informants and had very little precise data from indigenous women. This project utilized “Santhali” data through Santhali’s lens unlike unverified macro data from provincial census undertaken by non-indigenous persons. (who unlike project facilitators did not understand nuances of language, cultural context or terrain). Also when non-indigenous persons and indigenous persons data were clubbed together, the “mean averages” did not indicate the real condition of indigenous women. The Santhali term ‘diku’ meant outsider (similar to exploiter in their nuances due to past experience) so meeting anybody not from village or non-Santhali could have been difficult for data gatherers from Government census. Further dire poverty lack of infrastructure worsened “the time lines” even for this project. Often the project had to approach certain village women 3 – 4 times even when they would be familiar with us and sit down for a conversation. This helped cross verify macro provincial as well as other stakeholder data and understanding. Also basic information could be somewhat viable but data on ‘qualitative issues’ on situation of customary practices was only clear from this project experience. (surveys).
- We found that each project village, group or individual “were cases” or victims. But as the project had limitations of specific goals, resources and time lines to take up, all of them could not be taken up for intervention or study. **The key, seemed the knowledge of “Hindi language” the national language for access to resources, infrastructure or schemes from Government or elsewhere.** All which was often advertised to access Government schemes/resources or forms to be filled or stakeholders to be approached for infrastructure was mainly through the Hindi language. This brought in the phenomenon of touts and brokers promising and luring indigenous persons with false promises through commissions or misusing their names and thumb impressions. We found the successful villages with access to development programs where those that knew “some Hindi” language. The dilemma for the project was whether to conduct the ‘Materials Development Workshop’ in Hindi or “Santhali”. But with our cosmic world view, we created the latter i.e., indigenous pictorial materials for women’s empowerment.

- Impact of language to access development resources in for eg: Boarijor village, (Godda district) exemplifies a case testimony by it a woman who related “how a non-indigenous person” requested a basket of fruit while she gave him “one fruit”. She saw a another woman from the village sell a basket of fruit for better profits and higher amount as she knew Hindi! The impact of language in accessing development resources became very visible on livelihood (marketing and profits, household management, budgets, business plan). We found that Santhali women in these clusters asked for exposure to business, financial literacy training, skills, raw material, group buying and selling to minimize the middleman, who often spoke good Hindi. Our mobilization of women through pictorials in Santhali language has also basic elements of alert awareness to avoid being exploited in livelihood as issues was requested by the project participants at the materials development workshop.
- In the group mobilization process, skill simulation exercises were conducted by facilitators to help them solve their problems themselves presenting them as ‘cases’ to solve. For Eg.: two glasses of water, one with salt and another with stones were utilized to show the difference between ‘democratic sustainable leadership’ and others (salt dissolved to show the integration of leadership i.e., not vertical like traditional indigenous male leadership). Especially it was noted that “rich Santhalis” often became village heads and sometimes ‘resourceful’ indigenous persons became ‘middlemen’. To deepen democracy women in the project area were made aware of group solidarity in organization. For eg: many went alone to market even after dusk in the civil strife area. Now, they collectively buy, sell or take their child together when ill to the doctor together, supporting each other with priority through group values.
- Yet another issue is that of Christian, Hindu & animistic religion Santhalis and the conflict, differentials in villages with these variables. The Christian Santhalis seem to have access to education, health and other resources early. The other groups have lesser access and leads to conflict in project areas as they have little education or other services compared to the former.
- **Voices of the indigenous Santhali women** were heard in terms of the hurdles to basic living and gender inequity that they face regularly in family, community and society. Several awareness meetings and discussions were conducted in Santhali language along with the use of pictorial nuances. Women through their cosmic world view discussed, limitations and challenges. Provided /shared information with and about the necessity of

the group formation, rules, holding regular meetings, and expressed solidarity on entitlement and social issues to advocate and approach male village heads and pressurize **government i.e. generate demand to access various schemes. In some cases, they petitioned member of legislatures too.**

- **Village level surveys** in 30 villages have been conducted with women's groups in three targeted districts of Dumka, Godda and Jamtara. The main objective of the survey was to identify the development variables villages that require attention from the project. Among several development denials, the most critical denial of basic services was scarcity of clean and drinking water that affected the health of Santhali women. Santhali women often become the victim of diseases like Malaria, diarrhea, filarial, tuberculosis and various infections due to collecting water from contaminated stream's or sources too. Toilets constructed in the villages had no water available. Santhali men migrate to neighboring states for employment and women have to depend on collection of MFP in woods and forest produce. Some villages on the mountains are habituated by wild animals that are risks to cultivation and human beings. Santhali women mostly depend on fire wood and cow dung for cooking purposes. The above creates health hazards for Santhali women and they often die as young as 50-55 years of age. (1st Phase)

Infrastructure that was poor with intermittent power and water supply and bad road condition have been taken up by project with local government with success (several case studies are provided in the report). Children could hardly access education as schools are far away from villages, particularly girl children drop out post puberty. Naxalism, i.e., extra constitutional authority flourishes in these areas, thus movement is largely restricted.

Female literacy rate in target villages is as low as 5-20% compared to male literacy of 20-40%. Particularly due to drops out at higher and college education.

ICPRD intervention has led to girls – boys travelling in lonely roads together for security from naxalites (civil strife of molestation). Customary change in their practices are also detailed in the report “as cases” reducing their expenditure. Further, witch hunting and gender based violence cases were taken up by the project at large for discussion at the ‘Santhali’ women’s convention resolving to combat it together with ICPRD. The Santhali Mahila Convention Often, Santhali women, in a few villages believed that ‘gender violence’ was a normal phenomenon. Accessing job cards, medical infrastructure, stopping middlemen,

learning computer skills or as equipped with skills as trainers, fighting extremists, eliciting co-operator from local government leaders, stopping trafficking with have been listed in case studies in the report.

Alcoholism has been reduced due to awareness of women's groups after project intervention. Women as victims of Domestic violence is being alleviated due to group action in many cases due to awareness on laws, enforcement through specific and general project activities such as vows from the ground through Group mobilization (30 villages).

In a period of 18 months regular intervention activities by ICPRD resulted in indigenous Santhali women's efforts at approaching the Government of Jharkhand, Deputy Commissioner, Godda District for water supply. The district administration set up a committee and issued a notice providing names of officials to be contacted for problems relating to water supply in all blocks of Godda district. The government's commitment to immediate solutions was possible due to sloganeering 'No Water, No Toilets' by the Santhali women of 3 villages from a few project villages and media reports that resulted in benefits to the whole district. It was possible for the project thus to intermediate between the state and indigenous women, building groups with knowledge and awareness for advocacy on entitlements, along with support of media. This is a very major step for poor Santhali women, nearly illiterate to advocate and demand their entitlement to sources of power. Above the methodology of multi-stakeholders engagement and multiple methods to ensure delivery of basic services to poor women has been provided as a case-study.

Consolidated Results

- 30 target villages adopted.
- 510 women in 50 groups in 30 villages mobilized for empowerment.
- 30 womens platforms one each available in each village.
- Advocacy with sources of power (Government officials, village heads, religious heads etc.)
- 460 Stakeholders are accessing or demanding solutions for water access, public distribution system, government officials, local government, etc (on going).
- Identification of cases of fake marriages, trafficking.

- Poverty reduced for women due to increased access to resources, skills, land and empowerment (including through Government schemes).
- Migration being stemmed

Jharkhand Activity Report
Consolidated Narrative Report
(1st June, 2018 – 31st August, 2019)

Jharkhand is a backward state with low human development indices, due to predominantly high indigenous population with concomitant low socio-economic indices led to poverty. Agriculture being seasonal, migration to nearby city in search of livelihood is common. Daily wage labor and non-farm activities are only sources of income. Lack of basic services like health, education and finding market for their produce are major constraints.

The Independent Commission for People's Rights and Development (ICPRD) has since 1998 played an important role as an umbrella organization in Jharkhand, a region that continues to be poverty ridden, despite being rich in mineral and other resources. Its indigenous population is known as Santhali whose original habitat is the Santhal Parganas. Agriculture and allied activities are their main source of livelihood as it constitutes three fourths of the total workforce but constitutes only one-eighth of the total state domestic product. According to 2011 Census, the per capita income of the state USD 688 (Rs. 46,131/-) is less than half the all India average USD 1,477 (Rs. 98,983/-).

Jharkhand is the second poorest state next to Chhatisgarh in the country with 37 percent poor compared to 22 percent at all India level (Mehta & Singh, 2016). Since 1998 partnering with local NGOs, ICPRD has been developing grassroots indigenous women's empowerment providing them with financial literacy/loans and capacity building for enhancing their living standards by making them self reliant. ICPRD works in three less/least developed districts with HDI score 5 or less, which holds the lowest index value by Godda (4.4), Dumka (4.7) and Jamtara (5.2) respectively.

Networking with local partners

ICPRD has developed a large network of its partner organizations, building their capacity for nearly two decades with indigenous women in above districts in Jharkhand. The local partners are Rural Tribal Development Foundation (RTDF), Society for Advancement in Tribes, Health, Education & Environment (SAATHI), Dridh Sankalp and Prabala Samaj Samiti from three least developed districts of Godda, Dumka and Jamtara respectively.

The objective of the ICPRD's current project 'Building Indigenous Women's Institutions to Combat Development Denial' supported by AYNi-FIMI has facilitated development rights of the Santhali women at the policy and program levels based on their cosmic worldview. The project has developed grassroots women's power through empowered women's groups, so as to make them visible, bargain with sources of power to counter development denial and also to access basic services, healthcare, financial services, housing - those denied to them.

Activity 1- Identification of 30 target villages based on Institutional Resources

In the first phase of the FIMI project, the initial activity in the target areas that ICPRD undertook along with partner NGOs identifying development denial indicators through the participation of indigenous women. With a view to facilitate their advocacy to counter development denial and generate a demand, access and obtain basic services as a first step ICPRD and its partners, have been working with Santhali women since 1998 and initially selected 40 villages for the project. However, women leaders from the villages supported the identification of 30 villages for the project, based on vulnerability index. (all 30 village surveys are now complete and brief analysis enclosed in annexure).

Gender survey of male-female differentials: A brief

Santhali women play pivotal role in their families. In a nutshell, they are solely responsible for household work. But they do not have any decision making power in dealing with property related issues. Although girls have access to schools, the number of girls are always less than boys going to schools. More or less all are availing the toilet facilities in schools and community. Majority of Santhali women have little access to electricity and drinking water. Some are availing old age pension as well. A few Gram Sabha's (or village committees) are headed by women members. Most Santhali women have been suffering from domestic violence like husband's beating while child labor is prevalent in every village. Santhali women felt safe inside their respective houses, using toilets, in schools, markets and friend's houses. In contrast, they do not feel comfortable and safe to meet friends alone, visiting neighbours' houses, and sometimes even relatives visiting their respective houses.

Sex ratio is in favour of women in most villages. However, the gains of strong birth survival is lost by the IMR – MMR due to hospital access or use of services due to superstition, belief

in magic/ indigenous doctors, rituals for curing, sacrifice itself – ICPRD in several instances linked them to hospital services by allowing vaccination and injections first in referral mobile health services to themselves. Bringing them into the orbit of the village. This helped them adopt good practices. (Mal nutrition, Diariya, T.B etc).

ICPRD awareness building of alcoholism both for women and men has been ongoing. Women are major sellers of alcohol (brewing and selling). The conditions of powerlessness amongst Santhali men due to intense unemployment, access to basic amenities, lack of cash, mahajani pratha or avaricious sources of money lending, landlord, act as conduit for early death due to above. Women become heads of households as in some villages 60% of women are widows:

Widows often were prey to land property that they had no means of owning, in many cases referred as witch-hunting as came out at the Santhali women’s convention;

b) Santhali women have live in relationship’s known as “dukni” marriages and were abused as indicated by the enforcement, personnel, informally said that 70% of existing cases were of this kind in current scenario. There is no guarantee of economic contribution, protection or legitimacy for children of this kind of marriage for Santhali women in this relationship.

ICPRD informed them whether witch hunting or wife beating it was important to report it to their gram panchayat or local government or police (as was discussed at the Dumka Police Station.

The following table lists target villages by district identified by all stakeholders

Table1: District and Villages identified

Name of District	Name of Village
Godda	<ul style="list-style-type: none"> • Bargama, • Manikapur, • Dhodri, • Dabra, • Bangama, • Beldiha, • Bowarijor,

	<ul style="list-style-type: none"> • Morcha, • Daharlangi, • Manra, • Asanbona, • Talvadia
Jamtara	<ul style="list-style-type: none"> • Majhladih, • Rampur, • Barmasia, • Chalna, • Bhandaro, • Hari Chandi, • Dolberia, • Amol, • Bewa, • Sahardal, • Piyalsota, • Siulibari
Dumka	<ul style="list-style-type: none"> • Balijor, • Chirapathar, • Kalyanpur, • Barha Pathar, • Saruwa, • Shahar Ghati

The villages identified by Santhali women, NGO partners and ICPRD were based on parameters such as low literacy rate and lack of water and electricity, far away schools and healthcare centers, seasonal livelihood such as agriculture, lack of employment. Lack of road connectivity and non availability of public transport system, were other variables. For example, the literacy rate for women in the villages of the districts of Dumka and Godda (HDI is below 5) varies only between 10-20 percent.

Selection of Villages

Given below are some of the factors for choosing the 3 districts (Godda, Dumka, Jamtara) given the vulnerability and institutional situation in the villages.

Godda district: The livelihood is mostly agricultural based which is seasonal. Thus, men are out of employment for almost six months a year. Male members of the family mostly migrate to neighboring states for construction work. There is no middle or high school available in these villages and primary schools are in distance of 1-3 kilometers. The villages suffer from lack of public transportation, water and intermittent electricity; women are de-facto heads of households. Naxalite activity seems higher in this district due to its mountainous terrain. .

Dumka district: Dumka is a remote and Naxal infested area (extra constitutional authority) resorting to violence. The villages in this district, thus, lack economic development, and the district remains one of the poorest in the state. Most Santhalis live in and around mountainous areas. Therefore, women struggle to fetch water from the plains. Santhali women are victims of exploitation and often cheated in the market due to lack of knowledge of the most commonly used Hindi language.

Jamtara district: represents relatively better development with HDI indices of 5.2. Although the literacy rate for women in villages of Jamtara varies as low as 6-20 percent, nearly 25 percent Santhalis have received Below Poverty Level (BPL) cards in some villages, whereas some received job cards too. However, the major hurdles remain poor condition of roads, lack of education and healthcare centers, scarcity of water and electricity in some villages that leads to poor connectivity and access to development resources.

Project process

Thus, in a period of 18 months approximately regular intervention activities by ICPRD resulted in indigenous Santhali women's efforts at approaching the Government of Jharkhand, Deputy Commissioner, Godda District for water supply. The district administration set up a committee and issued a notice providing names of officials to be

contacted for problems relating to water supply in all blocks of Godda district. The government's commitment to immediate solutions was possible due to sloganeering 'No Water, No Toilets' by the Santhali women of three villages from a few project villages and media reports that resulted in benefits to the whole district. It was possible for the project thus to intermediate between the state and indigenous women, building groups with knowledge and awareness for advocacy on entitlements, along with support of media. This is a very major step for poor Santhali women, nearly illiterate to advocate and demand their entitlement to sources of power. Above the methodology of multi-stakeholders engagement and multiple methods to ensure delivery of basic services to poor women has been provided as a case-study.

Female literacy rate in target villages is as low as 5-20% compared to male literacy of 20-40%. Particularly due to drop out at higher and college education. ICPRD intervention has led to girls – boys travelling in lonely roads together for security against naxalites (civil strife or molestation). Customary change in their practices are also detailed in the report reducing their expenditure. Further, cases on witch hunting and gender based violence cases were taken up by the project at large for discussion at the 'Santhali' women's convention resolving to combat it together with ICPRD often, **Santhali women, in a few villages believed that 'gender violence' was a normal phenomenon.** Accessing job cards, medical infrastructure, stopping middlemen, learning computer skills and other skills such as trainers fighting extremists, eliciting cooperative from local government leaders, helping to stop trafficking with alternate livelihood options have been listed in case studies.

Alcoholism has been reduced due to awareness of women's groups after project intervention. Women as victims of domestic violence is being alleviated due to group action in many cases due to awareness on laws, enforcement through specific and general project activities such as "Voices from the ground" activity through Group Mobilization (30 villages).

Changes and impact

In this section the project impact, has been divided in this section as the following:

- **Changes in discriminatory policies, resource allocation**
- **Changes at the level of consciousness / attitudes/ awareness of rights at the individual level, including among women and girls**
- **Changes in level of culture norms, attitudes practices**

- **Changes that allowed individual women, girls to access greater resources, services, public decision-making or leadership roles:**
- **Unexpected results**
- **Results (outcomes/outputs) (in executive summary)**
- **Limitations in Achievement**
- **The difference the project made to work in the lives of women, girls**

Changes in discriminatory policies, resource allocation

Godda District

The government officials in the district of Godda were convinced with the Santhali women's petition **for water access due to their agitation** and provided immediate solutions to water problem in area. The Drinking Water department issued a notice stating the name of the official to head Godda District level Committee for solving the problem of drinking water vide order no. 324 dated April 10, 2018. The notice also mentioned the contact no. as 062032-26044 in case of any problem related to drinking water and any information relating to repair of hand pumps, water tower and water supply could be forwarded to the above no. via phone/SMS/WhatsApp or one could personally visit the office. **1000 villages approximately benefitted in Godda administrative district from four villages of Santhali Women fighting for water access in our project advocating and agitating.**

Dumka District

Gopikandar Block- villages Balijor, Chirpathar

Gopikander block of Dumka district is naxal infested (extremist). The extremist naxals don't want the facility of electric supply. As a result it is difficult for people in the region to commute. Group women in the trading program were told how to expand the electricity in the region. Women explained and highlighted their problem at the project office. The government has currently completed 70% of the work.

Changes at the level of consciousness / attitudes/ awareness of rights at the individual level, including among women and girls

Bangama Village - End of "the Middlemen"

Bangama village, being close to market, is better developed than others. The primary occupation is trade and agriculture. There are middlemen operating in the village, who charge 10% interest rate per month. There are seven Self-Help Groups. The group women members are actively engaged in trade and banking operation which has affected the moneylenders and middlemen adversely. Moneylenders and traders tried to break the women's groups and reached out to the banks. Women from seven groups got united and threatened the moneylenders and middlemen to drag them to the police by filing cases against them. Later, both groups of men became quiet. Currently, other women than the group also ended borrowing from moneylenders. This way almost 90 percent illegal moneylending system has ended in this village.

Job Card Access

- ❖ When Santhali women came to know that women in neighbouring state of Bihar were given Job Card, women from Godda, Dumka and Jamtara approached the village level employment- in – charge, an important step in decision making to avail rights without husbands' endorsement. So far 20 percent women from three districts have received job cards.

Village heads forced to allow women's program

- ❖ While ICPRD training programs were going on the head of Barmasia Village (Santhali) arrived and asked to end the event. According to him, these programs provided wrong information to women and make them fight with men. "Women ask for their rights and it will become difficult for men to drink" they said. Majhladih Panchayat's Ward Member and Panchayat Samiti representatives (Mary Lila and Albina both women) explained the head that they were participating in the program out of their own wishes. Women members protested to the village head stating, "You can't stop us from attending the program. As an elected leader, I have asked ICPRD to give us training. " The training continued. The village head attentively participated in the program and requested the trainer to conduct the program again. His understanding changed and **commended** that society will develop with such **ICPRD** programs.

Kalyanpur

This is located close to the National Highway in a distance of half a kilometre. The region is hilly and forestry and lacking education. The village is poverty stricken. The primary

occupation of women is liquor making and selling. Young women sell liquor on National Highway in the evening. Rows of women were witnessed decked in finery to sell this indigenous illegal liquor waiting for customers in sex work in some areas where livelihood was poor (for both sexes). The truck driver who ply vehicles on that road drink and get involved in illegal trafficking activities. Women are helpless due to economic compulsion. The helplessness stopped them from disclosing anything in this regard. Which ICPRD intervention through awareness has facilitated them to alternative livelihood with dignity and non-discrimination.

❖ **Changes at the level of cultural norms, attitudes, practices, within the community / society**

Asanbona Village - Traditional Custom Change

Guests/ relatives visit four days before the event of wedding and stay another four to five days after the wedding. This caused economic and physical burden and their regular life get disturbed. Post ICPRD training the number of days of stay reduced from 9 to 4. They are considering to further reduce the no. of days to two in near future. “This way we will incur less expenditure”, women members said: **particularly young people and women influence this decision to invest on other long term priorities such as education rather than wasteful expenditure, while living in extreme poverty.**

Beliefs in indigenous medical systems and challenges this forth

Santhali community **seem** extremely superstitious and don't have faith in **health system/medical system, doctors. Extreme belief and** superstitious in ‘**Jhad-phook**’– black magic/tribal magic **led them to** rarely **visit** doctors for health issues. ICPRD training was going on in Majhladih Pachayat Bhawan where women from Rampur, Barmasia and Majhladih **project villages** represented in Jamtara. A woman from Barmasia was suffering from fever at that moment. The government sponsored healthcare van visits the Panchayat Bhawan every Monday. A doctor and a nurse were available on that day with the van. ICPRD trainer asked the woman to visit the doctor at the van and take medicines. Women informed that these medicines given by the doctor were not good and fake, so no use of going to the doctor. Then the trainer himself went to the doctor for check up and took the medicine in

front of other women. The trainer also explained in details the facilities and benefits of govt. healthcare centers. After the event ended, 5 women got their check up done by the doctor from the mobile van and took the medicines as well. Currently, almost all group women members and other village women go to the govt. healthcare center and avail medicines.

Witch Hunting Case

a) In solidarity, Santhali women are willing to demand their rights in society, and rightfully protest against gender inequity such as child marriage, violence against women and witch craft. Witch hunting For example, Chammi Marandi, who was earlier labelled as witch and ousted from the community, was accepted by a group of 30 women in Beldiha village, Godda district in April 2018. Women members participating in program said, “Post ICPRD intervention we understood the witchcraft is nothing but exploitation of women”. Note: Culturally, whenever misfortune befalls in a village, a woman is held responsible and exploited labelling as ‘witch’. A consensus was generated among participants that they would protest against witch craft in their respective villages and consider as one of them. Women came from 30 villages welcomed Chammi Marandi **clapping**. The Santhali Sammelan of indigenous women’s convention decided to focus on their two demands for (1) Access to water (2) Vowed to oppose, combat “dine pratha” or witch hunting as a group alongwith ICPRD support.

b) Talvadia Village - Witch Hunting Case

Talvadia village, Godda district group member Chammi Marandi during training said “I’m a widow. Village people think I’m a witch and family members also support them. I’m helpless what do I do.?” Then at the training of trainers in a detailed manner it was explained that men are always exploiting hapless, widow, orphan and declaring them witches. After the discussion all woman understood the situation and shared their experiences. Shouted slogans against it. Saying “Chammi is not a witch but our sister.. she from now on will be like us, normal women”. In Santhali womens convention Sammelan the group members from talvadia village brought up case of chammi morandi. Due to which 30 village representatives clapped and welcomed chammi morandi. And declared in all our villages will oppose witch hunting and accept such women isolated as witches as our sisters.

During the ICPRD group meeting Chammi Marandi, a widow disclosed that she was termed as ‘Witch’ by the villagers. The trainer explained in details why men term widows as witches. On understanding the witch hunting is a form of exploitation of women, women members in the program announced that Chammi Marandi has to be treated with respect like any other woman or sister in the community. The village women discussed about the incident in Santhali Women Sannelan. As a result women came from 30 villages welcomed Chammi Marandi with clapping and said that they would protest against witch hunting in their respective villages and consider them as one of us.

❖ **Shifts/ changes that allowed individual women, girls to access greater resources, services, public decision-making or leadership roles:**

Education for girls

In terms of the education system, girls were facing challenges going in or from bad roads often that did not have street lights for higher education (colleges, high schools). Boys did not find this challenge. Now boys & girls in groups support each other whether it is molestation, naxalite (civil strife), while going to higher educational institutions, stemming girls dropout. ICPRD intervention has provided them knowledge on availability of scheduled caste and scheduled tribe hostels scholarships in towns, intermediary places. The educated girls in the village have been linked or made aware of the Prime Minister Kaushal Vikas Yojana for computer, tailoring and other skills.

Water supply

Through the training programs Santhali women became aware of their rights and the solutions to existing difficulties. There were four toilets in Talvadia Primary School where women from **villages of** Asanbona, Morcha and Dhodri were participating. Toilets were not in usable condition due to lack of water supply. The women informed that they don't get potable water, so no question of water supply available in toilets. There were six hand pumps but none working. Women used slogans, “No water; No toilets” and “No hand pumps; No vote”. Media flashed it. The news reached the senior govt. official in Godda District Administration. As a result all hand pumps in Godda District were immediately repaired. This incident was also discussed in the women convention. The group women leaders are now aware of how to avail their rights particularly hand pump requirement, they give application to the district administration and get them rectified immediately.

Construction of toilets

- ❖ Women group members of Bermasia village in Jamtara district connected with ICPRD who attended its current program. They have recently stalled the construction work of toilets undertaken by the contractor. Santhali women reached out to the village administration office and complained about the poor quality material used by the contractor. Thereafter, the contractor used better quality material and construction of toilets was completed.

Water supply

- ❖ Women's groups from villages of Bermasia and Majhlahidh in Jamtara District submitted a petition to the Public Health Engineering Department (PHED) led by group leader (Saraswati Hembram). With ICPRD facilitation Santhali women told the officials that the problem of water supply (both irrigation and drinking water) needs solutions. Santhali women's enhanced leadership skills evidenced when they warned the district administration officials that within a timeframe if water supply not restored, 100 women from project would come for a demonstration outside the District PHED office.

Learning Computers!

- ❖ While the issue of development denial was discussed in "Voices from the Ground" in Dolberia village, Jamtara district, four women expressed their rightful interest in learning computer programming. They were immediately connected with the agency where computer/IT programs were offered by the government free of cost under the Prime Minister Skills Development Scheme.

❖ Prevented reversal or roll back of gender equality gains or achievements related to individual and/or collective human rights

- **Job card (gender equality)** - Women from three districts approached the village level district level Employment- in- Charge for job card once they got to know about women in other states have equal rights as men. **These job cards help them gain 100**

days guaranteed employment. Till then Santhali women in three villages did not receive any. So far 20% women from three districts have received job cards.

❖ **Witch craft** (Collective human rights)– Post ICPRD intervention, women in Godda district understood witch craft is nothing but exploitation of women. Women in other districts discussed about the issue. A consensus was generated among Santhali women participants that they would protest against witchcraft in their respective villages and consider as one of them who were earlier labelled as witch and ousted from the society.

- Water supply (Collective human rights) - The single action of poor Santhali women having advocated better drinking water services from few villages through a petition **had a resounding effect on the entire administrative district of Godda – about 1000 villages were beneficiaries of this effort.**
- **Women from three districts demanded equal wages as men of Rs. 150 for daily wages. Approximately 40% have started availing Rs. 150 per day since June 2019 as compared to Rs. 120 that they used to receive earlier.**

Unexpected results

Electricity Supply

Balijor of Dumka district is Naxalite infested (extra constitutional authority). The extremist Naxals don't want the facility of electric supply **as they would become visible to enforcemen authorities who would or may jail them for anti-law order activities..** As a result, it is difficult for people in the region to commute. Group women in the training program were told how expanded electricity would be helpful for villagers in the region. Women explained their problem at the office of Electric Department. The government with the police force installed electric supply poles and completed 70% of the work in the village.

Results (outcomes/outputs)

1. **Due to the lack of resources only 360 Women were covered in the Convention. Budget was underestimated (i.e. 500 women to be reached in 980 US i.e. the Santhali Women's Convention estimate was too less). We had mentioned this to FIMI in Survey Monkey in September 2019.**
2. **Alcoholism was down by 30% only in 1 year.**

3. **Child marriage a customary tradition *is difficult to change in one year yet. 25% reduced.***

Limitations in Achievement

1. **150 Santhali women could not attend convention (*that had over 350 Santhalis women*) due to their traditional festival; ‘Hull Parv’ *as it* was running at the same time. (*Due to election rules, project couldn’t hold it before*)**
2. **Villagers feel comfortable marrying their young girls for purposes of safety. *The ICPRD project is changing this, view on “age at marriage” making aware the pitfalls of ‘child marriages’ that are against the law.***
3. **Older/ some middle age Santhalis believe alcoholism is a part of their tradition and culture. Thus, they are not willing to discontinue. *Though, younger persons are opposing it, as many of their elders die early due to alcoholism.***

The difference the project made to work in the lives of women, girls

In the project area of Godda, decisions by Government for installation and repair of water pumps for 1000 villages due to effort of 4 project villages demanding for them came after ICPRD training and mentoring. **This signals a very significant achievement in accessing public infrastructure. This was followed in the nearby district of Jamtara on water issues also emulating this methodology. At the Santhali women’s convention they took an important decision to campaign for drinking water supply, hand water pumps, repair/installation, water in toilets, sanitation and toilet building, irrigation water from government sources in the 3 project districts. Water borne diseases diarrhea, infections, TB, high IMR, poor nutrition, poor sanitation, dehydration are rampant due to lack of access to clean, potable water. 2. The second issue has been that of witch hunting. This was covered by ICPRD in building awareness on this issue and solving cases. The Santhali women’s convention has taken this up to campaign to solve in the three districts. This issue is basically a gender based violence issue especially to often snatch destitute women’s property of widows. 3. The issue of why certain villages accessing infrastructure from government and other villages could not access was highlighted due to deliberations of women on the need to learn national language i.e., Hindi. This could help them fill Government forms, talk in hindi to access Government schemes and resources**

or demand entitlements with officials We identified the need for adult education classes in Hindi as one of single most requirements in the institutional building kegs for poor Santhali women. Their profits could go up as high as 50% more to deal with clients, exploitative middleman while at markets, if they could atleast speak Hindi. Much more could be achieved if reading too. Language seemed essential for sourcing mainstream resources. ICPRD would also like to take it up with Government to translate these Government forms in Santhali language too as ICPRD did it in early 2000's too. Or ICPRD's translate them and distribute them in the area.

On an average about 40% women in 3 districts covering 30 villages and 50 groups are learning to speak and sign in Hindi, the national and the most common language spoken and written in India. **This helps them fill forms for govt. schemes, demand rights, not exploited in markets as they are now short/ helped of 75% profit by middlemen and moneylenders; a language that will help demand their entitlements, advocate and demand. To build institutional power with this tool is to demand resources to entitlements, rights grow and reduce poverty.**

A) Detailed Examples of Programs conducted

Program (1)

The village level participants highlighted superstition in indigenous families. Mr. N.K. Jha, resource person said indigenous people believe “health is wealth. that's the reason they take care of themself well. But when anaemic kids are born they don't go to doctors rather, they self-treat their children by applying elephant's excretions over the children body. They believe that their kids might be strong like the elephant if they apply the elephant's excretions on their child's body. Due to such kind of superstitious belief, often the child may also die. These kind of superstitious belief should be reduced in society. Through NGO's and ICPRD's support, these superstitious beliefs have been reduced to 40% in the village. We could also work for other superstitious issues in the village and eradicate them” he concluded.

Ms. Sarbari, Coordinator of the project of “Sathee” at Boarijore stated Santhals are from very ancient tribes people .who are also known as “primitive tribals”. These people belong to a very rich and traditional kind of orthodoxy due to their ancient rituals and rules .A reason they are lagging behind in modern development and are not aware of modern science and technology.

They have a belief that if husband dies, the widow is been known as witch or ‘**dine**’ and is separated from her in laws. They don't want the woman share of the properties to get her. So these kind of “Dine” tags are given to her, “manmade” systems, out of greed.

Ms. Stanley Lous from the Santhali community (stakeholders group) spoke about government schemes like anganawadi (day care), Midday meal scheme at schools, Public Distribution Systems (PDS), Ration system, lack of knowledge and negligence over Government schemes i.e., many social problems faced by women. “If we work together in a group, only then could we overcome such issues in the society and be developed to face obstacles”, she concluded.

Ms. Kajol Chandra Mahato, Nutrition Manager of a project of Sathee at Boarijore, spoke about many government schemes and focused about the pension schemes like widow pension and old age pension.

Applying for **old age pension**: the estimated age should be: 60 and above

The Documents required she pointed out are:

1. Aadhaar card (National I.D)
2. Voter id
3. Bank pass book
4. Photo

Before this, the pension was 600 Rs. After the new government scheme was included, it has been increased to 1000 Rs.

Widow pension:-

Documents:

1. Husband death certificate (people were not aware about the death certificate so they don't go and even collect the certificate from the office). The Jharkhand Government has a new way to solve such problems

a. Either the respected family can contact the panchayat or local Government head and a letter from them or from the anganawadi teacher (day care center, government worker) as a proof of their husband death. Then obtain can apply for the death certificate.

b. Can get a court affidavit

ICPRD network partner has opened a information centre on working days (Tuesday / Friday from 10am to 3pm) to process alone.

1. Their staff and community leaders take charge of this centre

Purpose of such a centre

1. To be aware of the middleman/touts

2. Leadership development through schemes for community

Ante Natal Care, Immunization

Ms. Bitimoy Marandi Leader of the Self-help group in one of the villages in the Boarijore block, spoke about Ante natal care and post Natal care and services of Anganawadi centres.

She first spoke about Ante Natal care and said that many pregnant mothers are not aware about the government schemes and facilities. Even if they know they don't like to go because of superstitious belief's. In this gathering she would like them participate in role plays to approach sisters or daughter in laws or ICPRD group to take them along to the respective government hospitals nearby for their regular check up. So that the mother and the child are be healthy. Post natal care from anganawadi centre is been provided so the facilities are, she concluded.

1. Immunisation

2. Breast feeding programme

Breast feeding is much required for the infant so that he or she might be strong and healthy.

Question and Answer Session followed.

Ms. Gopa Raman from ICPRD Bangalore spoke about the organizational working with Santhal parganas at Jharkhand with its Network of 900 voluntary agencies, NGO'S ,Grassroots organisations. The main objectives of this organisation is in developing women's leadership group through Self-help groups.

Creating awareness

1. Through cultural activity
2. Resources/entitlement Government schemes

The kind of development that takes place has been after forming the self help group.

Members and leaders informed her that after they became literate, they could rid of the debt cycle of money lender's vicious grip and started inter loaning by forming SHG's (the group process made them aware).

Ms.Gopa Raman of ICPRD also asked them about self-help groups. She provided an idea how to make SHG groups stronger. If the group members joins hands together they can receive government facilities easily and can improve their villages basic needs. Also this group formation not only is useful for loans but also for a better future of the village and an improvement towards a secure lifestyle and building up women's leadership. Gopa Raman asked them to repeat two slogans after her speech and ended it by

1. Beti bacho beti padao (save girl children, educate them)
2. Stop stop child marriage, stop.

Mr. Hemkant Murmu Secretary of Partner network conducted the Question/Answer and discussion session. She summed up the whole programme by stating the utility of Self Government and necessity of organizing meetings of gram sabha (village committee on a regular basis).

The session ended with meal served to the participants and a vote of thanks.

B) Program (2)

Venue : Meeting hall in block office, Block Boarijore, District Godda ,Jharkhand

Santhali Women's Convention, Organised by ICPRD (Independent Commission for People's Rights and Development)

Participants : 30 villages of 24 panchayats block of Boarijore i.e., 235 Santhali women and NGO Sathee 16 staff , ICPRD 2 staff, (Jharkhand state convener, Gopa Raman coordinator of ICPRD from Bangalore). Total participants 252

The programme was inaugurated by lightning a candle by the host

The inaugural remarks were given by Mr. N.K.Jha, Network partner – NGO, The Advancement of Tribal health, education and environment.

Mr. Suresh.J, ICPRD Jharkhand coordinator spoke about ICPRD work in at Santhal Parganas in Jharkhand from 2001 in 4 districts of Jamtara, Dumka, Godda, Deogar

The main objective of this organisation was women's empowerment and capacity building for Santhali Women.

When women's found difficulties for borewell i.e, water issues they had contacted ICPRD for help then. Project Coordinator Suresh helped them by taking them to the Respective Department and helped access their work. After obtaining this training from ICPRD to approach sources of power for infrastructure and other basic services schemes; or by contacting the respective Government Department's they contacted the department officials directly without anyone's help and to get their work done. This is where their capacity building skill has improved to access resources through ICPRD's practical training and skill simulation exercises.

Several awareness programme regarding government schemes has led to the above.

Zila parishad (District officials) Babulal Marandi (an indigenous Santhali leader) in district Godda spoke about the need for attention to women's issues through of awareness programs especially gender based violence. He also had promised to support any kind of awareness programme together and grateful that ICPRD engaged him in this important activity that of Santhali women.

Ms. Suchitra from a network partner answered some questions regarding common problems like lack of education, early childhood marriage, problem of child labour etc.

Child marriage: She spoke about child marriage, that daughters are married at a very young age might affect their health and might even lose infants during her child delivery. The right age for girls to be married was at age of 18 and boys 21. Giving an example about bricks i.e., that they are two different types of bricks **pakka and kacha bricks** (raw and burnt). These bricks are the only strength of the building so we should always choose wisely which bricks would be strong for a lifetime. This she related in the context of a girl's life and early marriage.

Brief Village Level Analysis

Introduction: Santhali women play pivotal role in their families. In a nutshell, they are solely responsible for household work. But they do not have any decision making power in dealing with property related issues. Although girls have access to schools, the number of girls are always less than boys going to schools. More or less all are availing the toilet facilities in schools and community. Majority of Santhali women have little access to electricity and drinking water. Some are availing old age pension as well. A few Gram Sabha are headed by women members. Majority Santhali women have been suffering from domestic violence like husband's beating while child labor is prevalent in every village. Santhali women feel safe inside their respective houses, using toilets, in schools, markets and friend's houses. In contrast, they don't feel comfortable and safe to meet friends alone, visiting neighbours' houses, and sometimes even relatives visiting their respective houses. But now the situation has changed.

The detailed results of the village survey are summarized in the following narratives.

The Independent Commission for People's Rights and Development's (ICPRD) current project 'Building Indigenous Women's Institutions to Combat Development Denial' supported by AYNI-FIMI conducted a survey of 30 villages covering three Districts of the State of Jharkhand in India in November, 2018, where the concentration of Santhali population is high. The details of the Districts and its villages identified for survey is given below:

District and Villages identified for survey

Name of District	Name of Village
Godda	<ul style="list-style-type: none"> • Bargama, • Manikapur, • Dhodri, • Dabra, • Bangama, • Beldiha,

	<ul style="list-style-type: none"> • Bowarijor, • Morcha, • Daharlangi, • Manra, • Asanbona, • Talvadia
Jamtara	<ul style="list-style-type: none"> • Majhladih, • Rampur, • Barmasia, • Chalna, • Bhandaro, • Hari Chandi, • Dolberia, • Amol, • Bewa, • Sahardal, • Piyalsota, • Siulibari
Dumka	<ul style="list-style-type: none"> • Balijor, • Chirapathar, • Kalyanpur, • Barha Pathar, • Saruwa, • Shahar Ghati

The survey focused on the profile of villages so as to analyze socio-economic status of the indigenous Santhali women. The methodology used for the survey included a prepared questionnaire (attached) and personal interaction with the Santali women beneficiaries of various government schemes, if so, whether they are able to avail benefits for their social and economic wellbeing..

Godda District

Bowarijor: The total population of the village is 1671 only out of which 819 are male and 852 female. Number of Santhali women studied upto 10th standard, 12th standard and Graduation is 106, 62 and 17 respectively. 21 persons have been engaged/employed in the village. 1660 beneficiaries have benefitted from various Government Schemes. Only two Santhali women have received the property rights. Only 4 have received money for housing under the Prime Minister's Housing Scheme. There are one pre-primary school, one primary and one high school. The primary healthcare centre is also available. The road condition is extremely poor. There is only one hand pump which is in a bad condition. Out of two drinking water wells, only one can be used. Only 14 families have received job cards as yet. The prime source of sustaining livelihood is Agriculture which make villagers engaged for six months. They grow corn, grain, pulses which are dependent on monsoon. Therefore, majority male members of the families migrate to neighbouring states of Bengal, Bihar and U.P. for construction or wood work. Women are therefore de-facto heads of households but they do not have any decision making power in the village level panchayat on various issues.

Beldiha: This village has 33 Santhali houses covering population of 175 persons only. The literacy rate for male and female has been 30 and 20 percent respectively. There is one child care centre (anganwadi) or pre-primary school. The closest middle and high school is at a distance of 2-4 kilometres. Lack of water and electricity are the major hurdles faced by Santhali women. There are two wells, out of that only one is usable for drinking water. Thus, women have to climb down the hill to fetch water. The nearest primary health care center is 1.5 kms away in Boarijor village. Villagers die young. There are only two graduates and four are studying intermediate. All are unemployed. 33 families/persons have received the job cards and 50 percent have received partial payment.

The majority of men in the families migrate to neighbouring states of Bengal, Bihar and U.P. for construction when they are not engaged in agriculture. Usually, they work on extracting oil from flowers like Mahua, making liquor and selling them in market in months of March and April. The village is ideal for animal husbandry. No Parliamentarian or government official has ever visited this village. However, the local legislator once visited to assess the condition of the village.

Talvadia: There are 37 Santhali houses with population of 189 persons. Only 23 have received housing under the Prime Minister's Housing Scheme. There is one pre-primary

school and one primary healthcare center which is at a distance of 1.5 kilometres. Middle and high schools are situated in distance of 1.5 and 2 kilometres respectively. The village has electricity and water and the villagers do not have any problem in getting electricity and water. There are 3 hand pumps, out of which 2 are in working condition. One drinking water well is in usable condition. There are 2 ponds. All 37 families have received job cards.

Asanbona: There are 52 houses, all belonging to Santhalis with total population of 219 persons. There is a pre-primary anganwadi school but middle and high schools are in distance of 1-2 kilometres. Water supply is a problem, out of 3 hand pumps only one is working. There are 4 wells but two are in bad condition. There are 4 ponds. Four persons have government regular job. Hospital and primary healthcare centers are in distance of 1-2 kilometres. Santhali women go down the hill to fetch water. Agriculture as main source of livelihood is dependent on rain. Male members often migrate to Gujarat, Bengal and Delhi for employment purposes. Women work in the nearby woods foraging MFP. Nearly 52 Santhalis in this village have availed job cards while nearly 50% availed housing under the government scheme. This village would be feasible for animal husbandry and many are employed in poultry business. Villagers suffer from Malaria. Social evils like child marriage and witchcraft are rampant here. Due to excessive liquor consumption Santhalis die young.

Morcha: There are 27 Santhali houses with population of 139 persons. Only 7 have received housing under the Prime Minister's Housing Scheme. There is one pre-primary school in distance of one kilometre whereas primary school and the primary healthcare centers are situated in a distance of 1.5 kilometres. The high school is in distance of 2.5 kilometres in a different village. Electricity is not much of a problem but roads are in poor condition. One hand pump is in the entire village, that too is not working. Out of two drinking water wells, one is not in usable condition. There are 4 ponds. 27 families have received job cards.

Dhodri: The total population of the village is 1225 out of which the Santhali population is 270(133 male and 137 female. The remaining population belong to backward caste (Pahariya jan jati). Literacy rate is 41 percent for male and 36 percent for female. There is one pre-primary school but no healthcare center is situated in the village. Closest healthcare center is one kilometre in distance in Rampur. There is one primary school but middle and high schools are at a distance of 1-3 kilometres. Girls could not go to school and they were denied of bicycles. There is no public transport and roads are in poor condition. Out of six hand pumps, half of them are not in working condition. Out of 9 wells, only 4 are usable for drinking water. There are 5 ponds as well. A river is situated in distance of one kilometre.

The main sources of income are agriculture, paper plate making, selling of woods and liquor selling. Only 3 persons have been employed/engaged. Male members of family often migrate to neighbouring states of Bihar, Bengal and Delhi and Mumbai for employment purposes. Out of the total population, 1213 persons availed benefit under Government schemes. Under government of India scheme four toilets have been constructed in schools but they are not usable due to lack of water supply. Women in this village asserted that first water supply should be given to start the construction work. It was found that women do not have a any role to play in the decision making process.

Manikpur: The total population of the village is 1044. Percentage of literacy among male female is 39% and 22% respectively. The number of Santhali women studied at the level of 10th Standard, 12th Standard and Graduation is 9, 4, 3 respectively. Out of the total population, 1035 persons have benefitted from various Government Scheme. Large majority of Santhali women do not have property rights. Only one Santhali woman was found to be having property rights. There is one pre-primary school and primary healthcare center is in distance of 5 kilometres. High school is situated in distance of 1.5 kilometres. Out of 8 hand pumps, 6 are in working conditions only. Only three drinking water wells are usable. There are 3 ponds. 101 families have received job cards.

Chhota Bowarijor: There are 17 Santhali houses and population is 87 only. Only 4 have received housing under Prime Minister's Housing Scheme. There are one pre-primary school, primary and high school. The primary healthcare facilities are also available. The road condition is extremely poor. There is only one hand pump which is in a bad condition. Out of two drinking water wells, only one can be used. Only 14 families have received job cards as yet. Women do not have any role to play in the decision making process.

Bangama: There are 135 Santhali houses and population is 1017. Only 21 have received housing under Prime Minister's Housing Scheme. There are one pre-primary school, and high school is in distance of 2 kilometres, whereas there are no primary and middle schools in the village. The primary healthcare facilities are available. The road condition is average but no public transport available. There are four hand pumps which are in working condition. Out of five drinking water wells, only three can be used. There are six ponds as well. 105 families have received job cards as yet.

Dabra: There are 194 Santhali houses and population is 1098. Only 32h ave received housing under Prime Minister's Housing Scheme. There are one pre-primary school, and high

school is in distance of 2 kilometres, whereas there are no primary and middle schools in the village. The primary healthcare facilities are available. The road condition is average but no public transport available. There are 7 hand pumps which are in working condition. Out of 15 drinking water wells, only 8 can be used. There are four ponds as well. All 194 families have received job cards.

Jamtara District

Mohulbana: The total population of Mohulbana is 5,000 (M- 52% and F- 48%). Out of 5,000, between age of 6 years to 50 years 2,625 are literate while rest illiterate. Among degree holders include matriculation (1113) and intermediate (756). There are two types of scheduled tribes living in the village such as Santhal (79.8%) and Scheduled Caste Pahariya (20.2%). There are total 668 families including 418 Santhali families consisting of 2491 women. Out of 2491 Santhali women, 1400 women are engaged in agriculture, 349 manual labor work, 4 on daily wage, 3 in government job and 735 in trade. Out of 668 families, 250 are beneficiaries of government's schemes of toilets and electricity while 300 have access to drinking water. 400 families are beneficiaries of local village level (anganwadi) education and 150 of health center. Santhali women have upper hand on household work and decision making. Santhali girls, though not in same percentage as Santhali boys, are being educated in schools. However, women don't have any role in property related issues. In 56 sources of drinking water in the village, 1400 women and 1600 men were engaged in terms of construction and also benefitted while 400 girls and 600 boys get the benefit. Out of 2 toilets in schools, 400 girls and 600 boys are beneficiaries. There are total 5 members (one woman and four men) in Gram Sabha headed by the woman member. There were several decisions (130) made by the village body where women had major role to play but no meeting ever held on women's issue. Among the cases of harassment, 2547 from children of 6 years to adults over 50 years were beaten. 246 of 14-18 years are working as child labourers. Total 296 Santhali families are receiving government's old age pension including 168 women. Under government bicycle scheme, women were equal beneficiaries (100:100). Women were sole beneficiaries of government scheme of seed distribution.

Shahardal: The total population of Shahardal is 5,441 (M- 51% and F- 49%). Out of 5,441, between age of 6 years to 50 years 2,822 are literate while rest illiterate. Among degree holders include matriculation (1198) and intermediate (1692). Over 55 percent of the population is Santhali while rest is scheduled caste. There are total 990 families including 640 Santhali families consisting of 1967 women. Out of 1967 Santhali women, 935 are

engaged in agriculture, 935 labor work, 5 on daily wage, 2 government job and 90 in trade. Almost all families in the village are beneficiaries of government's schemes of toilets and electricity and drinking water. 630 are beneficiaries of local village level (anganwadi) and school level education while 300 of health center. Santhali women have power in household work and decision making. Santhali girls, though not in same percentage as boys, are being educated in schools. However, women don't have any role in property related issues. In 65 sources of drinking water in the village, 935 women and 1085 men were engaged in construction work and also benefitted while 400 girls and 583 boys were benefitted. In two schools, total 828 children (335 girls and 493 boys) have access to toilets. The five-members (one women and four men) Gram Sabha is headed by a male member. Among the cases of harassment, total 1590, from 6 years to 50 years are regularly beaten, while 1990 are abused. 120boys and girls of 14-18 years of age are working as child laborers. Total 250 Santhali families are receiving government's old age pension including 180 women and 70 men. Under government bicycle scheme, out of 135, 55 women and 80 men were equal beneficiaries. Four women have benefitted from Anganwadi scheme and 2 women under Midday Meal Scheme.

Piyalsola: The total population of Piyalsola is 11,740 (M- 49% and F-51%). Out of 11,740, between the age of 6 years to over 50 years 5,420 are literate while rest are illiterate. Among degree holders include matriculation (2400) and intermediate (950). 44 percent of total population is Santhali in Piyalsola. There are total 900 families including 530 Santhali families.

Santhali women are engaged in agriculture, labor work, on daily wage, in government job and in trade. 700 families are beneficiaries of government's schemes of toilets and electricity while others have had access to drinking water, beneficiaries of local village level (anganwadi) education and health center. Santhali women (1800) are solely responsible for household work and decision making power for households. Santhali girls (1500), less than boys (2000), are being educated in schools. Majority of men (2500) and women (1500) are engaged in labor work. Santhali women don't have any role in property related issues. In 100 sources of drinking water in the village, 2000 women and 2500 men were engaged in construction work and also benefitted compared to 740 girls and 900 boys.450 girls and 600 boys are the beneficiaries of 2 toilets in the schools. There are total 10 members (3 women and 7 men) in Gram Sabha. There were several decisions (130) made by the village body where women had major role to play but no meeting ever held on women's issue.

Aamoi; The total population of Aamoi is 5,950 (M- 54% and F- 46%). Out of 5,000, between age of 6 years to 50 year 2,080 are literate while rest are illiterate. Among degree holders include matriculation (1200) and intermediate (650). 64% Santhals are living in the village while rest includes Scheduled and Backward castes. There are total 300 families including 2491 Santhali women. Out of 2491 Santhali women, 1400 women are engaged in agriculture, 349 labor work, 4 on daily wage, 3 government in job and 735 in trade. Out of 750 families, 475 families are beneficiaries of government's schemes of toilets and 500 of electricity. 450 families are beneficiaries of local village level (anganwadi) education and 400 of health center. Majority Santhali women are solely responsible and accountable for household work. Santhali girls (1000), though not in same percentage as boys (1500), are being educated in schools. However, women don't have any role in property related issues. In 40 sources of drinking water in the village, 1200 women and 1800 men were engaged in construction work and also benefitted while 200 girls and 250 boys received the benefit. Out of 2 toilets in schools, 150 girls and 100 boys are beneficiaries. There are total 5 members (one women and four men) **in Gram Sabha headed by a woman member**. There were several decisions (130) made by the village body where women had major role to play but no meeting ever held on women's issue. Among the cases of harassment, 2550 women from the age of 6 years up to 50 years face beating. 150 children of 14-18 years are working as child laborers. Total 1500 Santhali families are receiving government's old age pension including 1000 women. Under government bicycle scheme, 100 women and 200 men have benefitted. Women were sole beneficiaries of government scheme of seed distribution. Four Santhali women are engaged in four Anganwadi schools.

Dolberia; The total population of Dolberia is 1420 (M- 45% and F- 55 %). Out of 1420, between age of 6 years to 50 year, 1204 are literate while the remaining are illiterate. Among degree holders include matriculation (2450) and intermediate (249). Of the total population, 23% are Santhals in the village while the remaining are Scheduled castes. There are total 840 families including 75 Santhali families with 686 women. Out of 686 Santhali women, 156 women are engaged in agriculture, 260 in labor work, 25 on daily wage, 10 government job and 85 in local business and trade. 250 families are beneficiaries of government's schemes of toilets and electricity while 200 of drinking water. 450 are beneficiaries of local village level (anganwadi) education and 400 of health center. Majority Santhali women are solely responsible and accountable for household work. Santhali girls (1000), though not in same

percentage as boys (1500), are being educated in schools. However, women don't have any role in property related issues. In 50 sources of drinking water in the village, 200 women and 150 men were engaged in terms of construction and also benefitted while 80 girls and 80 boys have benefitted. Total 182 children have access to two toilets in schools. There are total 5 members (one woman and four men) in Gram Sabha headed by a woman member. There were several decisions (130) made by the village body where women had major role to play but no meeting ever held on women's issue. Among the cases of harassment, 170 from age of 6 years up to 50 years face beating while 164 have been regularly abused. 80 children of 14-18 years are working as child laborers. Total 200 Santhali families are receiving government's old age pension including 150 women. Under government bicycle scheme, 50 people have benefitted. Three Santhali women are engaged in one Anganwadi school and two women are covered under mid day meal scheme. Santhali women (200) are solely responsible for decision making in household work. Santhali girls (150) in equal numbers to boys (150) receive education in schools. Majority men are engaged in labor work. Santhali women don't have any role in property related issues.

Bewa: The total population of Bewa is 2276 (M- 47% and F- 53%). Out of 2276, between age of 6 to 50 years 750 are literate while rest are illiterate. Among degree holders include matriculation (340) and intermediate (220). 92% of the village population are Santhalis while the remaining 8% are Scheduled and Backward castes. There are total 840 families including 75 Santhali families with 686 women. Santhali women are engaged in agriculture and labor work i.e., on daily wage, government jobs and in local business and trade. 500 families are beneficiaries of government's schemes of toilets and 670 of electricity. Santhali women are solely responsible and accountable for household work. Equal number of Santhali girls (150), in same percentage as boys (150), have been enrolled in schools. However, women don't have any role in property related issues. In 24 sources of drinking water in the village, 100 women and 100 men were engaged in terms of construction and also benefitted while 50 girls and 50 boys have benefitted. Total number of children in school have access to two toilets in schools. The total 150 members of Gram Sabha are headed by a woman. Total 150 decisions made by the Gram Sabha members. Among the cases of harassment of women, 99 between age of 6 to 50 years face beating while 135 have been regularly abused. 30 children of age group of 14-18 years are working as child laborers. Total 25 Santhali families are receiving government's old age pension including 15 women. 110 Santhali families have been benefitting under MNREGA. Under government bicycle scheme, 42 people have

benefitted. Three Santhali women are engaged in Anganwadi schools and two women are covered under Midday Meal Scheme. Santhali women (150) are solely responsible for decision making in household work. Santhali girls (150) in equal numbers to boys (150) receive education in schools. Men and women are equally engaged in labor work.

Siwalibari: There are 1700 Santhalis living in the 300 houses. Literacy rate is 20% for male and 10% for female. There are one pre-primary (anganwadi) and one primary school in this village but no high school. Electricity is available and out of 20 hand pumps 13 are in working condition. There is a well but no ponds in the village. There is a primary healthcare center as well but no hospital. Nearest town Jamtara is 19 kilometres away. Besides agriculture, Santhalis work as daily wagers and also engaged. Among other employment they are engaged in animal husbandry and bamboo basket making.

Majhaldiha: There are 80 houses and the population is 400 - all are Santhalis. Literacy is about 30% male and 20% female. Few are graduate and holding engineering degrees but all are unemployed. There are four hand pumps in working conditions and four ponds also. There is healthcare center but villagers don't use the medicines because they consider government provided medicines are fake. Santhali women are not aware of their rights, job cards and available government schemes.

Bermasia: There are 475 Santhalis living in 35 houses. Literacy rate is 10% for male and 6% for female. Only three women of 35 households are literate. There are one pre-primary School (anganwadi), one primary school in this village and the middle school is in distance of more than 1.5 kilometres. There is no healthcare centers and the hospital is 15 kilometres away in Jamtara town. There are 6 hand pumps but 50% are not working and three wells are in good condition. There is a minor dam too for irrigation. Women have not received any job card. There are 40 toilets but none working due to water scarcity. Agriculture is mainly wheat and vegetables only. Male members migrate to Bihar and Bengal for six months. Santhali women are mostly engaged in rearing goats and sheeps.

Sahardal: This village is relatively better off. There are total 52 houses with population of 85 persons. Literacy rate is about 30% for male and 20% for female. There are one pre-primary school, one primary and one upper primary school. BPL is 40%. There is electricity supply in the village and four water hand pumps are in working conditions. There is a healthcare center as well, but no proper hospital.

Amoi: There are 600 Santhals living in 100 houses. Literacy rate is 40% for male and 15% for female. There are one pre-primary (anganwadi) and one primary school in this village but no high school. 25 percent are below poverty line. Electricity is available and out of seven hand pumps four are in working condition. There no well or ponds. There is a primary healthcare center as well. Nearest town Jamtara is 19 kilometres away. Villagers have not received job cards, but no migration noted from the village. Main livelihood is agriculture which is seasonal, rest of the year they work on construction sites as daily wagers. Among other employment they are engaged in include animal husbandry and poultry.

Piyalsola: There are 1200 Santhals living in 250 houses. Literacy rate is 20% for male and 10% for female. There are one pre-primary (anganwadi) and one primary school in this village but no high school. 30 percent are below poverty line. Electricity is available and out of ten hand pumps seven are in working condition. There is a pond and a healthcare center but no hospital available in vicinity. Nearest town Jamtara is 14 kilometers away. Main livelihood is agriculture, rest of the year they work as daily wagers.

Chalna: There are 2577 population living in 462 houses. This village is relatively better off. There are four pre-primary (anganwadi), four primary schools, one middle school and one primary healthcare centre in this village but no high school. There is a post office in the village as well. Electricity and six hand pumps are available in the village. However, there is no hospital facility available in vicinity. Main livelihood is agriculture, rest of the year they work as daily wagers.

Harichandi: There are 959 people living in 182 houses. There are one pre-primary (anganwadi) school, two primary schools and one middle school and one primary healthcare centre in this village but no high school available. Electricity and three hand pumps are available in the village. No hospital available in vicinity. Main livelihood is agriculture, rest of the year they work as daily wagers.

Bhandaro: There are 810 people living in 169 houses. Out of these, there are 411 male and 399 female. The village is 100% Santhals. Santhali Women here not have any property rights as yet. Electricity and three hand pumps are available in the village. However, the drinking water facilities provided to the houses is not adequate. There are one pre-primary (anganwadi) school, two primary schools and one primary healthcare centre in this village but no middle or high school available.. No hospital available in vicinity. Main livelihood is agriculture, rest of the year they work as daily wagers. Some villagers availed benefits under the MNREGA, PM Housing Scheme and Ujjawala.

Rampur: There are 714 people living in 121 houses with 358 male and 356 female. Total geographical area of the village is 48.78 hectars. Total literacy of the village is 72.68% out of which male literacy is 84.12 and female literacy is 60.84. Out of the total population of 714 people, total workers are 346 (male 173 and female 173) There are one pre-primary (anganwadi) school, one middle school, one primary school and one primary healthcare centre in this village but no high school available. Electricity and two hand pumps are available in the village. No hospital available in vicinity. Main livelihood is agriculture, rest of the year they work as daily wagers.

Dumka District

Saruwa; There are 245 families living in the village including 210 indigenous people's families with total population of 1450. Male/female literacy rate is 30/20 percent respectively. There are two pre-primary (Anganwadi schools), primary and high schools are 2-4 kilometres in distance. Thus, the majority of children cannot avail education. The Public Distribution System which provides subsidized ration is 2 kilometres away and does not run on a regular basis. Electric supply is intermittent. Out of 8 water hand pumps, 3 are not working. Villagers are victims of diseases like Malaria, Filaria and Tuberculosis. The closest town of Dumka is five kilometres in distance and there is no public transport available. The nearest healthcare center is two kilometres in distance. The village also suffers from floods, almost every year during the monsoon. Agriculture and daily wage labor have been their main livelihood. Some are occupied in animal husbandry (cow, buffalo, goat and pigs rearing). Many male members migrate to Bengal for brick making. Alcoholism is common and both male and female consume it as well as gender violence, trafficking.

Saharghati: There are 112 houses in the village with total population of 530 (male 256 and female 274). Male/female literacy rate is 25/35 percent respectively. Boys discontinue study after completing high school and start working as daily wagers. There is one pre primary (Anganwadi school), primary and middle school, but the high school is about 1.5 km in distance. The primary health care center is also in a nearby place called Gando, about 1.5 kilometres away from the village. The main diseases include tuberculosis and diarrhea. There are seven hand pumps available for drinking water. The main livelihood is agriculture, animal husbandry, liquor making and labor work, wherever available. Trafficking of women is also in this area. Male members migrate to neighbouring states of Bengal and Bihar during non-agriculture season. There are neither roads nor drainage system in the village. Forty toilets

have been constructed in the village. Nearly 40 people have received housing facilities under Prime Minister Housing Scheme.

As per social norms among Santhali community brothers invite sisters. When brothers don't follow the customary laws as above, per Santhali legal system they have to offer a piece of land to their sisters. Santhali woman (sister) will possess the land until she is alive. If she dies, the land goes back to the brother. Women are not allowed to plough the land and make the thatched roof.

Conclusions

The present analysis concluded that there is an encouraging trend in sex ratio in the percentage of male and female population. In 3 villages the % of male is more compared to their female counterpart. However, in another 3 villages, the % of female outnumbered male. However, there is definitely a drop in the percentage of girls getting education compared to their male counterpart. It is a common phenomenon that Women do not have a say in the property related issues. Child labour is prevalent in every village. Domestic violence against women is very common in the Santhali family. People of most of the villages still believe in witchcraft that ICPRD has begun a campaign against at the 'Santhali' women's convention.

Newspaper clippings with Translation

6 दैनिक जागरण भागलपुर, 30 जून 2019

आदिवासी महिलाओं का सशक्त होना जरूरी

संवाद सहयोगी, बोआरीजोर : बोआरीजोर प्रखंड सभागार भवन में साथी संस्था व आइ सीपीआरडी के संयुक्त तत्वावधान में शनिवार को आदिवासी महिला सम्मेलन का आयोजन जिला पार्षद बाबूलाल मराण्डी ने दीप प्रज्वलित कर शुरू किया। उन्होंने कहा कि आदिवासी महिलाओं को सशक्त होना जरूरी है। इसके लिए महिलाओं को शिक्षित होना जरूरी है। महिला छोटे- छोटे समूह बनाकर कार्य करें, बाल विवाह एक अभिशाप है। इसलिए 18 वर्ष से पहले बेटियों की शादी न करे और न करने दें। इससे महिला मजबूत हो सकती है। आई सी पी आर डी के गोपा कंचन ने भी महिलाओं को संबोधित करते हुए कहा कि आदिवासी संस्कृति को बचना है इसके लिए भाषा, संस्कृति



संस्था में आदिवासी महिला सम्मेलन में उपस्थित जप सदस्य • जागरण को आगे लये, शिक्षा पर जोर दे। समूह की महिला बाल विवाह, महिला उत्पीड़न के खिलाफ आगे आये आज बाल विवाह के कारण बच्चों में कुपोषण हो रहा है इसको जड़ से खत्म करना है इसके अलावा नरेंद्र कुमार, सर्बरी मुखर्जी, हेमकांत मुर्मू, सुरेश चंद्र झा, अस्थानिस लाओस, ने भी संबोधित किया मौके पर नीरज ठाकुर, बबलू मुर्मू, आदि महिला, ग्रामोण उपस्थित थे।

Dainik Jagaran: June 30, 2019

Necessity of Empowerment of Indigenous Santhali Women

ICPRD and the NGO SAATHEE organized Santhali Women Convention was inaugurated in Boarigor, Godda district by District Administration Official Babulal Marandi (of Santhali community) by traditional culture of lighting lamp. Mr. Marandi said that it was necessary to empower Santhali women. For that they should be educated first. Women should work together in small groups. Child marriage is a menace in the society. He stressed that girls should be married only after attaining 18 years of age. This way they will be strong physically and emotionally. While addressing Santhali women Gopa Ramani from ICPRD stated that in order to protect and retain indigeous Santhali language and culture, education should be focused. Women groups should be involved in abolition of child marriage and violence against women. She stressed that girl children are exploited in the form of child marriages. Among others Narendra Kumar, Sarbari Mukherjee, Hemkant Murmu, Suresh Chandra Jha, A. Lous spoke at the convention. Niraj Thakur, Bablu Murmu and other women from the project villages were present at the event.



‘महिलाओं को आत्मनिर्भर बनाने के लिए शिक्षा दें’

संताली सम्मेलन

बोआरीजोर | प्रतिनिधि
बोआरीजोर प्रखंड के प्रशिक्षण भवन में साथी संगठन की ओर से दुरा संताली महिला सम्मेलन का आयोजन किया गया।

कार्यक्रम का उद्घाटन बोआरीजोर के जिला परिषद सदस्य बाबुलाल मरंडी, दिल्ली से आए सुरेशचंद्र झा, गोप रमानी एवं नरेंद्र झा ने दीपक प्रज्वलित कर किया। कार्यक्रम को संबोधित करते हुए बाबुलाल मरंडी ने कहा कि महिलाओं को सामाजिक कार्यों में

कार्यक्रम

- बोआरीजोर में दुरा संताली महिला सम्मेलन आयोजित
- महिलाओं को सबल बनाने पर की गई चर्चा

बढ़-चढ़कर हिस्सा लेना चाहिए। महिलाओं के लिए कई सरकारी योजनाएं चल रही हैं। महिलाओं की स्थिति में सुधार के लिए सरकार द्वारा कई तरह के प्रयत्न किए जा रहे हैं। महिलाओं के विकास और कल्याण के लिए सरकार द्वारा कदम उठाना बहुत ही जरूरी है।

उन्होंने कहा कि महिलाओं को समाज में सम्मान मिलना चाहिए। महिलाओं को उनका अधिकार और उचित सम्मान देने के लिए सरकार की ओर से काफी हद तक प्रयास किया जा रहा है। इससे महिलाओं को काफी हद तक फायदा मिल भी रहा है और साथ ही महिलाएं देश के विकास में अपनी अहम भूमिका भी निभा रही हैं। साथी संगठन के निरुज कुमार टाकुर ने कहा कि अधिभावकों को अपनी बच्चियों को सिर्फ साक्षर कर देने से संतोष नहीं करना चाहिए, उसे आत्मनिर्भर बनाने के लिए योग्य शिक्षा देनी चाहिए। ताकि वह सामान्य तौर

पर न सही बुरे वक्त में अपना भरण पोषण स्वयं कर सके। आने वाली नयी पीढ़ी को स्वयं शिक्षित कर सके। उन्हें अच्छे संस्कार और उचित मार्ग दर्शन दे सके। योग्य नागरिक बना सके और समाज में सम्मान पा सके। कहा कि समाज में महिलाओं को सम्मान अवसर देना चाहिए। इसके लिए समाज को भी बदलना होगा। समाज को बेटियों को इज्जत देने की शुरुआत अपने घर से करनी होगी। बेटियों को इच्छा का ख्याल रखकर उनकी परवरिश करनी होगी। यौक पर मीनू देवी, लाउस हेंब्रम, सुमित पहाड़िया, सरमरी थीं।



बोआरीजोर में नारी संताल सम्मेलन में मौजूद महिलाएं।

Hindustan

June 30, 2019

Importance of Education for the Self-Reliance of Women

ICPRD and SAATHEE organized Santhali Women Convention on June 30, 2019 which was inaugurated by the District Administration official Babulal Marandi by traditional lighting of lamp. Besides, Mr. Suresh Jha from ICPRD, Gopa Raman and Narendra Jha also participated in the event. Mr. Marandi said that women should participate in social work. There were several government schemes particularly for women. The government has initiated various programs for development of underprivileged women. Government's efforts for women's development and welfare are ensured so that they get due rights and respect in society. This will also help women to contribute to country's development.

Niraj Kumar from SAATHEE said that parents and guardians should not only educate girl children but also ensure them becoming self reliant. This would help taking care of themselves, even during difficult times, and also provide education to the next generation and get due respect in the society. Women deserve equal opportunity in society. The society also need to change in order to give respect to girl child and this should be started from every home and family. Girls should be raised keeping their needs and needs into mind.

Ms. Minu Devi, Lous and Sarbari were present at the event.

Abbreviations and Details of Schemes

National Rural Employment Guarantee Act (NAREGA) aims at enhancing livelihood security in rural areas by providing at least 100 days of wage employment in a financial year to every household whose adult members volunteer to do unskilled manual work.

Ujjwala is a Government of India scheme which provides free cooking (LPG) connections to all families below the poverty line.

Old Age Pension scheme is a non-contributory old age pension scheme that covers Indians who are 60 years and above and live below the poverty line.

Pradhan Mantri Awas Yojana (Prime Minister Housing Scheme) is a program by the Government of India to ensure "Housing for all by 2022". Under this, there is a Credit Linked Subsidy Scheme on home loans for properties in urban market belonging to Economically Weaker Section (EWS), Low and Middle Income Group.

Public distribution system (PDS) is an Indian food security system under which the government provides commodities like staple food grains, such as wheat, rice, sugar, and kerosene, through a network of public distribution shops (also known as ration shops) at subsidized rate to people living below poverty line.

The Mid Day Meal Scheme is a school *meal* program of the Government of India designed to improve the nutritional status of school-age children nationwide by providing free of cost lunch to children studying in government schools.

Project Beneficiaries at various activities



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