

NEWSLETTER APRIL 2024

Orientation on Safeguarding: On 12th April SIGN conducted an Orientation program on Safeguarding for the staff of Vikas Kendra, Simdega. Fr. Bipin Pani, with the help of



Walter Zaphed Kerketta, conducted the session. There were 11 participants from Vikas Kendra, Simdega, who learnt the meaning of Safeguarding, difference Safeguarding & Protection, Key concepts and definition of Safeguarding; whom and when does the policy apply to and also the importance of Safeguarding Policy for their respective institution. They also learnt that it is the concern of our Universal Church that our Institution be serious in creating safe environment for the children as well as

vulnerable adults. Resource Persons said that Pope Francis very much concerned about

Safeguarding Policy to be in our institution, because, in the past, there was so much abuse in our institution and unless we seriously take steps to stop all these abuse our Institutions will not be a safe place to work. Resource persons went on discussing about the Key prohibited behaviours under safeguarding policy viz. Abuse, Exploitation and Harassment.



Then they went on discussing about different abuses like Physical abuse, emotional abuse, sexual abuse, exploitation, neglect, prohibited conduct towards children, and workplace harassment and asked them to give at least two examples of all these abuses. They also discussed the policy required for our organization. They discussed 'why Safe recruitment is required in any given organization?' and also 'Who are Sub-recipients, Service Providers and Suppliers'? He said

under Safeguarding policy, Reporting is mandatory and it is important there is proper Reporting Channels. Team discussed about the format of an agreement/oath to be taken by each staff. Finally, resource person said that Key Principles in Safeguarding is Zero Tolerance, Survival Centred, Confidentiality, and non-retaliation. With this orientation program came to an end.

Three Days Piggery Training: From 16th April to 18th April, SIGN organized three-days piggery training at Nakul Kumar Sukar Farm, Barkagaon, Hazaribagh. The objective of



the training was to give farmers a deep knowledge in pig rearing so that they can earn extra income while carrying out other agriculture practices. 30 participants from Hazaribagh, Ranchi, Simdega, Gumla, and Khunti districts attended this training. Mr. Nakul Kumar Mahato, who has 13 years of experience in pig rearing, gave this training. He

started the training saying pig rearing can be done by anybody provided he is careful with a few things. He said that the structure of the farm length and breadth has to be

in the direction of East to West or vice-so-versa, so that the animals could get proper air and sunlight throughout the day. The next important thing in the pig rearing is selection of breeds. It must be done according to the region. For regions like Jharkhand, Bihar, Orissa and West Bengal T&D (Tamworth and Desi), which is also called Jharsuk. Hampshire is also good for these region. One can start pig rearing with one male for four female pigs i.e., 1/4



or 2/8. He said while purchasing piglets a few points to be remembered:

- Always buy healthy piglet which is in good shape and weight
- Don't buy male and female piglets from one farm choose male or female
- Don't buy piglets those are young and on milk feeding



Then he said that next important thing is breeding process, which includes mating, pre-natal and post-natal care of pigs. He said that proper feeding and hygiene has to be maintained. Piglets/pigs can be fed with dry fodder, green fodder and other leftover food of hotels and party. As drinking water is important for human beings so also for pigs. Farm has to be kept clean every day. Diet for the pigs are divided into three parts Starter, Furrer and Finisher. Then he went to discuss about the common diseases of pigs i.e., fever, worms, cough and cold etc. and he suggested a few treatments for these sickness. He had practical session for treatment and vaccinating pigs in skin and

veins. He also suggested some local medicine which can be made by local herbs and plants/trees available locally in their surroundings. He also demonstrated how to perform sterilization on male piglets. All the participants were happy with this three days training.

Two Days Training on Gram Sabha and Tribal Heritage: On 16th and 17th April, there was two days training on Gram Sabha and Tribal Heritage at Jharna Spiritual Centre, Namkum. Mr. Suil Minj, the resource persons for the Gram Sabha sessions, said that



Tribal community is the first settlers of the land. Aryand invaded and made some for the people their slaves, who are called dalits, whereas Tribals never accepted the slavery, they ran to the Jungles. After Independence of India, dalits are called Scheduled Caste, whereas tribals are called Scheduled Tribes. Tribals Rights are also marked in the constitution of India. Article 19 forbids any outsider to move

freely/reside or do business in the fifth scheduled area. Article 244 (1) talks about the Self Governance of Tribals. The traditional system of Governance has been recognized in the 5th Scheduled area. To implement this, PESA law has also been made in 1996. In

the traditional governance system Pradhan, Mahto, Kotwar, baiga, Pahan etc. people come who are responsible for running village. Gram Sabha is also called the third Government. there is total 8 comities of gram Sabha which run the gram Sabha smoothly. Article 244 (2) has also talked about the tribe's advisory council for the control of all these, which makes laws in consultation with the governor. the traditional self-governance system runs according to collective thinking. the post of



village head is hereditary, but if the village head in not qualified, that is, he is drunkard, a lunatic, a criminal, a mental patient, he can be removed. Sunil also said that the



Gram Sabha has all the power of legislation, executive and judiciary. The proceeding of the gram Sabha have now become necessary to be in writing; this is the need of the hour. There is a need to increase the participation of women in Gram Sabha. Mr. Gladson Dungdung said it has all the more relevant to talk about Tribal Philosophy. He said that as per the report of IPCC (Intergovernmental Panel on Climate Change) the earth has

become very hot. If we wabt to save the earth, then we have no time left. Therefore,

scientist also have started believing that to save the earth, we have to follow Tribal Philosophy only. The Earth can be saved only through tribal philosophy. He highlighted ten following aspects of Tribal philosophy: **Coexistence**- Tribal life philosophy is based on co-existence. Tribal behaves friendly with nature. The tribal walks in harmony with



all these. In the philosophy of tribal life, along with humans, trees, plants, animals, forests, mountains, rivers and streams are all there. There was a report in 2015 that 215 districts of the country have sufficient number of forests left and all these are tribal dominated districts. **Collectiveness** – Collectiveness is reflected in all our actions. When there is time of plantation or harvesting all of them are in the fields. Collectiveness is also reflected in their dance, music, songs, festivals. Collectiveness is visible even

in activities like hunting, building a house, wedding. Even in Gram Sabha, entire village come together to sit and decide collective. **Equality** –There is no discrimination on the basis of gender, color or work. In tribal society, girls are also considered equal to boys. Parents rejoice even with the birth of a girl child. There is no dowry system in the tribal society. Munda, Manki, Parha-Raja, Majhi etc. are elected for the operation of the village

in tribal self-governance system. He is not a special person. These village leaders also have to earn their livelihood like any other common people of a tribal community. **Autonomy** – There is saying in Mundari language “Abua Hatu re Abua Raj” it means our rule in our village. Jaipal Singh Munda, for the local people, coined it saying – “Abua Disum re Abua Raj”. It is because the tribal already had their own system of self-governance. His self-governance system was known by the name – Majhi Parganit, Munda Manki, Parha, Doklo Sohor etc. This institution used to do the



work of legislature, executive and judiciary. It was in this context that Jaipal Singh Munda said in the debate of constitution assembly that you cannot teach democracy to the tribals, but you need to learn democracy from the tribals. So we can say that the tribal society has been an autonomous society from the beginning. **Self-reliance** –The tribals have cleared the forests and made it fit for living and farming and their whole life has been dependent on the land. The tribal society used to produce all the things needed for their use. After consuming, as much as they need, they used to give the remains to the needy. Now the tribal community has become consumer, but if the tribal community has to survive then it has become producer. **Mutual cooperation** – Mutual

cooperation is major part of tribal philosophy of life. They have madait practice in which



we they can help any person in the village in any work. This madait goes on all occasions of the tribal community. People help each other on all occasions like someone's birth, death, marriage, plantation, harvesting. **Need based economy** – Tribal takes only what he needs from nature, whereas in other

communities it is not so because the economy of other community is based on greed.

Judicial system – Under the traditional self-governance system of tribals, there is also a judicial system, which takes care of both parties. The proceeding continues till both the parties do not agree completely. In this judicial system also, decisions are taken by consensus. **Democracy based on consensus** – Tribals are the most democratic people on the earth, because whatever decisions are taken in the traditional governance system

of the tribals, all the decisions are taken unanimously and in front of everyone. Based on what, whatever rules and laws are made according to everyone's wish. Every man of the village is directly involved here. All decisions are taken by consensus in all processes in making rules, implementing them and giving any kind of justice. **Respect for the**



rights of all – Tribal respects the rights of all. Small big, rich poor, male female, white black without any discrimination, they respect the rights of all, even the rights of an animal. Ex – Till late the tribals did not drink cows or buffalo's milk, as the calf has the first right over the milk of a cow or a buffalo. Similarly, when we return from hunting and the meat is divided, then those dogs also get an equal share in the meat as well as humans.

Speech Competition on Tribal Heroes: To promote respect and teach the greatness of Tribals hears among the young tribals, SIGN organized Speech Competition on Tribal



Heroes for the school children. The idea behind this competition was let the children know that there are many great leaders in their own community, who worked for the Nation and the community and also taken part in the freedom fight. This Speech competition was organized in all the selected schools of project areas of Ranchi, Lohardaga, Khunti, Gumla, Simdega, Latehar, and Garhwa. There was

lot of enthusiasm among the children to participate in the competition. In every school,

the winners were awarded with cash prize of INR 5000, INR 3000, and INR 2000 respectively. Finally, the best student or say champion student was selected for the State Level Speech Competition, which was held on 29th April 2024 at Social



Development Centre, Ranchi. 55 participants participated in this competition. Speech Competition was started with lighting of the lamp and then a motivational-cum-awareness tribal song. Thereafter, each participant came forward to deliver speech one by one. They delivered speech on Birsa Munda, Jaipal Singh Munda, Tilka Majhi, Sidhu Kanhu, Telanga Kharia, Budhu Baghat, Lance Naik Albert Ekka and Rajkumari

Singi-dai. Three judges viz. Sr. Lalita Roshni Lakra, Biju Toppo and Rojalia Tirkey had tough time select three best speakers of the day. Finally, Sanjana Ekka from St. Anne's Mandar, Sumit Lohra, Janta Unch Vidhyala, Navadih and Anshu Rani Panna, St Teresa School, Mahudanr were adjudged First, Second and Third winners successively. They were awarded with a Certificate as well as cash award of INR 8000, INR 6000 and INR 4000 successively. The competition was quite informative for the participants as well as for the audience.