

## ***GIVE THE EDUCATION TO 200 GYPSY DEPRIVED CHILDREN-INDIA***



Sincere Greetings and Best wishes from Association for THE LORD JESUS TRUST (LJT) Aranthangi Pudukkottai in Tamilnadu, India.

LJT is a grass root voluntary service organization committed to deprived, underprivileged, socially discriminated society's uplift improvements of the abjectly inferior Narikuravar Gypsy Tribal people.



Found in constant threat of evacuation from nature based livelihood and in consistent marginalization due to neglect of the community by policies and programmes, the community is found to be losing sustainable livelihood at a faster rate.



The consequence of this instability is enormous on the Narikuravar Gypsy tribal community women and children. One area of great concern for LJT is the stagnation of Narikuravar Gypsy tribal children through educational development.



The project under submission titled "Innovative Approach that enables the dormant Narikuravar Gypsy Tribal children to join and pursue mainstream education for greater social transformation and transmission" tries to achieve a reverse in the Narikuravar Gypsy tribal children attitude and motivate them in education.

As a project of extreme importance and vital necessities, LJT seeks your gracious co-operation and collaboration through possible financial assistance to enable the implementation of

activity become true for objective realization.

Your kind support will go miles in transforming the children and the society towards development.

Thanking you

LORD SHEEBA, Financial trustee, LJT FOUNDATION

Give good future to

This GOD'S children



Education brings dignity, identity, self-respect; think towards success and forward to prosperity instead of child labor, child abuse, all exploitations...where is masanam going? What purpose? he seeks down by you

### **M** STORY OF MASANAM,VETTRIVEL

**S** while i visit the 13 years old masanam with shad face in the morning 9,'o clock weekly once market(santhai)for begging, i asked why you didn't go school, mom and dad have gone early for business(toys, plastic gems selling very low price) i and my younger brother vetrivel didn't eat until now, i can't go school i stopped because all the subjects are very hard to understand, no one will teach with care, my parents also illiterate ,poor,how can i go and continue school, i have no any possibility. like my friends are also seek something from begging, please give me something, I asked why you didn't wear cloth to your bro vetrivel ,we have no cloths to him, after he got a money he moved and begging before the sumo truck for...carrying with his brother...I thought not only masanam and his friends alone like thousands of children in rural india losing their identity and future ,.....by chairman, ljtfoundation



note: Even in 2012 the narikkuravr status is in economically and socially, educationally very low, but still they are in backward class



instead of scheduled tribes, some of them raising voice for it, lot of them are ignorant about it, so through the government quota studies, schlorships,jops and other opportunities denied to this deprived community, ljt foundation also raising their voice for their rights,development

*It is the source of life today, in modern living.....*

2012





*We Work For Peace And Prosper to All Those Who is in need and Struggling for Basic Amenities. Rights. Regn 46/1999*

## **THE LORD JESUS TRUST(LJT)**

(Over all rural developing in educational & economical women empower organization)  
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Ph+0091 04371 290395, email. [ljtoundation@gmail.com](mailto:ljtoundation@gmail.com), web. [www.ljtoundation.org](http://www.ljtoundation.org).



### **Profile of the Organization**

Name of the Organization

**THE LORD JESUS TRUST( LJT )**

Address

101, Anbu nager, vattakulam road, aranthangi-614616, pudukottai dist, Tamil nadu , india

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Registration Details

Indian Charitable Trust Act

Regn No. 46/1999.

Regn. Date: 17.03.1999,

076050116

for FCRA Fund (Abroad)  
Transaction from  
MHA { MINISTRY OF HOME  
AFFAIRS - INDIA }

Account Bank name

**Bank of Baroda**

FCRA Account name

THE LORD JESUS TRUST(LJT)

FCRA Account no

29850100006472

MICR No

622012003

IFSC Code

BARBOARANTH

Swift code

BARBINBBOI

Bank address

**BANK OF BARODA,**

14/19, OLD HOSPITAL RD., ARANTHANGI, DIST.  
PUDUKOTTAI 614 616, TAMIL NADU, INDIA

Tax Exceptions Status from  
Government of INDIA

Tax Exemption: 80 G,, 12 AA exemption of Tax status  
Income tax : PAN No. AABTT7078K,  
Registration 12AA - 44/2011-12 C.No.6162 E(44)/2011-2012/CIT-I/TRY  
80G C.No. 6162 E(54)/2011-2012/CIT-I/TRY

### Aim

- To achieve social change and self – autonomy for sustainable development of the target group who had been denied then since years.

### Objectives

- To organize – Tribal, nomadic gypsy, Dalit and rural poor communities for their upliftment.
- To undertake all developmental activities among women.
- To provide training on leadership, skill development and awareness for youth and women.
- To conduct health care programs.
- To run rehabilitation programs for children, aged and women.
- To implement environmental preservation activities.
- To work for Animal welfare
- To establish and run school for poor children.
- To disseminate information on science & Technology
- To form self-help Groups (SHGS) for generating self-sufficiency.
- To conduct research, seminars, conferences, symposium.
- To get grant and loan assistances from Governmental, Non Governmental financial institutions in India and abroad for promoting economic development among target beneficiaries.
- To work for income generating programs for women.

## PROJECT PROPOSAL

### 1. Title of the project:

Innovative Approach that enables the dormant Narikuravar Gypsy Tribal children to join and pursue mainstream education for greater social transformation and transmission.

### 2. Preamble:

“Education is an activity which goes on in a society and its aims and methods depend on the nature of the society in which it takes place” -OHaway.

That is not the case to be here with our system of education that has no relevance to the local and social context. The consequence of this is enormous and manifests to make certain communities remain as what they are despite several developments are taking place all around. Given to a mute and mundane situation, the society remains engrossed in undevelopment and under development.

## Profile Of Narikuravar Tribe Community

### Status of narikuravar community

Narikuravar, the name given for the segment of nomadic tribe communities, basically hail from a traditional hunting culture. They hunt fox, tiny wild animals, and birds for survival and trade – particularly, people believe that buying fox teeth from Narikuravar will bring prosperity. They live in groups, speak unique language “Vaghridholi” and find their foods from selling beads and leather made craft items. Most of the population belonging to this nomadic tribe does not find a place or home to go after to after a day’s toil. They make camp tents on roadsides and under the flyovers for stay. They also make tents as dwelling places to suit to the source of livelihood. Though the Government of Tamil Nadu has policy provisions to safeguard the welfare of Narikuravar, safety net coverage is minimal and fraction in comparison to the overall of their demographic profile.

Similarly, Narikuravar are called “Nakkalavandlu” in Andhrapradesh, “Hakkibikki ” in Karnataka and “Paradhi and/or “Mirshikari” in some northern states of India. Mythological stories highlight this segment of people who were once cursed by Sita during Ramayana period and some studies show that Narikuravar migrated from Gujarat in 6th and 7th centuries AD. This was as a result of Mughal invasion resulted in the fear of atrocities on the soldiers and regiments of Chatrapati Shivaji that those who were hiding in thick forests were later migrated across and around.

Narikuravar community has unique customs and practices from their cradle to grave. The new born are made purity by certain rituals on the 11th day and on the 13th day naming and other celebration in the presence of the Goddess of the clan will take



place. The custom related to the first puberty occasion of young girls is as same as in the Hindu religion. The marriage is celebrated by the community, the dowry given by the bride-groom to the bride family, the ceremonies in the presence of Goddess of the clan; all resemble akin to other tribe communities, as well as the funeral and follow up rituals.

There are three clans of Narikuravar community in Tamil Nadu and Pondichery who have their own gods and goddesses and their own unique ways of sacrifices. The Gujarato clan worship goddess Kali [Durga] by sacrificing buffalo and drink its blood. The Mevado clan worship goddess Meenakshi by sacrificing goat and drinking its blood. The Celio and Pawar clan worship goddess Mariamman by sacrificing goat and drinking its blood.

As nomadic tribe Narikuravar community shift from place to place in groups, advantages to the occupation. They love to eat non vegetarian food especially birds and animals of the forest. They further earn their livelihood by hawking needles and glass beads. They sell fox horns and teeth known as “Narikombu” and “Naripallu” which would fetch good luck to the buyers. The men go for hunting and with licensed guns. They catch pries and cook being served in a large wooden plate from which all the members of the joint family eat. The dress habits, food habits, way of life of Narikuravar community in Tamil Nadu are different from the main stream communities, distinguishing and even discriminating.

This Tribals Called in the name of Narikuravar and Kuruvikarar in Tamilnadu state and they comes under in the MBC Catergory but in other states they comes under ST Catergory so they are being deeply affected in educations,jobs,all quatas of development

**Enhancing the Sporting skills**

Men and young generation Narikuravar are skilled in shooting abilities, since the traditional occupation of Narikuravar being hunting. Use of gun shooting began among them after the British invasion. After Independence, statutory prohibition on wild hunting through shooting came in to place. Due to lack of alternative livelihood patterns, most of the Narikuravar men and youngsters started using drugs.

To bring them with a relief approach, the Government may come forward to select physically deserving youths of Narikuravar community and train them on shooting sports – there will certainly be possibilities of deserving many good prizes through sports events. This will also result in creating positive social change among Narikuravar.

#### **Securing Land entitlement**

**An estimated 9000 children from Narikuravar whole community are in situations of either school drop-out or non-schooling.** Among them most of the young adults got married at their young ages, and are employed. We recommend an option of availing valuable land wherein Residential School infrastructure could be made available and the portion of land could be used for raising food crops in organic methods. By doing so, the action will also sensitize and cultivate environmental conservation thinking on the children of Narikuravar community.

#### **Caring of the Elderly**

Elderly citizens of Narikuravar community suffer from a number of woeful miseries. They are being kept isolated by young generation Narikuravar community. Without having any hope of income and



self-respect, elderly Narikuravar tend to be involved in begging on roads and congested traffic. Many aged Narikuravar community members die on road accidents without having any chances of claims. Children are at times forced by circumstances to accompany elderly Narikuravar community for doing errand works or begging. An option will be to construct Old Age Home or settlement based Old Age Shelters for the sufferers so that old generation will teach and guide young generation.

### **Gender and Employment**

Gender equity is in practice within Narikuravar community. Though this being the case, most of the women in the community are being exploited and discriminated in forms of Early Marriage, reproduction without any planning and control, superstitions, myths and taboos, and Child Labor syndrome. Since Narikuravar women are skilled in making leather and beads crafts, newer products could be identified through training and capacity building including sourcing potential markets for the sustainable income generation. An option of suitable alternative training, trade identification, investment assistance, savings promotion, micro credit facilities, reproductive health education, counseling and awareness – these interventions would go a long way in ensuring freedom and liberty of Narikuravar women and prove to be an assurance of just and equality.

### **problem analysis**

The worst affected of the consequence are the children. Severe limitations of their knowledge curtail their expansion to development.

And when knowledge is a social activity and Education – a social progress, such limitations continue to dog the society from attaining a quality of life of minimum standards.

Children from the gypsy tribes of Narikuravas from a classic example of the above.

Intervention to the system of education prevailing in the government run schools, the only scope of main stream education to these children, is a lengthy process and requires policy changes for greater realization. An innovative intervention could be an ideal solution where and when children realize the most important aspects of their major aim in life and the specific roles they themselves have to play in life. For this purpose, the early development of the child is more important than later development.

In the evolutionary nature of things, the early child is a growing organism and a developing soul. He is capable of auto education or educating himself.

The needs of growing child are many – physical, emotional, vital, social, mental and above all psychic. Intervention education has to provide to fulfill all these needs of a child to enable him to develop from his state of physical – vital being to his ultimate state of divinity. This intervention education is known as Integral Education or True Education.

The purpose of education forms the base of the following:

a) Early childhood (3 – 6 years)

**Motor:** Control of physical movements like running and jumping etc well developed and almost complete.

**Emotional:** Anger, fear, curiosity, jealousy, envy, joy, grief and affection are the main emotional developments.

**Cognitive:** Responding and expressing freely needs and difficulties, narrating stories, events and experiences etc.

**Social:** Imitation, rivalry, co-operation, sympathy, seeking social approval, sharing with others and attachment to those whom they like.

**Moral:** Willing to obey and accept reward or punishment.

**Aesthetic:** Liking for colours and orderliness.

**Educational:** Home and school to be inter changeable. Stage of vital mind operations.

**b) Later childhood : (6 – 12 years)**

**Physical:** Slow, steady marked by health, nutrition and immunization.

**Emotional:** Pleasant, stable with few disturbances.

**Cognitive:** Concrete operations, great capacity for learning, stage of mental – mind operations.

**Social**

**and moral:** Moves from parent to peer group: conformist to peer standards.

**Educational:** Needs opportunities for learning more subjects, logical thinking and reasoning, to be treated neither as babies nor as adults.

Stage of mental mind operations.

The above stages and aspects of development of a Narikkuravar Tribal child are nurtured in integral Education. Integral Education to the Narikuravar children both in the early and later childhood forms the purpose of the project. It thus helps in two ways.

1. Mainstreaming early childhood to education and development.
2. Reinforcing later childhood in mainstream education and development.

Its Social benefits are also two folded:

1. Transmission of cultural heritage to the younger generation.
2. Transformation of the younger generation to quality life.

Intervention to the Narikuravar tribal Children (both early and later childhood) by Integral Education therefore is the core objective of the project activity for implementation.

The Project is dealt in three components.

1. To whom is the project activity proposed for?
2. Why is the project activity required to be implemented?
3. What is the project activity and its realized benefits?

Integral Education manifests itself into providing several inputs. Due to the limitations and scope of the project – physical and mental faculty developments through possible activities with limited financial implications that have a pilot scale implementation approach and later can be expanded into a full scale of activity, is planned in the project implementation.

3. To whom is the project activity proposed for?

The project activity is aimed to benefit the Narikuravar tribal children found in abject inferior status in the eleven semi – permanent settlements to nurture their physical, vital and mental faculties for development and to enable them pursue mainstream education with greater motivation and interests – all of which help to enable them reflect social / ecological human consciousness later for quality development.

Target Group:

The Narikuravar Tribal Children of the Eleven settlements of Pudukkottai , District in south central Tamilnadu.



**Total no of Narikkuravar Tribal Children:**

- i) Children in Early childhood : 330  
(3 – 6 years)
- ii) Children in later child hood : 340  
(6 – 12 years)

**Project beneficiaries:**

(By pilot scale implementation to expand later horizontally to cover all the 11 eleven settlements and their children)

One Narikkuravar tribal settlement of Rethinakootai is selected among the eleven settlement for project activity, 1200 families deprived, marginalized community

**centres**

1. Rethinakootai NARIKURAVA OLD COLONY
2. 1. Rethinakootai NARIKURAVA NEW COLONY

Children beneficiaries in early child hood : 100

Children beneficiaries in later child hood : 100

**4. Why is the project activity required to be implemented?**

**A – The status of the society>**

The Narikuravar tribal community are found to live in abjectly inferior status of livelihood affected by chronic and acute poverty, poor health status, migration leading to refugee status and poor political empowerment.

As a tribe that once lived in symbiotic and harmonious relationship with that of nature and environment to sustain livelihood, the present day modern development that is pro-industry and encourages growing commercialism has put the tribal in total displacement and to unsustainable livelihood.

Despite the severe consequences of the above, the community is still found in social cohesiveness and collective strength – perhaps an indicator to their fear over vulnerability levels.

Not being able to find suitable alternative livelihood in the growing commercial world, ill equipped with alternative coping capacities for the needed development changes, the community continues to thrive in unsustainable livelihood and in constant marginalization that has evidently started to mutilate and annihilate the community stability on the other.

The consequence of the poor and impoverished society on their children is as following and forms the major rationale / justification for project activity implementation. In our survey most of these men are still hunting doves, birds, rabbits, some selling catapults, toys, balloons, in festivals seasons with very little income, women are selling plastic gems, usually their wages are very low

note: Even in 2012 the narikkuravr status is in economically and socially, educationally very low but still they are in backward class instead of scheduled tribes, some of them raising voice for it, lot of them are ignorant about it, so through the government quota studies, scholarships, job and other opportunities denied to this deprived community, Ijt foundation also raising their voice for their rights, development

**B. The status of the children:**

♦ **Lack of Emotional satisfaction.**

Emotional deprivation resulting from rejection by family members and separation from parents on migration after leads to personality disorders among these children. This has discouraged healthy personality development for the children.

♦ **Lack of child training methods.**

Children are brought up by permissive parents and tend as they grow older to lack a sense of responsibility, to have poor emotional control, and to become under achievers in whatever they undertake. They have not been equipped to make personal and social adjustments.

♦ **Lack of a stimulating environment.**

♦ **Lack of a cohesive family structure where the children are anxious, distrustful and rigid.**

♦ **Lack of a favourable inter-personal relationship discourage**

♦ **the child to develop outgoing tendencies and to become other oriented – a characteristic that leads to good personal and social adjustments.**

**C. The existing system of education:**

This is truly another stumbling block.

An educational system that has no local / rural / social context where children are compounded with additional problems to absorb, discover, explore and prospect since the educational system is woven around a syllabus that is uniform and examination and certification oriented.

A more meaningful process to open up the faculties of the child and to observe, discover and explore the vistas provided by the educational system is mandatory and inevitable requirement of the child.

**D. Context of the problems:**

The Narikuravar tribal Children are not trained through the processes of child development leading to stagnation in physical and mental faculties and therefore are reluctant to joint mainstream education and when they do out of compulsions or circumstantially, do tend to drop out of education as early as possible.

**E. Need assessment:**

Establishment of processes to vitalize the physical and mental faculties of the Narikkuravar tribal children that mainstream and reinforce them in educational pursuits for social and other developments is the need of the hour and the purpose of the project and its activity.

**5. What is the project activity?**

**5.1. Project Goal:**

To motivate the Narikuravar tribal children in educational pursuits for greater development of the social order.

**5.2. Project objective:**

To nurture and develop their physical, vital and mental faculties that provide them insight, motivation, aesthetics and observation capacities and enthuse them to participate in educational pursuits.

**5.3. Project activities:**

**5.3.1. Project Strategy:**

Integral Education:

- i) Getting to know the children.
- ii) Learning about children with special needs.
- iii) Organizing the environment for learning.
- iv) Teaching strategies.
- v) Health, safety, nutrition.

**5.3.2. Plan of activity implementation:**

- i) Pilot scale promotion of one integral education centre, geographically at a distance between the eleven settlements of Narikuravars-tribes.
- ii) Getting to know the children.  
Children assembly – interaction with children – interaction with parents entry point activity of sweets distribution to children – health education on children to parents.
- iii) Learning about children with special needs.



Assessment of family conditions – assessment of vocational training needs – assessment of health needs – assessment of parental needs. By Village survey, group discussion and inter active meetings both with the children and parents.

- iv) Organizing the environment for learning. For physical, vital, moral, mental and psychic learnings.

Establishment of rental building in the proposed centre and organizing with both human and material resources.

	Learnings	How	Results
a.	Physical	Play materials, sports and games materials.	Physical development. Strong foundation for mental development.
b.	Vital	<ul style="list-style-type: none"> <li>- Basic science</li> <li>- Visual arts (Drawing, pottery, clay modelling, traditional based arts)</li> <li>- Moral Education leaders, freedom struggles, moral teachings, etc.</li> </ul>	Training of the organs and senses.  Development of aesthetic sense.  Moral development
c.	Mental	<ul style="list-style-type: none"> <li>- Basic mathematics like model arranging quiz, Buzz hide in sight and others.</li> <li>- Social studies, basic input of local language and other languages.</li> </ul>	Mental and cognitive development.
d.	Psychic	Spiritual. plan about future	Development of inner strength to reach higher platforms.

#### V) Teaching Strategies.

- ◆ Through instructional aids of text books, work sheets, programmed learning materials, audio visual aids and the educational technology.

Educational Technology includes modern media, methods and materials. Hardware includes Television, tape – recorder, computer and educational software and animations.

### Good use of all these aids to make learning effective and efficient.

Each centre will have two teachers – one for science and mathematics and the other for social and moral education. The objective of teaching remains in processing for self learning rather than the conventional class room method. The teacher is a facilitator for the process of education and is a coach.

### Implementation plan

A. two centres will take care 200 children,each centre maintain by two teachers,one teacher

### LJ'S success Coaching Centres to 200 gypsy children Expenses

Sl. No.	Particulars	In Indian Rupees			In Dollars
		Unit cost/month/INR	2unit cost/per month/USD	Total Cost/INR	1\$=54/IN R
1	Salary to Coaching Class Teacher	3000rs per month *4 teachers*24 months	222	288000	5333
2	Rent for the Center	3000rs per monthx2 centre24 months	111	144000	2666
3	Electricity & Maintenance for the center	1000 per monthx2 centres 24 months	37	48000	888
4	Teaching materials	1000 per monthx2centresx24 months	37	48000	888
5	Exposure visit for children	15000 per visit * 1 time x2centres x 2 years	24	30000	555
6	Participation expenses in competitions and programmes	8000rs per program 2 times x2 centresx 2 years	25	32000	592
7	Weekly three times nutritious food& snacks per children 3rs	3rsx3=9x4=36x24=864 rs( to one month to one child) x200children=	133	172800	3200
8	yearly once medical camb&check up, free medicine	per camp 15000x2 centres	24	30000	555
9	LCD monitors,DVD,small chairs,tables,furnitures,Charts, crafts,picturesmusic instruments	per centre 25000x2	39	50000	925
10	TOTAL		652	832800	15602

care 50 children ,centers will work in Monday to Saturday ,morning 9 to 1 0 clock,maths,English,social science ,histry geography ,general studies,computer classes,skill programs,competitions shall be arranged by schedule , two teachers will work in the morning,two teachers work in evening 5 to 8.30

Rupees eight lacks and thirty two thousand eight hundred only. Us dollar equal to Indian rupees is 54.00

In US \$ approximately = \$ 156027. Sustainability:

- ◆ Material longevity will help to establish centres in other settlements by relocation.
- ◆ Nearby settlements will be clustered to the centre.
- ◆ Community stake holder will be strengthened and participate in the programme to ensure sustainability of the programme on its objective realization as well outreach measures.
- ◆ ljt will try to integrate other development projects, linkages from institutions and organizations for sustainable outreach of the activity.

### LJT HPOES

The future of the children of this community is not written in stone, choices should be offered that make a great difference. MOTIVATION, SHOW THE PATH TOWARDS SUCCESS

### IMPLEMENTING AGENCY

	<p><i>We Work For Peace And Prosper to All Those Who is in need and Struggling for Basic Amenitiess, Rights. Regn 46/1999</i></p> <p><b>THE LORD JESUS TRUST(LJT)</b></p> <p>(Over all rural developing in educational &amp; economical women empower organization)</p> <p>101, Anbu nager, vattakulam road, Aranthangi-614616, pudukottai district, Tamilnadu, INDIA, Ph+0091 04371 290395, email.ljtoundation@gmail.com, web. www.ljtoundation.org,</p>	
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