

NEWSLETTER N°47

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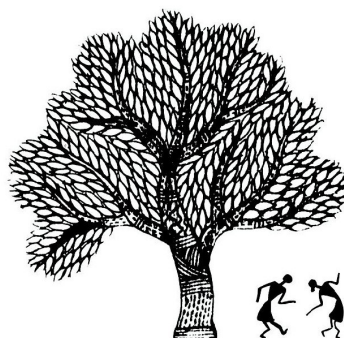
In the last six months, international conflicts have spiralled upwards, a spiral that in its wake leaves only hatred, pain, more poverty and even deeper scars. This spiral is devastating Palestine and Ukraine with thousands of deaths, mostly civilian victims, innocent women and children outside the conflicts, destroying the already precarious livelihoods of the survivors and mortgaging their future. Meanwhile, the real perpetrators of the conflicts, who direct them from afar, will either not suffer the consequences or even emerge enriched.

In India, too, the conflicts between Hindu and non-Hindu are repeated year after year, and the tension between different religious communities is growing day by day, especially in the run-up to the next elections in 2024. Adivasis and the lower castes are poorer and inequality is growing.

We want to recover the reflections of Albert Camus, which he published two days after the first bombing of Hiroshima. "Peace is the only battle worth fighting. It is no longer a prayer, but an order that must ascend from the people to the governments, the order to choose definitively between hell and reason."

The University of Peace, a French organisation that promotes and educates in peace issues, advocates that "we choose not to oppose emotion to reason. On the contrary, in times of crisis, when grief, sadness and anger are present, we are invited to consciously choose how we express these emotions. We can let them overwhelm us, or we can tame them and regain the power to act. There is a time for everything: to live, to understand, to communicate and to act." Université de Paix. <https://www.universitedepaix.org/entre-lenfer-et-la-raison>

Thus, our desire, our commitment and our efforts to improve the living conditions of Adivasi populations must be made in the context of the struggle for peace in every part of the world, and even more so as we begin this Christmas holiday season, during which we hope all of you will be accompanied by the people you love.



Path to Equality:



In the heart of Amritsar, India, on a fateful day May 24, 1984, I made my entrance into the world. One might envision a joyous and celebratory atmosphere on such an occasion. However, I must sadly recount that it was not so. Tears filled the room as I was born a girl, the third daughter in my family. Instead of celebration, it felt as if they were mourning the loss of an imagined son. It was not the most auspicious beginning, to say the least.

Being born a girl in a world that heavily favours male heirs made me an anomaly, a burden even. Sadly, my story is not unique—it echoes the experiences of countless girls worldwide. Many are denied even the chance to exist, their lives cut short before birth, deprived of life's precious gift. Those who survive face a life marked by inequality in every stage and aspect, be it nutrition, access to edu-

cation, household and power dynamics, financial security, or career opportunities.

Why does the preference for sons persist, and what are its causes and consequences? At its core, this preference originates in deeply rooted gender norms—social stereotypes that prescribe general expectations, characteristics, and roles for men and women. These norms are often shaped by patriarchal structures in which men hold significant positions of power in both society and the family, while women are relegated to subordinate positions.

Men are expected to embody qualities such as bravery, strength, dominance, and independence, while women are often confined to roles that emphasize caregiving, nurturing, and obedience. From an early age, boys are taught to be strong and protective, while girls are taught to be submissive.

These gender norms contribute to a range of inequalities, including son preference, domestic violence, intimate partner violence, patrilocal residence, motherhood penalty, and a gender pay gap and stems from the belief that sons are superior to daughters. This preference results in discriminatory practices against female children, such as unequal access to education, nutrition, health care, property rights, and even skewed sex ratios at birth due to sex-selective abortions.

The preference for sons is deeply ingrained in the culture of patrilocality or patrilocal residence—a firmly rooted cultural practice where a married woman relocates to her husband's home and lives with his family. This practice

significantly curtails women's autonomy and decision-making power, reinforcing unequal expectations and roles within families. Women are often burdened with the responsibilities of caregiving and childbearing. Additionally, young married women often find themselves in a subordinate position in their in-law's households due to the absence of a support network.

In societies following a patrilocal structure, sons are regarded as bearers of the family lineage and responsible for the family's economic and financial well-being. Consequently, parents tend to invest more in the education and healthcare of their sons, viewing daughters as liabilities without benefits. This bias leads to a preference for sons, further fuelling practices like female infanticide and foeticide. Women in patrilocal societies endure oppression, abuse, and domestic violence, subjecting them to long-term social and psychological consequences. Disturbingly, this cycle of oppression is perpetuated when women, having internalized this oppression, become oppressors themselves as mothers-in-law.

The cultural preference for sons and the practice of patrilocality are closely intertwined. In this system, sons typically stay with their parents after marriage, while daughters often move out. Parents often favour sons as potential caregivers and providers of security in their old age, amplifying their value and perpetuating gender-based discrimination. This discriminatory behaviour is deeply ingrained

Rethinking Gender Roles in India

= Parminder Kaur* =

and passed down from generation to generation.

Moreover, despite progress in educating women in India, social norms often prioritize marrying off daughters over their careers, in contrast to the treatment of sons. This traditional mindset views adolescent daughters as "perishable commodities" who might dishonour their families if they remain unmarried. Additionally, parents may believe that daughters won't provide support in their old age as they will be expected to care for their in-laws along with their husbands.

Furthermore, the families of girls are pressured to provide a dowry (a cultural practice involving the giving of money, property, gifts, or other valuables by the bride's family to the groom's family) at the time of marriage, even though it's illegal. This often leads to verbal and physical abuse. Unfortunately, if families can't meet these dowry demands, it can escalate to extreme violence against the brides. The grim reality of gender-based crimes is highlighted by shocking 2020 statistics from the National Crime Record Bureau (NCRB) — 19 women lose their lives every day in India due to dowry-related crimes, which means almost one dowry death every 86 minutes.

I strongly believe that patrilocality significantly reinforces son preference, resulting in profound discrimination against girls and women throughout their lives. Urgent public campaigns against patrilocality are needed to raise awareness and challenge these deeply rooted gender-based cultural norms. Gender equality is inextricably linked to education and financial independence. Emphasizing education and promoting women's financial autonomy are crucial in this context. When women have access to education

and achieve financial independence, traditional practices recede, enabling them to break free from restrictive roles and unlearn the lessons of patriarchy. Ensuring equal opportunities for both genders is critical. Economic empowerment for girls is crucial, and until they attain it, true equality will remain elusive. Education is the catalyst for change that breaks down barriers and stereotypes. By providing equal educational opportunities and promoting economic independence, we empower both genders to challenge societal norms and contribute meaningfully.

Gender equality isn't just about benefits for women; it's about creating a just society for all. While women indeed face the harshest consequences of gender-based inequalities, it's vital to recognize that patriarchal systems also adversely affect men. The weight of societal expectations to act as providers and protectors places an immense burden on men, resulting in heightened stress, anxiety, and a higher prevalence of suicide and heart attacks. In the pursuit of gender equality, it's crucial to address these harmful effects on men as well, fostering a society where both genders can thrive free from restrictive norms and expectations.

Change begins with challenging norms, promoting education, and supporting economic independence. Let's envision a world without gender hierarchies, where true equality and self-determination prevail. Together, we can make this vision a reality for generations to come.

Reference: National Crime Records Bureau. (2020). Crime in India 2020: Statistics. Ministry of Home Affairs, Government of India.

Parminder Kaur is a postdoctoral researcher in Demography at Centre d'Estudis demografics in Autonomous University in Barcelona.

Rise of Hindutva and

Every majority exert hegemony over the minority the world over. What is happening in India is not unique to its politics, its history. So, what is so special about India, today?

Firstly, a powerful section of the polity, epitomised by the dominant political power, the Bharatiya Janta Party - BJP- (party of Narendra Modi), sees India as a Hindu nation with minorities having to accept the world view of the Hindu majority. This world view is contained in the ideology of Hindutva which means many things to many people.

Who are the exponents of Hindutva? It is difficult to reduce the ideologues to a definite group. Hindutva has attracted persons from all strata of Indian society by its assertions of nationalism, Hindu faith and cultural superiority of the Indian race. Critiques of Hindutva see it as a form of Nazism, an Indian version of European fascism. The ideologues of Hindutva are admirers of Hitler.

They want an India which they prefer to refer to as **Bharat**, which has military strength to deal with neighbouring nations, economic power to stand up to western systems and the ascendancy of the higher castes to keep India ideologically resistant to non-indigenous systems.



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Hence Hindutva exponents pass laws to prevent people from opting out of Hinduism even if they think they can benefit humanly and spiritually from another system. Hindutva dictates the eating habits of people – especially by banning beef, one of the cheapest sources of animal protein, needed by millions of poor, malnourished people. Hindutva resents the Muslims accusing the centuries of Muslim rule to have persecuted Hindus.

Hindutva wants to prevent Christian institutions from reaching out to the poor since they categorically state that Christian missionaries only serve for conversions.

The Adivasis of India have been attracted to Hindutva. Hindu deities are popularised by Hindu preachers who violently oppose Christians inviting Adivasis to consider the Christian way of life.

In terms of Adivasi development India has had a long tradition since Independence of providing education, reserving jobs in state enterprises, protecting their rights to local self-government and a general acceptance that Adivasis and Schedule Castes (so-called low caste peoples) need special state support to advance. These sections of the Indian people have suffered centuries of socio-economic handicaps divinely sanctioned by scriptures of so-called higher castes. Hence the present BJP government is merely continuing with that policy of benefitting the Adivasis.

But the BJP in power sees the Hindutva majority now making assertive demands that Adivasis who accept Christianity (or Islam for that matter) must be debarred from the socio-economic benefits that accrue to any Adivasi. India has already discriminated against lower castes who convert to

the future of NGOs in India



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Christianity debarring them from state support. When Christian prayer groups draw others to join in they are often violently opposed by Hindutva forces. Hindutva forces are seen more violently in conflict with the Muslims. There are Hindutva calls to genocide against them and the slightest occasion that presents itself is often turned into a riot. Of course, the main victims will be the minority.

The Hindutva organisation wants to have Adivasis and Scheduled Castes (or “lower castes”) to support it politically. This makes it possible for the higher strata of its leadership to instigate but keep a distance from violent action like riots that instills fear in minorities if the rioters are from the Adivasis or Schedule Castes. The rise of Draupadi Murmu (from Santhal tribe) to the office of President of India is an invitation to Adivasis to accept the Hindutva ideology which has promoted one of their own to the highest office in the country.

Hindutva supporters consider the Indian Constitution too “westernised” since its chief architect Babasaheb Ambedkar drew from western sources to formulate the Indian Constitution. Indians are apprehensive that the very Constitution of India may be replaced by a Hindutva dominated code. The BJP as the political expression of Hindutva ideology is likely to work out a new Hindutva constitution (based on the religiopolitical ideology of orthodox Hinduism) if again voted into power in 2024.

The BJP government seems to want NGOs (Nongovernment Organisations – for socio-economic development of poorer sections) to have little or no independent role in India’s development. Rules of funding for NGOs have been tightened increasingly. The scope of activities of NGOs is being curtailed. But NGOs are still using the little space left to their work to make the best of the situation.

NGOs are allowed foreign or local funding for work in the fields of education, agriculture, women’s development, etc. They must be very careful not to confront the government on any matter. They must work out their service to the people with many restrictions. And yet NGOs face this challenge and find ways to keep at their service so that the poor get a better deal.

NGOs accept to let go of political action for human rights lest the government objects and closes them down or starves them of funding. NGOs work at constructive programmes of education and socio-economic development which improve the living conditions of the poor. NGOs want to focus on real needs of the poor rather than concern themselves with changing the state. Wherever it is possible NGOs cooperate with the state whatever be the party in power without sacrificing basic human principles.

Hence whatever be the wider political movement in India there will always be a role for the NGOs until the State suppresses NGOs altogether.

A room on the roof, Ruskin Bond

= Lila Thomàs and Andreu=



This short novel was published in 1956 by the publishing house Automática Editorial, and we got to know it in the edition of March 2013. Another version of India as seen by an Anglo-Indian teenager, in the years of the partition after the independence of the British in 1947.

The author, Ruskin Bond (1934), is considered one of the great authors of contemporary Indian literature and has been awarded several prizes. He spent the first years of his life in Jamnagar, Dehradun Dheli and Simla. As a young man he lived in the Channel Islands and London, but quickly he returned to India and never left it again. In addition to this first work, he is the author of other novels, poems and children's books, as well as more than 500 short stories and articles.

The foreword by María López González, contextualises the novel, which was written when the author was seventeen years old. Like the main character, Rusty, the author is an Anglo-Indian, an orphan of English parents, who lived in an environment on the verge of extinction, that of the British who decided to stay in India after independence.

Both the author and the protagonist are in the middle of adolescence, at a time when they are trying to find their place in the world. In this case, the protagonist lives with a cruel tutor, who wants to mould him into a perfect Briton, in the city of Dehrandum. Thanks to his daring, he discovers the world around him, young friends, teenagers like him, one Hindu, the other Sikh, who show him the life of their village, but the Holi festival at the beginning of spring is the moment when he decides to break away from his tutored life and join the Indian world unknown to him. He discovers another way of relating, of living, far from the imperialist British, while discovering friendship, his first love, and a totally new world.

A vision of India, of its economic, religious and caste realities, through the eyes of a teenager at a historical moment when the country was still in the process of launching its independence, with the traumatic partition that followed. The main character wants to get to know the English metropolis, as the author did, but in the end he returns to India and never again travels to Britain.

A simple novel that plunges us in the world of a small town, in the world of teenagers, in the discoveries they make, from the point of view of a young man who has to decide what he wants to be. A novel full of the colours, smells, sounds and chaos of this great country.

Transport yourself to India from your kitchen: Chai, By Reyes Rigo

Ingredients for 2 cups: - 500 ml water. - 500 ml milk. - 4 cloves. - 2 pinches of ground nutmeg. - 1/4 tsp. ground cinnamon. - 1/4 tsp. ground cardamom. - 1 small piece of fresh ginger cut into slices. - 1 tsp. black tea or 2 tea bags. - 2 tsp. brown sugar or coconut sugar

Instructions: Boil the water in a medium saucepan, add the spices and bring to the boil for 2 minutes. Then add the tea and sugar and simmer for a further 2 minutes. Pour in the milk and raise the heat to medium-high (being careful not to overflow). Boil until it has reduced by half or 1/3 if you prefer it stronger. Strain and drink warm.



Financial annual report

The annual finances have been obtained from the Foundation accounting records.

11. INCOME.....	42,364,00euros
Regular donations from ADA's friends...	34,389,00
Activities.....	7.975,00
- Donation Vila-Llorens.....	125,00
- Lottery.....	450,00
- Lottery prize 2022.....	450,00
4. Public grants.....	0
2. EXPENSES.....	- 53,039,21 euros
Project grants.....	-44,072,00
- Nandurbar project.....	-7.299,00
- Mangaon project.....	-7.800,00
- Shirpur project.....	-2.571,00
- Nashik project.....	-7.800,00
- Varasgaon project.....	8,001,00
- Vasai project.....	-10.101,00
- Expenses India group travel.....	500,00
Other running expenses.....	- 3.007,51 euros
- Bank comissions.....	- 1.810,37
- Publicity, web, stationery.....	-432,94
- Office material.....	-672,67
- Traxes.....	-91,53
Lottery	
- Cost Loteria + prize retur.....	-5.950,00
Total 2022-2023.....	-10.665,51 euros

During the financial year 2022/23, 5.67% of the Foundation's expenditure was allocated to the running of it. In this financial year we have had a negative surplus of 10,655.51 euros, which we have covered through the Foundation Fund. It is important to point out that in this financial year there has been a significant decrease in the periodical income.

As you know, in India we have a collaborator, Clarence J. Robert, who is in charge of supervising the projects on a quarterly basis. His annual cost of 1,800 euros is included in the project expenses, as his supervision allows us to keep the projects running and the link with ADA-Món Adivasi.

The bank commissions refer to the transfers; commissions that, despite several attempts and having explained to the banks the charitable nature of the association, we have not been able to reduce.



Sr. Deepti was born on 22.01.1966 in the State of Kerala. After finishing her Pre-university studies, she received the inner call from the Lord and decided to become a Religious. Thus, in 1984, she joined the Congregation of Religious of Assumption and said her final "Yes" to the Lord in 1995.

She was a remarkable Religious Sister with an exceptional capacity for friendship with all categories of people - children, youth, women, men, and in a special way the poor and the aged. She was always happy and cheerful and welcomed people with a smile. She had a clear vision of her mission and worked tirelessly and with total commitment. Even when she was diagnosed with cancer and was battling with it for thirteen long years, she continued her work with vigour. Her strong faith in the Lord gave her strength to fight for life with optimism and carry on with a positive attitude.

Sr. Deepti's love and concern for people on the periphery of society was beyond words. She made a deep impact on the lives of the poor people she served, and they will cherish her memory for ever. She is no longer with us in physical form, but her spirit will live on through the people she touched in her life time.

PAST

Last August, the Indian Space Research Organisation succeeded in landing a **spacecraft on the south pole of the Moon**. This milestone was broadcast by many media and boosts India's prestige in the global space race. However, we ask ourselves: who benefits from it? Could this economic investment have been used for other purposes having a more direct impact on the population? Should this be the priority aim of a democratic government?



*How many roads must a man walk down
Before you call him a man?
How many seas must a white dove sail
Before she sleeps in the sand?
Yes, 'n' how many times must the
cannon balls fly
Before they're forever banned?*

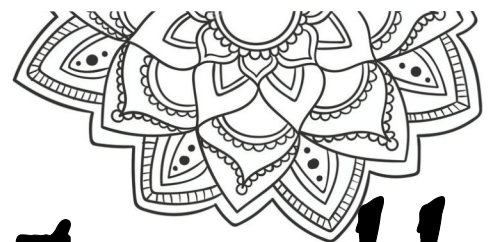
.....

*Yes, 'n' how many years can some people
exist
Before they're allowed to be free?
Yes, 'n' how many times can a man turn
his head,
Pretending he just doesn't see?*

.....

*Yes, 'n' how many ears must one man
have
Before he can hear people cry?
Yes, 'n' how many deaths will it take
till he knows
That too many people have died?*

Blowin' in the wind. Bob Dylan



FUTURE

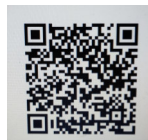
Do you already have the **Christmas lottery**? And what about the **Grossa lottery**? At least one of your 5-euro contribution goes to the Adivasis!

Remember: contributions made before 31 December are tax deductible in the next income tax declaration. **Think of ADA!**

Short videos to get to know adivasis way of life



The impact of damp building in adivasis women's life→



← lelakkaradi dance. from Irulas tribe

Happy Christmas!!

Send the below form to Fundació ADA-Mon Adivasi . C/ Francisco Giner 42 àtic. 08012- Barcelona. Phone: 621 038 754.
ADA-Mon Adivasi Foundation is registered in "Entitats jurídiques de la GENCAT" (N.Registre 2248, NIF: G64281579)

Name: _____ **Surname:** _____ **Eircode:** _____
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Import: _____

Bank transfer to: BBVA- ES58 0182 6325 89 0208037341



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