

Tagore International School East of Kailash, New Delhi



THE GLOBAL
EDUCATION & LEADERSHIP
FOUNDATION

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XI-B



PROJECT CHAKRA

BICYCLES FOR TRIBAL EDUCATION

4 QUALITY
EDUCATION



Aarush Agarwal
IX-C

Our Social Concern: Tribal Culture and Tribal Children



Children account for almost 40% of India's population. It is thus clear, that for the sustainability of our future, both financially and educationally, our children must be allowed to reach their full potential to carry forward not only our country, but the weight of the entire world on their shoulders. We hence must provide them, the societies they belong to and their families with necessary resources to nurture such an environment, where they can be uplifted to greater heights and go above and beyond the capabilities present today to build a brighter future.



Status of Tribal people in India

Tribal people constitute 8.6% of the total population of India. This makes it the largest volume of Tribal people anywhere in the world.

Under the Indian constitution, coming into effect in 1949, Scheduled Castes and Scheduled Tribes, some 576 of them, have been given special benefits and privileges like reservation in jobs and education and guaranteed political representation as a means of repayment for years of exploitation under British rule and rules of Kings and Queens that preceded them.

The question of Tribal representation has always been in contention in India. Tribes, Backwards Classes and Scheduled Castes are all given special privileges under law, Tribal people being misrepresented and educationally deprived are incorporated in Backwards classes or Scheduled castes leading the consensus of their actual number doubtful and them voiceless in the process.

Years of such practice has lead Tribes to loose their identity, culture and rights that the Government has allowed them to abide by their cultures and traditions that they are no more able to do. It means that forest land is taken away from them which should be protected under Tribal Acts of Empowerment, they are forced out of villages where they have resided for centuries, they can no more avail Government aid in procuring their necessities from nature legally, leaving them jobless and poor without necessary representation.

Most of their benefits have gone either to waste or to non-advasis (tribals) who are able to identify themselves as being associated to these communities by outsmarting them and taking their places under law.

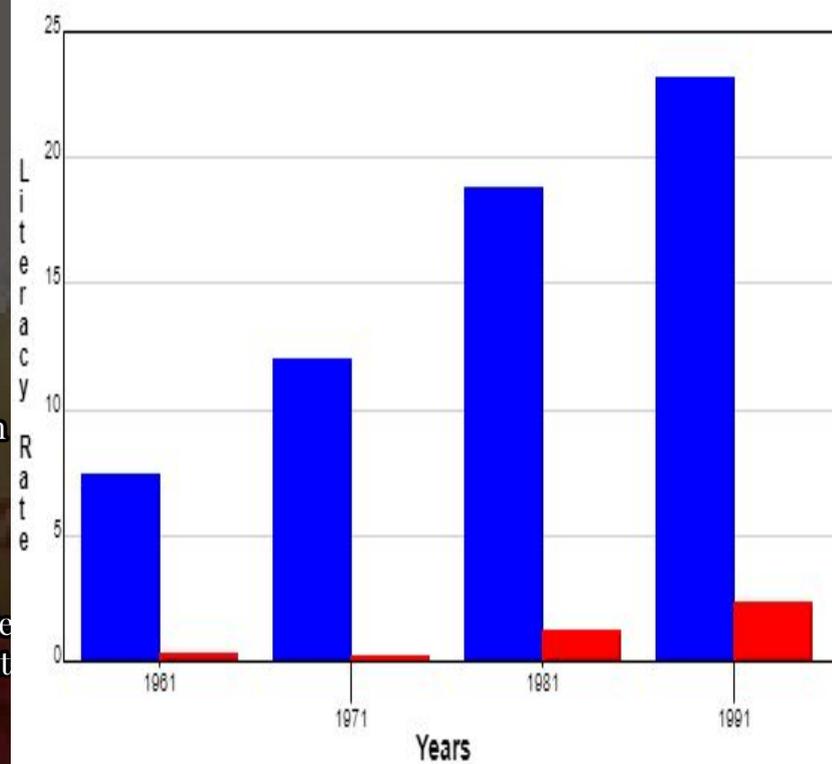
Like other indigenous populations worldwide, the advasis of India are forced to face ravages of being more "civilised" now, notably excusing them from their rights as a result.

The failure of successive governments in the Advasi homelands is well-documented. At a meeting on November 27, 2009 to discuss the Naxalite challenge, former prime minister Manmohan Singh conceded that the Indian state and establishment have abused and exploited the tribal people.

"There has been a systemic failure in giving the tribals a stake in the modern economic processes that inexorably intrude into their living spaces. The alienation built over decades is now taking a dangerous turn in some parts of our country. The systematic exploitation and social and economic abuse of our tribal communities can no longer be tolerated."

Literacy and Education for Tribal Children in Rajasthan

Rajasthan has the lowest literacy rate except the state of Arunachal Pradesh in the country. According to 1991 census over all literacy rate of the country was 64 percent whereas, this figure for Rajasthan was 55 percent. The position of literacy among tribals of Rajasthan is extremely poor, and more so in the case of female literacy. It is very painful and even disgusting to note that the literacy among tribals in Rajasthan increased by about 10 percent during the period 1961-91 and during the same period, female literacy grew about two percent. It becomes a Herculean task to effect any social and economic change among the tribals. A large proportion of the poorer tribal children, on account of the rising cost of the schooling and economic burden cannot afford to benefit from them. For them, Government schools are not present in their areas of residence and travelling 4-5 hours across different villages in the extremely deserted and humid climate of Rajasthan coupled with the bias, hate and stereotypical resentment they face is impossible. Our partner the Rajasthan Bal Kalyan Samiti has been working to change that status quo. They have established schools from the very lowest of levels to colleges for higher education courses.



Year	Total	Male	Female
1961	3.98	07.42	0.28
1971	6.46	12.02	0.20
1981	10.27	18.85	1.20
1991	13.18	23.17	2.31

Source: Census of India, 1991 Rajasthan Series 21, Paper II Population Total.



So What do we Aim to do?

The present state of Tribal populations is one experiencing poverty, hunger and deprived of the basic of amenities they require to progress and grow, most children don't have a school built in their surroundings due to the taboo associated with them. They must travel 4-5 hours to villages around them to attend school. Tribal environments are under developed and secluded from civilisation. They do not have public transport systems to allow them to follow through with their guaranteed right to education.

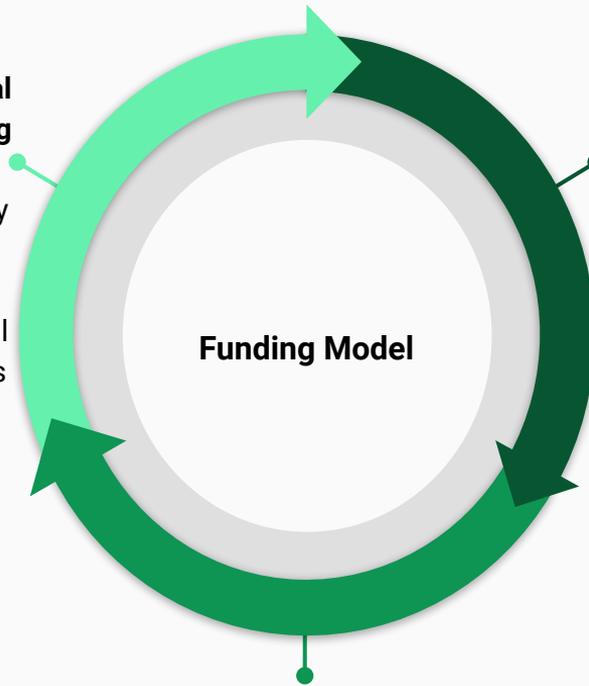
We would like to provide bicycles to Tribal children to help them complete their journey to school everyday to eliminate this hassle and allow them to continue their quest towards schooling

Providing help to Tribal children. Partnering with Bicycle stores

The Funds generated by our efforts will be funneled through to nearby stores which will allow us to buy bicycles that aid tribal youth in overcoming their daily challenges of transportation. These Bicycles will be sent to RBKS.

Learning Tribal Art forms

We look towards learning ancient Tribal art forms like Gondh, Madhubani and Warli. Creating our own artcrafts and learning Tribal forms of dance and Music.



Selling produced art and handicrafts. Selling ice cream at school. Creating awareness among the public about Tribal Exploitation

We aim to sell the outcomes of our first stage and enumerate the amounts towards our goal. We also look forward to carrying out street plays, demonstrations, exhibitions and performing tribal traditions to help fund the project by public participation

OUR PARTNER IN THIS PROJECT: RBKS

Rajasthan Bal Kalyan Samiti, established to provide the best education facilities for tribal children, operates multiple schools and colleges in southern Rajasthan. The journey to educate students on primary, secondary and senior secondary-level started in the year 1981 from Jhadol Block in Udaipur, where literacy rate was less than 10% in general and less than 1% among girls.



OUR PARTNER IN THIS PROJECT: RBKS

RBKS started the first school in this region with just 17 students with a special focus on educating the girl child and enrolling tribal children in primary school program. RBKS organized special awareness camps and counseling sessions for parents of young children to make them aware of the importance of formal school education to succeed in life. Gradually, with time and the efforts of RBKS to educate tribal children and girls, parents started sending children to school



OUR PARTNER IN THIS PROJECT: RBKS

RBKS paved way for govt. and private organizations to start schooling facilities in the area. Today, RBKS operates 4 schools in Jhadol area and the area boasts of having 10 private schools and 4 govt. schools in total. RBKS is also the first organization to start an English medium school in Jhadol area. Along with excellent schooling facilities, RBKS also operates early childhood care centers, development centers and colleges to promote higher education among tribal students.



OUR PARTNER IN THIS PROJECT: RBKS

Rajasthan Bal Vidya Mandir, owned and managed by RBKS is the only school in Jhadol and 562 villages in the tribal-dominated area to offer science & commerce faculty at senior secondary level. RBKS's education institutions are known for providing a student excellent environment for all-round growth through NSS, NCC, Scout and Guide programs and prepare a student for success in life.



PLAN FOR ACTION

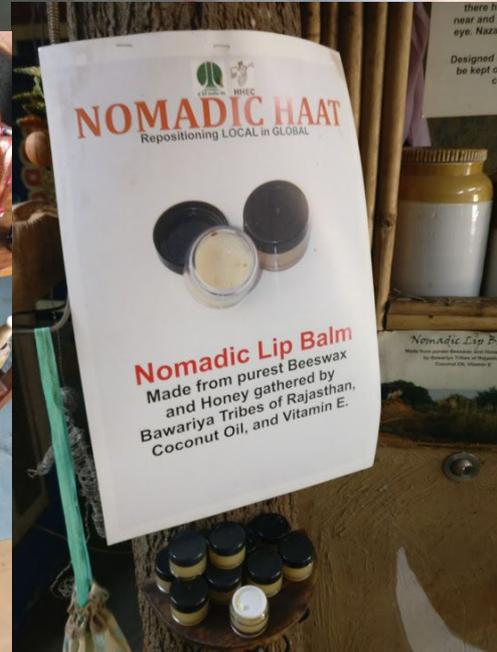
Stage 1: Understanding problems and research

To further understand the Tribal community and its problems we visited Chinh and Ms Meenakshi Vinay Rai, working as one of India's most renowned NGOs bringing light to issues of Tribal exploitation.

She allowed us to learn and experience various different kinds of Tribes present in India, their products and their stories to enrich our research helping us provide a background and context to the cause.



They allowed us a gateway into Tribal communities and the major problems they face to efficiently follow through with this initiative and providing suitable aid to such communities in Rajasthan.



Stage 2: Organizing a team within the school community

To be able to take on such a task of producing tribal artforms and doing them justice for all people, carrying out and performing of tribal traditions requires budding artists, performers and leaders.

We have hence assembled a club of youth leaders looking to change our perception of not only the youth present today to help those in need but also our present generations to see beyond the filter of need and greed, working in the community to provide a brighter future for all people.



Stage 3: Finding a feasible source of funding for the project.

In extremely bitter heat during the summer, what better than to sell ice cream as a favorable source of amassing funds!

Students of the school have organized an ice cream stall within the school itself, selling it to students and staff alike, reserving funds to put school initiatives into action.

This is a suitable method of deriving necessary capital to carry out our goal and also provide satisfaction to those that aid the cause!



Stage 3: Bringing awareness and settling up a stall

Charity always starts at home, with that spirit kept in mind, we look to producing **Street plays** and **performances of tribal culture and tradition (music and dance)** within the school and parent body to help raise funds to jump start the project. This will also help younger generations to learn and be introduced to the situation of tribal populations at present, helping bring attention to this cause.

We have also already produced some tribal themed consumer products such as bags, cards, bookmarks, masks, etc that were sold at stalls set up during the first parent teacher meeting of this school year.



Stage 5: creating a purchase module through social media

Once we are ready with our merchandise, we can efficiently create a sales model within the school to sell our initial batch of creations to students, teachers and parents themselves. We can efficiently use social media to perpetuate the message of buying our goods reaching out to people both within the school community and outside it.

Stage 6: Taking our show in the road!

Once we have accumulated experience with the project we can take it outside of the school to different malls and public centers to garner donations. Street plays can be an effective medium to allow us to do so and garner donations for the cause. We can set up stalls at malls around Delhi and NCR to be able to sell our products to a wide market and fulfill our monetary requirements.

Stage 7: Going to Jhadol

Once the project becomes successful, we are going to be able to travel to the Rajasthan Bal Vikas Samiti and visit their establishment. We will hence be able to interact with their students, staff and benefactors. We will hence be able to fulfill our promise of providing them with bicycles and we will be able to experience the rich heritage and culture of the tribes of Rajasthan such as the Banjaras, Bhil, Kathodi and Garasia tribes present in and around Udaipur.



Stage 8: Branching Out

With the project approaching its goal, the only direction to take it would be beyond just our own initiative. It means, taking on bigger challenges like providing water sanitation services, infrastructural developments, creating a school for children and being able to sustain it, etc. This will require work on a larger scale to produce greater results.

At this stage of the project, we look to expand it beyond just our school, allowing other schools to take it up as well and helping the Tribal community together in their growth and advancement.

Generated funds will be directed to Chinh and/or the initiatives undertaken. We will produce presentations on our project and be able to take it to different schools, convincing them to embark on this journey with us.

Together, by the teamwork of different students and schools, the needs of Tribal communities will be more enlightened and be sustainably supported

FINANCES

I COST OF BICYCLES

Each bicycle costs Rs 2000/-

Approximately 30 bicycles would cost us Rs 60,000

III EARNINGS FROM GOODS STALL

Total Revenue in single Session= Rs 2223

Cost of Chart papers, pastel sheets, markers,
ancillary decorations, etc = -Rs 260

Total Income =Rs 1963

II EARNINGS FROM ICE CREAM STALL

Total Revenue/day (approx.) = Rs 2300

Cost of cups and cuttlery = -Rs 120

Cost of Toppings = -Rs 250

Cost of 5L Tub if Ice cream= -Rs 700/2

(Lasts 2 days)

Total Income = Rs 1580

