

ISS, NEW DELHI - RITINJALI - 5WARAJ

IRSHAAD

INTERNATIONAL RELATIONS SUSTAINABILITY HANDBOOK AFFECTING ALTERNATIVE DEVELOPMENT

An effort of the International Summer School, New Delhi - Batch of 2015

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An overview and introduction to the International Summer School Program at Jamia Milia Islamia - by the ED - Mr. Amjad Ali Khan

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'The Possibility of Self-Resplendence' mentions the intention of the 5waraj field trip and what the program intends to accomplish.



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Photographs: Hashim, Daniela, Prateexit, Deepak, Sabah, among others.



The International Summer School, New Delhi is an intensive academic programme that brings together students from all over the world as they study and interact with one another over the course of a summer in India's national capital. Its purpose is to promote international goodwill and cultural understanding at the level of young minds as they learn about India and its role in the twenty first century.

Over its past three sessions, the programme has had representation from countries such as Japan, Mexico, South Africa, USA, China, Syria, Australia, Turkey, Italy, Morocco, Germany, Iran, Turkmenistan, UK, Colombia, Iraq, Bhutan, Tajikistan, Fiji, Yemen, Nigeria, Nepal, Norway, Sri Lanka, Palestine, Afghanistan and Indonesia apart from India itself.

Many of these participants are or have been students at some of the top institutions of the world with which the ISS has formal collaborations and/or arrangements in place, with the University of California, the University of Oxford, the University of Tokyo, National University of Singapore, the University of Adelaide, the Royal University of Bhutan, the University of Colima and the University of Queensland being just a few among them. Entities such as the India-Bhutan Foundation provide generous assistance to the ISS by way of logistical support.



Ritinjali works for education, opportunity, and learning as a means to awareness, such that learning may lead to an access to a better life. Its mission is to provide holistic education towards nurturing empowered, responsible citizens, capable of not only providing for themselves, but also of contributing actively to their local communities through enterprise, awareness and self-induced social responsibility.

Ritinjali strongly believes that education is the most powerful engine of social change enhancing the opportunities open to each individual. Over the last 20 years, Ritinjali has been working through a variety of initiatives and with varied community groups in many educational and development related endeavors. While based in Delhi, Ritinjali's efforts have reached areas as far-flung as Rajasthan, Tripura, Meghalaya, Gujarat, Orissa, Karaikal, Kargil, Leh, Bihar and Uttaranchal.

Its work with the government schools of Delhi and Rajasthan complements its mission of providing quality education to all through the rejuvenation of the government schooling system. As far as universal literacy is concerned, Ritinjali is providing holistic education to the marginalized children in three slum clusters in the National Capital Region. Ritinjali's Second Chance School in Mahipalpur, New Delhi - a school for urban deprived young adults who did not get their first chance, providing vocational training, apprenticeship and entrepreneurship development programs as well as schooling through the National Open School system - is an attempt to mainstream the alienated youth in our society.



The CEP takes the view that peace is not just the absence of war. Peace cannot be taken for granted; constant effort is required to enhance it as an anchor in a sea of rapid and far reaching strategic and socio-economic change. As such, peace must not merely be sustained, but escalated through various strategies & tactics akin to the pursuit of victory during war.

With that in mind, the CEP intends to create platforms and establish programs which encourage the free exchange of ideas across borders, with a distinct focus on empowering young minds. Its dialogues and activities revolve around three 'pillars of calmness', namely (i) Youth and Education; (ii) Trade & Sustainable Development; and (iii) Society and Culture.

The CEP has brought together under its banner a number of existing organisations and initiatives which have been working towards the overarching objective of escalating peace. Since 2013, CEP has convened Track 2/1.5 activities under the banner of The Thimphu Seminars which is its engagement with Bhutan. These Track 2 dialogues are currently being held every six months at a bilateral level between Bhutan and India. CEP also played a pivotal role in establishing the International Summer School, New Delhi (ISS).



5waraj is committed to presenting culture not as a fixed, old-versus-new phenomenon that may be chosen or rejected, but a logical response to a local, geo-climatic context, which is just as valid today as it was a few millennia ago.

The intent is to have people see the beauty, simplicity and, in India's context, plurality of their culture and to give them the opportunity to know, love and value it. And, to have them understand that living

by the five pillars of culture (Dialects, Diets, Dresses, Dwellings, and Dances & Songs)TM is the simplest, yet deepest form of sustainable development.

5waraj seeks to revive ancient secrets and traditional, sustainable knowledge systems hidden among our local, rural and tribal communities, across this great country, and further across the world. It also aims to revive the role of family, relationships, and informal learning, often considered outside the domain of "schooling" (and its physical environment), in a child's journey of education.

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Showcases a **Gallery of photographs** from the tour of Jhalawar and other parts of Rajasthan, as captured by the lenses of various members of 5waraj and the International Summer School, 2015. It includes some interesting panoramic views of the landscape and architecture there.



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Consider the Guest as God 'Atithi Devo Bhavah'

The ISS is an initiative backed by the Centre for Escalation of Peace (CEP), an entity that aims at creating platforms & establishing programs which encourage the free exchange of ideas across borders, with a distinct focus on empowering young minds.

The six weeks at the International Summer School (ISS), are spent learning about and experiencing a country which is the world's largest democracy and one of its fastest growing economies. As the students immerse themselves in India's vibrant culture, their time here becomes memorable and the bonds forged with the country, its people, as well as, of course, their peers, last a lifetime.

Officially, the ISS takes place under the banner of the Government's Incredible India campaign. A notion in Sanskrit which is linked to this campaign is that of 'Atithi Devo Bhavah', broadly translated as 'Consider the Guest as God'. The hospitality which is extended to the students, who for us are representatives of their respective countries, is very much in line with this notion.

During the first four weeks at the ISS, the course modules on Indian Politics, Economy, Sociology and History, challenge and stimulate the students' intellectual curiosity. It is the intention of the programme to provide them with a comprehensive and realistic understanding of India, allowing them to form their own ideas about the country, what it stands for and its role in this century.

Outside the classroom, students experience a range of activities - visits to numerous World Heritage Sites in New Delhi; a day-long visit to Agra to witness the majestic Taj Mahal; cultural programmes that allow students to partake in dances & songs from across the country; feast on an unparalleled variety of food - only scratches the surface of

WORDS: **MR. AMJAD ALI KHAN**

PHOTOS: **MRS. JOHN DOE**

An overview of the International Summer School, New Delhi, in the words of its Executive Director.



1. **Photo info** : The students of ISS 2015 at the magnificent Humayun's Tomb in Delhi.

2. **Photo info** : The students at the Jama Masjid in the walled city of Old Delhi.

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We hope the ISS offers a platform to engage in friendships that will last long after the programme is over...and will go towards the fostering of international goodwill and cultural understanding.



the 'must do at ISS' list!

Also, as a part of the ISS, students have exclusive opportunities to interact with Government officials, business leaders and eminent members of civil society who share their views on India.

After living in New Delhi for four weeks, the students head for their two-week interaction with the local communities in Jhalawar, Rajasthan. Here they participate in the service learning (Fieldwork) component of the programme; volunteering at local schools and sharing the enthusiasm of children who will one day shape India!

This offers them a glimpse of life outside the capital and more importantly, a complete understanding of the many facets of India. This part of the programme is coordinated in partnership with the NGOs, Ritinjali and 5waraj.

With students who join us from across the world and from different parts of India, we hope that the ISS offers students a platform to engage in friendships that will last long after the programme is over. These friendships amongst future leaders will go a long way towards the fostering of international goodwill and cultural understanding.

Jhalawar

The Land of Peaceful Coexistence

WORDS: Ms. SABAH HUSSAIN KHAN | PHOTOS: SABAH KHAN, DAWA DEM, ENYA DANIELA

Jhalawar lies on the south eastern part of Rajasthan and is a place of one of the earliest civilizations in India. The speciality about this place is one can find lots of history of different time periods and different empires together, embedded in one place.

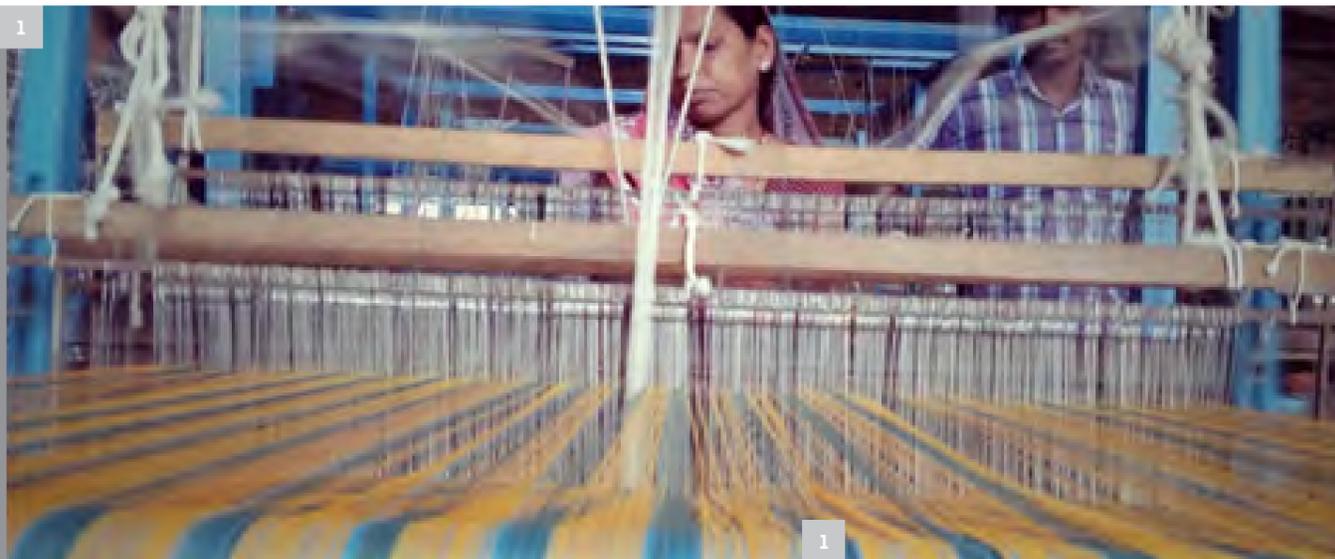
From the 3-4th century A.D. Kolavi Buddhist caves to the recent developments of power plant, one can find all this and more through the place.

The most striking feature here, unlike our idea of Rajasthan, are the innumerable water streams, lakes and overflowing rivers.

The district has many rivers like 'Kalisindh' which flows through the centre of the city and Chandrabhaga and Aahu rivers are among the others.

We, sixteen students from different universities of the world, reached this enchanting land on the morning of 28th July under the joint fieldwork venture of the NGO Ritinjali and 5waraj.

The motto was to understand the concept of sustainability and human harmony from the habitat and habitants of the place including the foundational things like *Diet*,



1. Photo info : Women working in the Khadi textile factory at Asnawar.

2. Photo info : Foreboding skies and the brimming Kalisindh River - we had to drive through the seemingly strong currents.



Dance, Dresses, Dwellings, Dialect and the resultant of all these - *Deities* i.e. the devas or the gods of the land.

Also understanding the ground realities at the same time. There had been so many experiences to encounter and to do all these things first hand, from commixing with the students in the school through community interactions at various places helped to understand the place better.

The very first day we encountered the brimming Kalisindh river, with the withered roads which justifies why the place is called the 'Cherapunji of the west'. The major development on the river is Kalisindh Thermal Power Station located 12 km away from Jhalawar town operated by Rajasthan Rajya Vidyut Utpadan Nigam Ltd (RVUNL).

The power plant is constructed as a dream project of the honourable Chief minister of the state Ms. Vasundhara Raje, who represents this district as her constituency.

But the dichotomy of this partial development gets clearer when one visits the villages near the power plant and interacts with the families around. Families who have

lost their lands and orchards just at the cost of meagre compensation.

The meeting with the Sarpanch of village Satoliya and member of the district council Mr. Inderjeet Singh Jhala had grand plans and prospects regarding bringing change from the ground. And by looking at the extent of faith people put into their representatives is amazing but on the other side we got to see the more surprising truth through the tribal and still backward life of Kanjar community, who do not have any means of survival but through the illegal raw alcohol production i.e. from Mahua. Since they are less in number therefore they do not actually enjoy political representation and also social backwardness does not let them come forward.



The aim was to understand the concept of sustainability and human harmony from the habitat and habitants of the place by examining their five 'D's'...

This was one startling experience for me - a tribe existing in the 21st century still practically unrepresented, and for who the government had no welfare agenda.

People of this green Pandora planet are mainly engaged in agriculture that faces the cruelty of weather in winters.

People of Jhalawar are generous, hospitable and also believe in conserving the history and pass it on through ages. Similar was the tribe named Bhopa who narrates the story to all village folk through Phad paintings which is 30 feet long and 5 feet broad, illustrating the story of Pabuji, a hero of the local tribe originally the 13th century Rajput king. This is done through a 9m long scroll dawned in red and blue colours against the music played out of the instrument called Ravanhatha.

There used to be a lot of street plays and dramas based on regional folks like Dhola Maru and also depicting the valour of Rajput kings but now days most dramas have become limited just to the Ramleela in the town halls, which was way too saddening for me as these used to be the only and one of the effective means of transmitting the folk culture from one generation to another.

3. Garh Mahal - the palace now serves as a museum

4. Mr. Thomas Alexander Freeman from UK at the Buddhist rock-cut caves of Dug.

5. The central street of the city with the walled city gate at one end. The Garh Mahal (Photo 3.) lies immediately within these gates.

6. Students on a village road running to school in the early hours of the morning. Many come from over 45 kilometers away - by vehicles of course.



But there is still the prominent fair like Chandrabhaga Fair which is held on Chandrabhaga River in Jhalrapatan every year which receives huge participation by the people.

One more interesting fact about this state and particularly Jhalawar is that having various dialects do not divide people in fact the commonalities between the dialects help people connect.

People use Hadoti, Maalwi, Raanri, and sondwaadi branches of Rajasthani dialects in this region.

Kota, baran, Bundi and Jhalawar districts are collectively known as Hadoti due to Hada Rajput Kings which influences their dialects, also the district is nearby to the Madhya Pradesh border therefore Maalwi is the other chief dialect which is again more of a mixture of Marwari and Dhundhari.

Religion is one thing which is so deeply embedded in people at this place, and at the same time one can find religious harmony amongst the people of different faiths. As put by the historian Mr. Lalit Sharma quotes the example of the harmony through the co-existence of Mithe baba's shrine and Pipaji dhaam in the same premises of Gagron fort.

Jhalawar and our field work in the wake of knowing the culture proved a real success, though being the native of Rajasthan I got to see an entirely different face of Rajasthan. It's green, colourful, vibrant and what not.

One can see colours everywhere in the vibrant paints of their houses with reverber-



Religion is so deeply embedded in people, and at the same time one can find religious harmony amongst different faiths. As said by the historian Mr. Lalit Sharma, the coexistence of Mithe baba's shrine and Pipaji dhaam in the same premises of Gagron fort exemplifies an unparalleled trend.



ant chromes to their dresses. Though there is little variation between the kinds of dresses of different tribes.

The region is predominant with Jhala, Sisodia, Khichi and Chauhan Rajputs whose women folks wear Rajputi Poshaks covered from everywhere and generally have rich fabric whereas the people of tribes wear dresses with cloth material easily available in the region, less expensive and draped in a manner which facilitates them to work easily. Generally they have more revealing dresses.



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7. Photo info : Students creating their masterpieces at Pallavan School.

8. Photo info : The author with students from her class at Pallavan School.



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9. Photo info : Local travellers at the Buddhist Rock-cut caves of Dug

Like many other places in the world today, Jhalawar has a mix of modernization in its infrastructure adjacent to ancient history, clearly visible as one moves through the streets of Jhalawar. The remnants of the ancient wall, which used to fortify the city once, ancient arched gates and beautiful windows with massive entrances can be observed.

The districts falls under the category of one of the backward regions, and it reflects into the dwellings of the people when one move around the villages nearby. But that also shows how well people are adapted to their ecosystem.

This place, my school kids, and its tranquility have left a considerable impression on my mind. The grandeur of Gagron fort, the picturesque water streams on every next



Like many other places in the world today, Jhalawar has a mix of modernization in its infrastructure adjacent to ancient history, clearly visible as one moves through the streets of Jhalawar.



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10. Photo info : Detail from the Buddhist Rock-cut caves of Dug

11. Photo info : Thomas Alexander Freeman and Pareexit Joshi travel through the lush green expanse of the country-side on their way back from the Buddhist rock-cut caves of Dug.

step, cool nights and rich flora and fauna definitely catches one's heart.

One can find harmony everywhere in every ritual and culture of Jhalawar even in the common or little less common folk songs, there is a need of adopting the steps of sustainability for all us to pay back what all we have received.



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1. **Photo info** : a lady uses a locally assembled machine to wind string onto a spindle.

2. **Photo info** : A classroom at the Pallavan School in Jhalawar, which is run by the NGO Ritinjali.

Life is full of surprises. Perhaps these are the right words to describe what I feel now.

Catatan Kecil di Jhalawar

WORDS: **ANDHIK BENI SAPUTRA** PHOTOS: **DINA HIJJO, ANDHIK BENI SAPUTRA**



I never thought in my wildest dreams that I would get the opportunity to visit the southeastern district of Rajasthan, Jhalawar, and interact directly with people from this region of India.

During my participation in ISS we were given an opportunity to teach Indian students in private and government school. I personally had the chance to teach students at the Pallavan Private School.

When I first entered class IV, the students greeted me with broad smiles and open curiosity. On the first day, I taught basic games to train their concentration. We also played a game in which they have to enact what I say. The students enjoyed the games and were very active in following my lessons as well.

Something which also interested me was that the students always bring their own lunch to school - a habit that differs greatly from my own country, where parents give their students an allowance to get their daily lunch from the canteen.

On the second day of my stay with class IV, I bonded a little more with the class. At that time, I asked them to draw how their 'Dwellings' looked. Some students impressed me and seemed to have potential for becoming

a painter or an artist in the future. Their work always looked neat, creative, and beautiful considering the children were in the nine to ten age-range at school. In addition, I met a student who appeared very enthusiastic about drawing. Much to my amusement, he would continuously ask me to draw a building on the class whiteboard.

The third day of our school visit meant I shifted from class IV to class VIII. To start, I asked them to introduce themselves by stating their name and future aspirations. I found that the majority of students liked math and even more, dreamed of being engineers or social scientists.

I also had the opportunity of talking to students from class X. We talked about Indian society and especially the caste system. They mentioned how there are many castes in India, but generally people are classified into four categories—Brahmins, Kshatriyas, Vaishyas, and Shudras. In addition, they also explained "reservation," in which people from traditionally underprivileged 'scheduled castes' have greater opportunities to get jobs in government sectors, compared to upper castes.

During the field work, we also visited many interesting places and talked with lo-



In my opinion, every student has their own ability to excel in either one or some subjects. So let them grow up according to what they want to excel in.

cal figures. For example, we met the local government (panchayat) to discuss real conditions of Jhalawar. We also discussed how a panchayat gets elected, what authority it has and asked similar questions.

Another visit took us to a museum located at the heart of Jhalawar. During that visit

we met with a famous local historian, Lalit Sharma, who provided a brief overview of Jhalawar's history. And finally, in the following days we attended a center of local weaving production, to observe directly how local people produced hand-woven cloth through sustainable methods.

1. Photo info : Chai - milk tea - a staple part of the local diet. People welcome guests with piping hot tea.

2. Photo info : Students lined up for the mid-day meal at the government school at Munderi Village.

3. Photo info : The Upper Primary School Building where the participant's volunteered.

Rajasthan is a big state. I wasn't aware of that until we reached and I saw with my own eyes what everybody was talking about.



My Volunteer Experience in India

WORDS: ENYA DANIELA RAMIREZ CASTILLO PHOTOS: ENYA DANIELA RAMIREZ CASTILLO

DIALECTS

As a non-Hindi speaker, I must say I didn't feel any different, but I could see my Indian friends struggling with communication.

The biggest challenge of language was when we volunteered as teachers at the schools: trying to explain the dynamics or the game to the children was very difficult. I think if we didn't have the school teachers to support us, we probably wouldn't have done any of what we wanted to do. Also when we visited the tribal communities, it felt like a challenge. There were many things

I wanted to ask but I didn't because of the language barrier. Communication is the key for everything.

Regarding the hypothesis of the matter of weather in the development of a civilization, I think that dialects wouldn't be much affected by the weather. I noticed that the people in Jhalawar are soft-spoken, don't make much loud sounds but they will surely rise up their voices when it's necessary. I got to this thinking when we meet the head of the city in the station. He talked very low and didn't make wide movements of the mouth (vocalization).

In comparison with Mexico, in the small towns like my hometown, people talked a bit louder with a smile on the face. Mexico has an alphabetization [education] rate of 80-90%, so communication issues are not a big problem.

DIETS

Food in Rajasthan varies depending on the region. The typical dish in Jhalawar is 'Dal Bati Churma', which is basically some kind of seeds with an orange-yellow curry. It is not spicy (hot), it has a lot of spices.

And talking about main dishes, meat is not involved. I asked the children why and they told me that since almost all the people here are Hindus, they don't eat beef but they went a bit away of that and decided to become full vegetarians.

I noticed that people here are so kind, they offer you 'chai' whenever you want. Also, the children at the school offered me to try the food they had for lunch. They offer you food even if it is just a package of cookies or three different things to eat. They gather to eat lunch in group instead of eating alone. This means community, stay together, share what you got and don't be selfish.

I could see also that the kind of food in this region is closely related to the fauna. The milk is so much tastier and creamy. All the things they make with milk have a different taste: chai, butter, bread...

I asked the children to write about their favourite fruit and most of them said it was banana and mango. I can say that bananas, mangos and oranges are the regional fruits.



One thing that I noticed since I came to India is that they always drink plain water with food. In Mexico, it's completely the opposite, it doesn't matter if it is breakfast, lunch, dinner, or a midnight snack, you will always drink "agua fresca" (fresh water) which is basically water with natural fruit flavors.

And the food is similar: seeds, bread or tortillas, spices, chillies and vegetables. In this case I think weather plays an important role with the diets. Tropical climate makes tropical fruits and light tasty dishes.

4. Photo info : Another view of the school corridor with students seated for their Mid-day meals, provided free by the government.

5. Photo info : A long corridor marked the entrance into the traditional village houses. This created a strong sense of transition from the outside to the inside.



// They gather to eat lunch in groups instead of eating alone. This means community - stay together, share what you got and don't be selfish.

DRESSES

I cannot think of any other place in India that is as colorful as Rajasthan. The way the people dress is beautiful, they are not afraid of getting what we may perceive as wrong matches, colour is the key.

The materials they often use are light cotton, a see-through fabric made for the humid & hot weather.

The women use a lot of golden jewelry: nose piercing, multiple earrings, rings, bracelets and anklets. I also saw a woman with a lot of bangles in the arms. Like it was some kind of talisman for good luck. Again, it was not proper to show legs in the case of women. Long skirts with golden dots in a bright red wallpaper, a crop top that covers just the breast area is the traditional dress in Rajasthan.

As the same, in Mexico women use bright colorful dresses made of light cotton fabric. Instead of using a scarf, Mexican women use a "rebozo" which is basically used the same way as an Indian scarf. The only difference is the length, it usually measures 130 centimeters long.

In this case, I think that dresses and the way the people dress is highly influenced by the climate and the flora. A hot humid climate with large green landscapes requires colorful clothing so you don't get camouflaged by the natural environment.

DWELLINGS

This topic is one that came out with a lot of surprises.

First of all, the traditional houses we visited were unique: usually it was a one-level house, with a big area in the front for guarding the animals and the rooms surrounding this open area.

Nowadays, the one staged house has transformed to a two level house, using the first (ground) floor for the animals and the upper level is designed for daily life. The roof of the houses is plain and opened made for sleeping there in the hot nights. I found the inside of the houses cool and fresh, like the inside of a temple. But the most interesting thing was the long corridor that connects the front door to the open zone of the inside.

Also the colors of the walls are so beautiful: red, yellow, orange, purple, blue, pink... adorned with small little figures or plants.

One interesting thing that I found was an assignment I did with the children at Pallavan. We asked them to draw a house, free design. And they drew a cartoon house, like the ones with a pointy roof. They even used a ruler to make the lines perfect, the windows, the doors. After that, we asked them their real houses, the ones that they lived in, where they sleep at night and the result was very different. The houses that they were drawing were much different, the perspective changed from a front view to a upper sky view. There were no longer pointy triangular roofs, instead of that they drew a single square all divided into smaller squares with people sleeping on it.

The village structure is quite curious too. Small alleys as roads, cows running wild and free, no pollution of plastics, air, no noise. Just mud, cow stuff and children on the streets. In comparison, Mexican villages have

wide roads to let the horses and the rickshaws of the Colonial era pass by. Houses are a single square, with an inner garden in the middle and the rooms around it. The walls are usually white or blue, with floral patterns or real natural flowers hanging in the windows. The houses in the farming areas of the country called "ranchos" are very different from those in the small villages. In ranchos, houses are usually two levels; the low stage is for having parties or celebrations of any kind, the kitchen must be huge because it's supposed to afford as many guest as possible. The upper level is for the rest area (bedrooms); surrounding the house are the cornfields and the fruit trees, and probably a river nearby. Neighbor can be founds miles away of each other.

The countryside is so different of the urban area. I definitely prefer living in the village than in the city.



DANCES

I think one of the most characteristic things in India is the music and the dances. And I'm not referring to the Bollywood songs, I'm talking about the traditional songs. Each state or region on India has a certain type of music. Punjabi music is quite different to Rajasthanian music - very similar to Mexico.

Dances are closely related to dresses, they always come together. Traditional Rajasthanian music has strong beats, regarding the dance as if in a battle. Taking in mind the dance we saw at the hotel one night (Bindori Dance), the dancers were holding sticks and smashing it against others sticks as with a sword, the turbans tied like a helmet and the belt. They danced in a circle and in the middle was a person controlling the rhythm.

The second performance we saw was about a couple singing and dancing (Bhopa Community). The man was dressed in traditional clothes which looked like a woman's dress — long skirt, anklets and a tight shirt— and also doing some hips movements.

In the land of Contrasts and the ‘Haroti’

WORDS: CINDY TOLEDO PHOTOS: MR. ANDHIK BENI SAPUTRA, MR. GAURAV SHOREY.

Rajasthan as a state is well-known by some people for its natural beauty, but also known as a desert area by many.

Since the first day we arrived, I noticed the difference between Jhalawar and New Delhi. Being that New Delhi is a big city, Jhalawar seemed more peaceful and fresh.

On the first day we went to work with students in schools, I was very nervous and excited. As soon as we arrived at Pallavan School, I was able to see how it differed from the government schools.

Pallavan looked new, well established, and seemed far better than the government schools. Especially since Pallavan had electricity and fans.

On the contrary, the government school that we saw had one storey with four classrooms and approximately 80 students in all. According to other volunteer members, there was no electricity and the children did not have chairs or tables and sat on the floor. There was obviously a big difference between these two schools, just based on their infrastructure.

Sabah and I partnered for the classes and we worked together to come up with a list of activities that we thought we could do with the students. We were with first standard students, who were about five to six years old. We felt we were unable to do all the activities we had originally planned because they were all based on trying to find

1. Photo info : The corridor of the Pallavan School where we volunteered.

2. Photo info : Students at the Pallavan School.

Jhalawar, like any rich, historic and traditional region, has tremendous beauty that can be experienced if you come to it with an open mind.



out more about their local culture, and the teacher told us that they did not know much about their culture. Nonetheless, we improvised; sang, danced, and played games with the students.

We went outside to play one of the games, which required the students to make animal sounds. Interestingly enough, but not surprisingly, the first student that went up made a tiger’s sound, which all the students knew as soon as he acted it out. We were then told that the reason the students knew this was because the goddess that is mostly worshipped here in Jhalawar is described as a goddess on a tiger, and her name is ‘Durga’. After a while, we tried to change the game, I was a bit shocked when I saw that the students knew the English alphabet song, Twinkle-Twinkle Little Star, and Ring-Around-the-Roses but did not know many local or traditional songs.

We also asked everyone what they wanted to be when they grow up. Most of the responses included being a police officer, and

that was because the children believe that police officers protect the country and its people, then they said teacher, nurse or doctor. From the thirty students we got, only one said that he wanted to be a scientist. To me this seemed as if students were unaware of other career options; like lawyer, archaeologist, or maybe even historian.

At some point the children started to trust me and next thing I knew, they were all around me, fighting to hold my hand. This of course, made me feel special and made it fun; but scary as well because I thought I was going to fall, but still fun. I loved how all the children are respectful and they always get up when an adult comes in the class and greet them in unison.

Nevertheless, it was during the visit of the head of the district and the visit to the family homes that I was able to learn much more about the culture in Jhalawar. To be more specific, the dialect here was cleared to me. I learned that in Jhalawar, specifically in the villages, the dialect spoken is Hadoti, a Maalvi dialect that is not Hindi. Haroti is similar to Hindi but not exactly. Of late, the Haroti dialect has had English and Hindi words mixed in it that has caused the loss of specific words in Haroti. An example of this is how the words for mom and dad is gone in Haroti and is now replaced by Hindi words for mom and dad. Hindi dominates the Haroti dialect because the education, newspaper, TV channels, and so on are all in Hindi, therefore the young ones get used to that more than Haroti. I asked the elder of the family (whose home we went to visit) a question about the dialect, he responded by sharing with us how he feels about it. He described how he feels disappointed that the language is getting lost.

I noticed that the food for everyone, including children, is spicy because the ingredients are said to neutralize chemicals that are in the water and therefore act as a sort of medicine for everyone.

While we were there we learned about the dresses of the women. A lot of the women who still follow the traditional values cover their face when in presence of unknown males, or their father-in-laws. The wife of the village elder mentioned to us how married women wore sarees for sure and it was more



Our activities were based on trying to find out more about their local culture, but the teacher told us that they (the students) did not know much about their culture.



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of an option for those who are not married. Married women wore many things that indicated that they were married, but the men had nothing. Nevertheless, the lady shared with us that she believed women were getting more respect compared to before. Education for a woman is highly supported compared to before.

In essence, this trip to Jhalawar showed us even more, how beautiful and diverse India really is—it is not only what Bollywood shows, but instead each state and district has its own unique culture that they should preserve and not let any other influences of other cultures, or the neighboring cultures, come and change that or take that away from them, it should only let it grow and progress.



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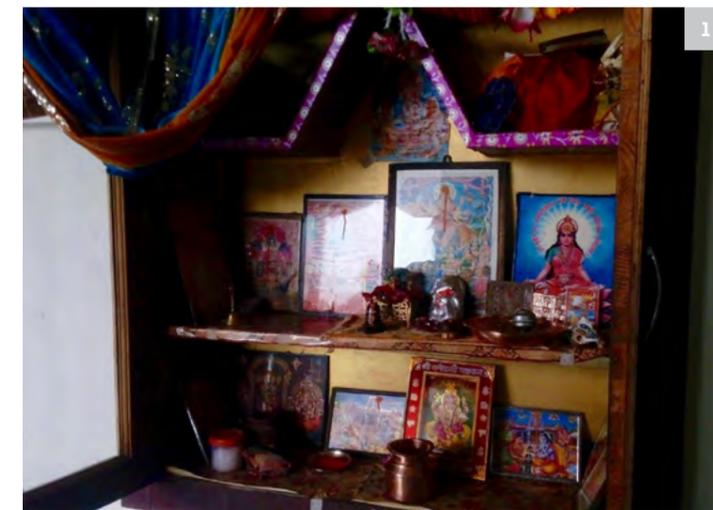
3. Photo info : the author along with other colleagues at a local resident's home.

4. Photo info : The author and Andhik Beni Saputra work with the students of Pallavan School.

5. Photo info : The Pallavan School and its infrastructure provide a nurturing environment for students.

Unparalleled Religious Harmony

WORDS: **MS. MARIE LUIS HEILMANN** PHOTOS: **MS. ENYA DANIELA RAMIREZ CASTILLO**



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1. Photo info : Hausschrein in einem Lehmhaus eines kleinen Stammes (Photo: Daniela Ramirez Castillo)

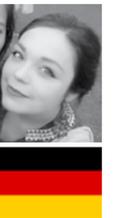
“ Religion gives people in the region of Jhalawar stability and a rich identity, especially a feeling of unity. It isn't a part of life you separate from daily business.

Indien gilt als Land der Gegensätze. Diese Aussage bestätigt sich schon nach sehr kurzer Zeit, in der man dieses Land erlebt. Um Indien umfassender zu verstehen, sind wir nach unserer Zeit in Delhi nach Jhalawar im Bundesland Rajasthan - aufs Land - gefahren. Dort hatten wir die Möglichkeit die Menschen in der Region besser kennenzulernen und Kinder zu unterrichten, um gleichzeitig mehr über ihre Traditionen zu erfahren.

Einer der Gegensätze der mir schnell bewusst wurde, ist der zwischen religiösen Traditionen und dem Einfluss der westlichen Gesellschaft. Durch die Globalisierung entsteht eine immer stärker fassbare Hierarchie dieses Paares. Die Tradition ordnet sich mehr und mehr dem unter, was man in den Industriestaaten als Moderne versteht. Diese Hierarchie tränkte beispielweise unseren Besuch an einer der staatlichen Schulen, bei dem wir davon überzeugt werden sollten, das Englisch einer der Standards sei und sie präsentierten uns traditionelle Tänze, die in Wirklichkeit mehr Bollywood-Choreogra-

phien waren. Der Täuschungsversuch führte uns vor Augen, dass einige Menschen in dieser Region nicht mehr stolz auf ihre Traditionen sind. Der westliche Einfluss zeigt sich zum Teil auch im Schulstoff, der sich stark an die westlichen Vorstellung von Bildung anlehnt, bei dem die Kinder beispielsweise lernen ein Haus nach Marke „das ist das Haus vom Nikolaus“ zu malen, welches sie so noch nie in der Realität gesehen haben.

Ein Großteil der Traditionen baut auf den vorherrschenden Religionen auf. Die Hauptreligionen sind Islam und Hinduismus. Diese Religionen strukturieren, etwas anders als in westlichen Ländern, den Alltag und den Lebenslauf. Religionen wirken sich als stabilisierender und sichernder Faktor auf die Gesellschaft aus: Nicht nur auf die sozialen Normen sondern auch auf den Tagesablauf. Die Familie die wir getroffen haben, beginnt den Tag mit einem Gebet und beendet ihn auch so. Außerdem badet die Mutter des Hauses jeden Tag und geht anschließend zum Tempel. Alles basiert auf Religionen. Auch wenn Indien als säkularer





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Staat gilt, gibt es doch nur selten die Vorstellung, dass Religionen ein separater Teil des Lebens ist, da besonders im Hinduismus „durchgehend“ praktiziert wird. Das sieht man unter anderen an den Häusern der Dörfer und Stämme: selbst wenn ein Haus kaum ausreichend ist um alle Familienmitglieder gleichzeitig unterzubringen, gibt es in einem Hinduhaushalt einen kleinen Schrein für die Götter. Religion ist eine Art der basalen Grundausrüstung.

(Hausschrein in einem Lehmhaus eines kleinen Stammes)

Besonders ausgeprägt in Jhalawar ist die Einheit der Religionen. Die Bewohner beten zusammen und feiern alle Festtage. Zum Beispiel feiert man Weihnachten in der Schule, obwohl nur eine sehr kleine Minderheit christlich ist. Religion wird als Motivation zur Einheit verstanden; bei den Hindus lässt sich das sogar auf die Tierwelt übertragen. Tiere werden in dieser Region besonders verehrt. In Jhalawar ist beispielsweise der Affengott stark verbreitet. Es gibt aber auch noch Tempel für normalerweise weniger beliebte Tiere wie z. B. Ratten.

Ein gutes Beispiel für religiöse Traditionen ist die Ehe. Sie verbindet unterschiedliche Formen von Traditionen miteinander. Sehr klar sind die Musik und der Tanz durch das Thema Ehe bestimmt. Bindori ist

zum Beispiel ein alter Tanz, der als Training für den Kampf gedacht ist und als Zeichen der Traditionsverbundenheit zu Hochzeiten aufgeführt wird. Viele der Tänze oder Lieder, die uns die Kinder präsentierten, hatten inhaltlich mit dem Thema Ehe zu tun. Ein Lied wird traditionell an Hochzeiten gesungen, wenn eine füllige Person den Raum betritt. In dem Lied geht es um gesunde Ernährung. Ein anderes Lied wird von den Müttern bei einer Hochzeit gesungen als Entschuldigung, dass sie so viel organisieren müssen, sodass sie keine Zeit für ihre Kinder haben. Musik und Tanz sind ein sehr wichtiges Gut in der Gesellschaft und eine Möglichkeit Gefühle ohne starke gesellschaftliche Einschränkungen auszudrücken. Die Tänze, die wir in Jhalawar kennengelernt haben; enthalten auffällig viele weiblich anmutende Bewegungen für Männer. Generell spiegelt sich das Geschlechterbild ganz klar in der Musik und im Tanz wieder. Viele mythologische Geschichten werden als Tänze dargestellt und auch aus ihnen kann man gut die vorgestellte Beziehung zwischen Mann und Frau ableiten. So werden die Frauen als sehr fokussiert auf den Mann dargestellt. Dem gegenüber steht die Emanzipationsbewegung, die stark vom Westen inspiriert ist. Die Frauen, die wir hier kennengelernt haben, berichteten uns von starken Veränderungen in den letzten

2. Photo info : Die Schüler der staatlichen Schule in Jhalawar sagen ihre Gebete vor der Mittagsmahlzeit.

3. Photo info : Kinderfoto von einem der Pallavanschüler

4. Photo info : Die Schüler der Pallavan Schule, mit einem Gemälde von Krishna und Radha, beliebte Götter im hinduistischen Pantheon.



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“ Kleinkinder werden zur Zierde geschminkt, aber zum Ausgleich von Schönheit und Hässlichkeit bekommen sie einen großen schwarzen Fleck ins Gesicht gemalt. Das symbolisiert den Ausgleich von beiden Extremen.

Jahren. Die Bildung von Mädchen wird immer wichtiger, obwohl in der Private School, in der wir unterrichteten; immer noch deutlich mehr Jungs waren als Mädchen, sind immer mehr Familien darauf angewiesen, dass die Frau auch einen Beitrag zum Einkommen leistet. Auch für die Auswahl der Braut bei einer arrangierten Hochzeit wird die Bildung immer öfter zum wichtigsten Kriterium. Das Mindestalter für Frauen bei der Hochzeit von 18 Jahren wirkt den Kinderhochzeiten ein wenig entgegen; auch die Zahl der Abtreibungen von Mädchen geht zurück. Als wir die Kinder in der Private School zur Ehe befragt haben, haben sie uns ein sehr ambivalentes Bild der Ehe gezeigt. Die arrangierte Ehe ist immer noch gesellschaftlicher Standard aber es werden auch abweichende Varianten der Lebensführung von den Schülern ins Auge gefasst. In den

Government Schools sieht es leider etwas anders aus. Dort hat sich an der Situation weniger verändert. Der Gegensatz zwischen dem religiös verankertem Frauenbild und dem angeblich emanzipierten Frauenbild der westlichen Gesellschaft zeigt sich auch in den Kontrast zwischen den traditionellen Liedern und den Mainstreamsong, die absurd offenherzig mit dem Thema Sex umgehen, wenn man es mit der Attitüde der meisten Inder vergleicht. Das traditionelle Frauenbild und die Vorstellungen über die Ehe stabilisieren wiederum das Kastensystem, was eine Ehe zwischen unterschiedlichen sozialen Schichten sehr erschwert. Der religiös beziehungsweise kulturell festgelegte Status wird auch durch die Kleidung signalisiert. So kann man recht einfach herausfinden, ob eine Frau verheiratet ist. Saris, eine schwarz goldene Kette und eine rote Scheitelmarkierung sowie der rote Punkt zwischen den Augenbrauen sind ihnen vorbehalten. Westliche Kleidung ist sowohl bei den Hindus als auch bei den Muslimen in Jhalawar weniger akzeptiert. Eine Beobachtung religiöser Philosophie war besonders interessant für mich: Kleinkinder werden zur Zierde geschminkt, aber zum Ausgleich von Schönheit und Hässlichkeit bekommen sie einen großen schwarzen Fleck ins Gesicht gemalt. Das symbolisiert den Ausgleich von beiden Extremen.



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EINBLICKE DURCH KINDERSTIMMEN

Die indische Gesellschaft in Jhalawar, Rajasthan.

WORDS: MR. JOHANNES BENJAMIN VONDERSCHMIDT

PHOTOS: AUTHOR



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1. Photo info: Government primary education school, Munderi Village, Jhalawar

2. Photo info: Students sit for a mid-day meal at the government school at Imamsagar in Jhalawar City.

3. Photo info: ISS member Prateexit Joshi serves a mid-day meal at the Munderi Government School

Tag 1

Aufgeregt und nicht wirklich wissend was uns erwartet, betraten wir am ersten Tag den Klassenraum. Die 25 Kinder erwarteten uns bereits. Aufgrund des Fehlens von Stühlen und Tischen, saßen sie - links Jungen, rechts Mädchen und in der Mitte ein Gang für die Lehrerschaft - auf dem Boden oder auf einem kleinen Teppich.

Es war, entgegen unseren Erwartungen nicht die erste und zweite Klasse, sondern die Siebte. Unsere Hoffnung, dass diese ein wenig Englisch sprechen können würden, wurde jedoch enttäuscht. Die Kommunikation war also durchaus schwierig, da auch die Lehrer nur gebrochenes Englisch sprachen. Zum Glück hatten wir die meiste Zeit die Gelegenheit, einen der Indischen Studenten übersetzen zu lassen.

Da unsere Idee darin bestand, uns von den Kindern etwas über ihre Kultur beibringen zu lassen und unser Fokus dabei auf traditionellen Tänzen und Liedern lag, ließen wir sie zuerst ihren Namen sagen und dann sollten sie sich auf ein Lied einigen und dieses zusammen singen.

Wir baten sie also sich für ein besseres Miteinander in einen großen Kreis zu setzen. Was dann passierte war sehr interessant zu beobachten, da sich statt einem großen Kreis zwei Kreise bildeten; einer mit Jungs und einer mit Mädchen. Auch nach einer kurzen Wiederholung der Anweisung veränderte sich nichts. Der Lehrer erklärte ihnen dann in circa drei Minuten was mit "einem Kreis" gemeint war.

Für die Liedersuche war schnell klar, dass die Impulse von den Mädchen ausgingen. Nach fünf Liedern, die Mehrheitlich bei Hochzeiten verwendet werden oder diese zumindest als wichtigen Bestandteil beinhalten, entschieden wir uns für ein Lied über eine fette Frau, die auf eine Hochzeit kommt und von allen gefragt wird, was sie gegessen hat um so fett zu werden.

Der Inhalt ist mehr als nur Interessant, da es ein lustiges Lied ist, das an vielen Stellen den Gesundheitsaspekt des Essens berücksichtigt.



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So wird zum Beispiel angeführt, dass zu viel Fleisch gegessen wird, dass zu viel ausgemahlenes, helles Mehl fett macht und dass Chilis aus dem eigenen Garten gesünder sind.

Unseren Plan das Lied mit ihnen zu singen mussten wir aber revidieren, da wir nicht einmal die erste Zeile korrekt ausgesprochen bekommen haben.

Die Zeit ging sehr schnell um und wir mussten die Schule für diesen Tag verlassen. Die Kinder hatten aber viel Spaß und wir



Was ich aus diesem Tag an Erkenntnis gewonnen habe, ist sehr vielseitig und hängt in erster Linie mit den Unterschieden zu der mir bekannten westlichen Gesellschaft zusammen.



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noch mehr.

Was ich aus diesem Tag an Erkenntnis gewonnen habe, ist sehr vielseitig und hängt in erster Linie mit den Unterschieden zu der mir bekannten westlichen Gesellschaft zusammen. Als Beispiel soll hier die Geschlechtertrennung genannt werden, die zu überwinden für die Kinder sichtlich unbekannt war. Aber auch der Inhalt des Liedes und die Allgegenwart des Themenbereiches Hochzeit scheint für die indische Gesellschaft von großer Bedeutung zu sein.

Tag 2

Heute hatten wir für die Kinder Malsachen dabei. Unser Plan war, sie ihre Häuser, traditionelles Essen und traditionelle Kleidung malen zu lassen, um so Informationen über ihr tägliches Leben zu erhalten. Zusätzlich sollten sie einige Wörter schreiben, die speziell für Rajasthan - Im Sinne von "Dialekt" - sind. Die Kinder liebten diese Aufgabe und zeichneten vor allem in Bezug auf ihre Häuser ein sehr westliches Bild mit Spitzdach oder regelrechte Paläste. Allesamt mit viel Natur in der Umgebung.

Bei der Darstellung von traditioneller Kleidung, haben die Lehrer versucht zu helfen und an die Tafel gemalt. Die Kinder haben sofort versucht die Tafelbilder zu kopieren. Die Kleidung ist meistens ein Sari für Frauen und die Kurta für Männer. Traditionelle Gerichte wurden meistens nur in Form von unzähligen Schüsseln oder einer Küche dargestellt.

Wir haben dann die Klassen gewechselt und Interviews mit den Kindern durchgeführt. Wir fragten sie nach ihren Familien, ihren Traumberufen, ihren Religionen. Dabei kam heraus, dass alle bis auf ein Mädchen Hindus sind, die dem gleichen Stamm angehören und deshalb alle den selben Nachnamen tragen. Als Beruf wünschen sich die meisten der Kinder Lehrer zu werden, aber auch Polizisten und Soldaten. Alle Kinder stammten von Bauernfamilien ab.

Auf die Frage, wer zu Hause das Sagen habe, antwortete die eine Hälfte, dass Vater und Mutter absolut gleichberechtigt wären, die andere Hälfte sagte, dass der Großvater die Regeln macht.

Ich lerne aus diesem Tag, dass die beruflichen Perspektiven nicht so vielseitig sind, und dass sich Landwirtschaft scheinbar nicht mehr lohnt, da keiner der Schüler gesagt hat, er möchte die Landwirtschaft seiner Eltern fortführen.

Tag 3

Es ging heute an eine andere staatliche Schule, die noch um einiges kleiner wirkte. Entgegen der Annahme, wieder mit einer siebten Klasse zu arbeiten, wurde uns kurz-erhand ein ganzer Raum zugeteilt, in dem die erste, zweite und dritte Klasse gleichzeitig Unterricht in unterschiedliche Richtungen hatte. Wir bekamen also die drei jüngsten Klassen. Daher mussten wir wieder spontan unsere Planung ändern und sie einerseits beschäftigen und ihnen andererseits durch einzelnes interviewen Informationen über ihr Umfeld und ihre Vorstellungen von der Zukunft abgewinnen.

Ich war sehr überrascht über die Offenheit der Schüler, die frei darüber sprachen, dass sie mit neun Leuten in einem Raum leben, dass Väter gestorben sind oder dass der Großvater Alkoholiker ist und die Familie zur Abendzeit zum Selbstschutz das Haus verlassen muss.

Ihre Zukunftswünsche waren sehr unterschiedlich von denen an der ersten Schule, denn hier gab es zum Beispiel einen Arzt, einen Ingenieur, Polizisten, Soldaten, Schneider, eine Hausfrau und einen Lehrer.

Wir fragten die Kinder auch über das Schulessen, da dieses wirklich nicht gut aussah und mehr oder weniger aus Wasser, Chilipulver und Brot bestand. Alle sagten, dass sie das Essen lieben, weil es besser ist als bei ihnen zu Hause. Allerdings war dieser Eindruck weit gefehlt, denn als wir zu Tisch gebeten wurden stellten wir fest, dass dieses Essen durchaus sehr schmackhaft war.

Wir sangen auch einige Lieder mit ihnen und auch diesen Kindern gefällt das Lied über die "fette Lady" am besten.

Der Einfluss von Lehrern und der Einfluss von verschiedenen Mitschülern verändert viel in dieser Region. Diese Schule ist in der Stadt und dort sind nicht nur Bauernkinder. Die Berufe der Eltern sind vielseitig und reichen von Reinigungspersonal über Truckfahrer bis zum Arbeitslosen.

Später haben wir noch eine Familie auf dem Dorf besucht und mit der Ältesten gesprochen. Dabei fanden wir zum Thema Kleidung noch heraus, dass spezielle Kleidung wie der Sari oder Fußbringe nur von verheirateten Frauen getragen werden. Außerdem wurde uns bei dem Thema Abwanderung in die Städte gesagt, dass diese Menschen in der Gegenwart leben, nicht in der Zukunft, weshalb sie daran keine Gedanken verschwenden.

In dem Dorf konnte man sehen wie viel Einfluss das Kastensystem hat, aber die Menschen haben ein beschauliches Leben geführt. Außerdem wird sonst nirgends so guter Chai-Tee serviert. Interessant zu sehen war auch, dass nicht immer der Mann das Familienoberhaupt ist, sondern das älteste Mitglied.

Tag 4:

Heute besuchten wir eine staatliche Schule, die einen viel höheren Standard hatte. In der "Welcome-Show" wurde speziell die Wichtigkeit der traditionellen Kleidung im Zusammenhang mit traditionellen Tänzen veranschaulicht.

4. Photo info : the author with a primary school student at the Government School in Jhalawar Town.

5. Photo info : The Author and fellow participants Prateexit Joshi and Achy Abdelghafour as excited as the students at the end of the day.



Danach besuchten wir noch einen bestimmten Stamm, der von der Regierung sehr schlecht behandelt wird. Die Ahnen des Stammes waren Diebe und deswegen sucht die Polizei dort bevorzugt nach Tätern und zerstören dabei die Existenz der Stamme-sangehörigen.

In dem Dorf gab es weder Strom noch fließend Wasser, viele Kinder hatten nichts zum Anziehen und als wir in den Geländewagen vorfuhren, hat sich ein Großteil des Dorfes aus Angst versteckt.

Aus diesem Tag habe ich die Erkenntnis gezogen, dass trotz der Demokratie kleine Stämme mit wenigen Stimmen keinen Einfluss auf die politische Situation haben. Auch der Staat schaut bei bestimmten Stämmen weg und lässt Ungerechtigkeit geschehen.

Conclusion:

Unsere Intension war es, etwas über traditionelle Lieder herauszufinden, aber traditionelle Lieder können nicht alleinstehend behandelt werden, da zu ihnen im-

mer eine gewisse Kultur gehört und diese besteht aus verschiedenen Faktoren. Es ist also nicht wirklich möglich einen einzelnen Faktor zu isolieren um ihn zu untersuchen, vor allem nicht, wenn diese Untersuchung darin besteht, mit Menschen aus der jeweiligen Kultur darüber zu sprechen. Dennoch haben wir viel über Lieder herausgefunden. Wir haben die Kinder singen lassen und Unterschiede festgestellt. Zum Beispiel gibt es Lieder, die traditionell nur von einem Geschlecht gesungen werden. Viele Lieder haben mit Hochzeiten zu tun oder sind speziell für diesen Anlass bestimmt. Und viele haben eine Weisheit mitzuteilen.



Photo info (above): Red string mounted on a hand loom, ready to be woven into fabric.



Photo info (right): View from the Gagron 'hill and water' Fort of Jhalawar. It is a UNESCO world heritage site.



Photo info (top): Students sit cross-legged on the floor, ready to receive their mid-day meals in school.



Photo info (left): Inlay work on the walls and ceiling of the City Palace in Jaipur.

Photo info (opposite page): Sunset over the cottages of the RTDC resort at the banks of the lake in Jhalawar.

Photo info (above): An Elephant procession walks up the entrance walkway of the fort in Jaipur.

GALLERY

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One of the most amazing things about Jhalawar's people is that everyone respects each other's religion. They live in peace and harmony...

2



A memorable PRIVILEGE



WORDS: MR. ABBA MUHAMMAD PHOTOS: MS. ENYA DANIELA RAMIREZ CASTILLO

1. Photo info (left) : The Verandah at the City Palace of Jhalawar which now houses the museum.

2. Photo info (bottom) : A rare, lush-green view of Amer Palace at Jaipur.

We arrived in Jhalawar early in the morning on Tuesday, after what seemed like a stressful journey. For most of us, it was our first experience of the Indian railways. Immediately after disembarking, we headed to our hotel - Krishna Hotel.

The next day we reported to our various allotted schools. Some of us went to Pallavan - a private school, while others went to a government school nearby. Fortunately, I found myself in the government school. I had a great experience interacting with pupils from a relatively less privileged background.

Jhalawar, like most Indian cities, has people who value their religion and culture. In fact, their religion is part of their day to day life. The first thing I noticed during the lunch break, when the pupils prepared to eat their meals, were three pupils who stood up and chanted a prayer. The others also prayed along with them. Thereafter, they started to eat.

I saw a hand-powered water-pump in the compound of the school, where people from the neighboring villages came to fetch water from. I took the opportunity to chat with a lady who stood there and I asked her about her religion and why she followed it. She said that she follows Hinduism like the majority of Jhalawar's population, but she worships a particular God that she believes in - Shankar - the destroyer of the earth when the earth is full of sin.

She couldn't say why she worshipped Shankar, but she said that she believed that it's the right path for her.

One of the most amazing things about Jhalawar's people is that everyone respects each other's religion. They live in peace and harmony, both Hindu and Muslim, and even participate in each other's festivities.



À propos de ma Recherche des significations CACHÉES

WORDS: MR. ACHY ABDELGHAFOUR PHOTOS: MRS. JOHN DOE

Comnihilitat quia vella dolum la consenist voluptatur? Agnis etur audid ipiti temquam di doluptatur rero incturion porumOx storturbi issolto rsultius,

Pendant cette journée, j'ai réalisé qu'il y a une très grande différence entre la culture indienne et celle occidentale. Par exemple, il convient de mentionner la séparation par sexe dans la salle de classe, car il était visible combien il était difficile pour les enfants à surmonter. Mais aussi le contenu de la chanson à propos de la salubrité et de façon amusante m'a appris sur les comportements culturels comme une vie végétarienne et de plus en plus de piment à la maison. Aussi, le thème du mariage utilisé pour être partout et semble être très important pour la société indienne.

Cette journée m'a appris, que les points de vue des différentes professions ne sont pas bons du tout. Aussi, la vie comme agriculteur semble être difficile, puisque aucun des élèves n'a déclaré qu'il exercera la même profession que celle de sa famille.

Cette journée rend visible, que de nombreux élèves des écoles gouvernementales ont des problèmes à la maison et que le lieu de l'école a une grande influence sur le choix de la profession. L'affirmation selon laquelle il n'y a pas de problème entre les religions est considérée comme la vérité par les enfants à nouveau. Les musulmans et les hindous sont les meilleurs amis de l'école.

Dans le village, l'impact du système des castes était visible, mais les gens y vivaient une vie correcte. Nulle part ailleurs est pos-

sible d'obtenir un si délicieux Chai-Thé. Il est également intéressant à noter que le chef de la famille n'est pas toujours l'homme, mais l'aîné de la famille.

Ce jour-là, je suis arrivé à un constat sur les minorités en Inde, qui ne sont pas remarquées par le système démocratique, car il y a tellement de petites tribus qu'ils n'ont pas le pouvoir de participer, sur la situation politique. Le gouvernement ne mentionne pas chaque tribu et n'a rien fait contre les traitements injustes, la violence et la discrimination..



1. Photo info : Students of the ISS 2015 batch on the grounds of the school venue.

2. Photo info : The Author with colleagues at a government school in Jhalawar while volunteering on their field trip in Jhalawar.

Notre intention était au début de savoir plus sur les chansons traditionnelles, mais il est difficile de faire des recherches uniquement sur les chansons traditionnelles, parce que chaque tradition est basée sur une culture particulière et donc il y a beaucoup de facteurs qui influencent sur les chansons. Il est donc impossible de faire des recherches juste sur un facteur de la tradition en demandant aux gens qui appartiennent à cette culture de se focaliser sur ce dernier. Mais nous avons découvert quelques informations sur les chansons traditionnelles et la différence entre eux. Il y a des chansons, par exemple, qui sont traditionnellement chantées que par un seul sexe. Beaucoup de chansons ont une relation avec les mariages ou l'appartenir à la procédure du mariage. La plupart d'entre eux contiennent une vérité profonde ou un autre message.

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Mais nous avons découvert quelques informations sur les chansons traditionnelles et la différence entre eux...La plupart d'entre eux contiennent une vérité profonde ou un autre message.

كانت لدينا نية في البدء لمعرفة المزيد عن الأغاني التقليدية، ولكن من المستحيل أن تبحث فقط عن الأغاني التقليدية، لأن كل التقاليد تعتمد على ثقافة معينة، وبالتالي هناك العديد من العوامل التي تؤثر على الأغاني .
وبالتالي فإنه من المستحيل البحث عن عامل التقاليد بمجرد طرح الأسئلة للأشخاص الذين ينتمون إلى تلك الثقافة. لكننا وجدنا بعض المعلومات عن الأغاني التقليدية والفرق بينهما. هناك أغاني، على سبيل المثال، تغنى تقليدياً من قبل جنس واحد فقط. العديد من الأغاني لها علاقة بالزواج أو تنتمي إلى إجراء الزواج. معظمها تحتوي على حقيقة عميقة أو رسائل أخرى.





1. Photo info : Beam and wall detail in the Gagron Fort of Jhalawar.

2. Photo info : A window fixed directly into stone (without a frame) at Pallavan school.

3. Photo info : A large, ceremonial entrance into a local residence.

4. Photo info : The Facade of a village house.

5. Photo info : Religious symbols dot the external face of the same building as picture 4.

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About the DESIGN of Jhalawar's DWELLINGS



WORDS: **MR. NIDUP TSHERING**

PHOTOS: **MR. NISUP TSHERING, MR. GAURAV SHOREY**

The local architecture is representative of the local social structures, and religious beliefs, as we saw on our trip to a nearby village.



The temples nearby bring unity into their social life, as every community-member comes to pray and worship the local deities.

Our visit to the village called 'Motipura' was interesting and the lifestyle of the people of this village looked quite unique to me. Particularly visiting Mr. Ramesh Patel's house fascinated me.

This spacious house was built in the 1980s, had 16 rooms in total, wherein the family used only 6 rooms for living, and all the remaining rooms were used for storing agricultural produce, since the family depended on agriculture for their livelihood.

Mr. Patel's House looked very unique, because from the outside it looked like a concrete, modern building but based on the explanation given by Mr. Patel and his family, it was completely different.

Although the walls and ceilings of the house looked like cemented concrete, it was of stone construction, where the ceilings of the house used long slats of stones for the structure. He even added that people in Jhalawar built their houses with black slate stones as they were abundantly available in this region.

The house walls seemed like a standard brick wall with cement plaster, but it was

built of stone tiles and baked stone. The stone tile play a climatic role as during summer it helps keep the temperature lower than the outdoors.

The materials used in building houses are 'Pakau pathar' (heated stones) and for roofing, stone tiles are used, which are placed in parallel in such a way that every row overlaps each other, so that during the rain, the water does not leak in.

In the upper floor the house is characterized by a huge Balcony, again closely related to the climate. During the summer the temperature goes up to 45 degree Celsius during the days and the balcony provides shade. At night, the family uses the same balcony to sleep on, because the outdoor temperature is significantly lower than the indoor temperature. They have a hearth outside, and the whole family stays around the hearth during winter nights. They have niches built in the walls, rectangular in shape, to keep things like photos of their gods and goddesses

On the top of the door and on the walls of the houses, there are religious words and symbols like 'Kalash' and 'Sawstik', representing 'wealth' and 'good luck' respectively. They do not have separate rooms for praying, instead they have temples outside for religious practices.

The temples nearby bring unity and social life as every community-member comes to pray and worship the local deities like Ramdev ji ,Mahadev ji, Teja ji etc. They pray to gods and goddesses like Ganesha, Shiva and Parvati. The people in this area mostly practice Hinduism.



Photo info : Ast poporum Inat gra incular esimili catust omnequa menium poposta ra, nirmislocusum

Jhalawar district its DWELLINGS and DEITIES

WORDS: MR. PRATEEXIT JOSHI PHOTOS: MR. PRATEEXIT JOSHI, MR. GAURAV SHOREY



I believe we choose our destiny. Participating in the International Summer School was one such choice. I never knew I would make it through the selection process, but I made it.

Fast forward two weeks of some of the best learning experiences in the classroom, we find ourselves in the middle of nowhere, and our nowhere, a small town called Jhalawar, is located in the South-East corner of Rajasthan. Seems like a laid-back town, hosting us with cool winds and drizzling rains (a pleasant change from Delhi) and memories to cherish forever.

Deus was the topic of my choice, so I asked the students about the local deities they worshipped as homework.

They brought back written pieces of paper. I learned about the names of the local deities, particularly some dominant ones like Bhil Thakur of the Bhil tribe, Baba ji of the Meenas and Goga ji maharaj. They had some relation with elements of nature, like trees and animals. It all pointed to a sustainable form of nature-worship amongst them.

I also took on studying local **'Dwellings'**, so I took time out from class to visit a village called 'Patpadiya', located near the school.

It was a settlement of around 200-300 people, with a small temple in the middle, built by a generous patron. The village lay just next to the river Kali Sindh, and was primarily agrarian. The houses around the village were built with a material that stays cool, which is handy since it gets really hot in the months of May and June.

I found extensive use of waste Kota stone, which I thought worked well as it reduces the waste lying unattended after the extensive mining operations, which has wrecked huge environmental havoc in the region. Also, the cow sheds were made of the waste stone, which kept the animals protected from the high temperature; quite necessary for good milk production.

We started with **'Dances & Songs'** as an ice breaker at the new school we volunteered at.

We felt disappointed when we asked them to perform their local dances and songs, they clearly said that they were boring and they would rather focus on Bolly-

// I learned about the names of the local deities... They had some relation with elements of nature, like trees and animals.



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ra, which was located next to the Kali Sindh super thermal power plant, where we visited families that gave us great insight into the village life of the area. The village was settled in the 1980's. Although comparatively, the village was an affluent one, still it had glimpses of the rural India that we talk of. The village was having good facilities from the government, and much of the power plant was made of the land taken from the farmers from this village. It was completely settled by Patidar community (the Patels), which fall under the category of other backward classes (OBC) in India. The village also had many below Poverty Line (BPL) households, which was evident from the government markings outside the houses.

The house that my group visited was one of the biggest in the village, as they were one of the influential families out there. We were welcomed by the patriarch Mr. Ramesh Patel and his sons. This visit was supposed to be a great help for my dwellings assignment. The Patels were a huge joint family consisting of around 25-30 members. Their house had 16 rooms with a huge garden and a big cow shed with 8 buffaloes and 2 oxens, although



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1. Photo info : Stone masonry construction in Gagron Fort at Jhalawar.

2. Photo info : Students from the local 'Aangan-waadi' standing together for a photo opportunity.

3. Photo info : A local shrine

most of the rooms were used for the purpose of storing agricultural commodities. Their houses had more of influence of modern architecture in the upper floors, and of traditional in the lower floors. They had many Swastika symbols, which was for good luck, and Kalash symbols, which was for wealth and prosperity. There were major temples in the vicinity in the village, having unique sets of local deities like Mata ji, Mahadev ji, Ramdev ji, Kaleshwar ji, Teja ji, Dev Narayan ji etc, and there were some statues that could be dated back to more than a hundred years. Many of them were related to nature's aspects, like Teja ji, which was supposed to be in the form of a snake, and Dev Narayan ji, which was in the form of a horse.

The main material used in the houses were Pakau pathar (heated stones), which were different from the Kota stone that was predominantly used in the district. It wasn't supposed to be very strong, but it protects them from the excessive heat that is generated during the hot summers. During winters, they generally burn wood and cow dung to generate heat. They had a little village hospital, though the doctor has not been coming since nearly a month, which means that the sick had to travel all the way to Jhalawar(20 kms).

A visit to the khadi manufacturing industry followed, which showed us a great insight into the Dresses segment of the 5 D's. The women workers were quite hard-working, and made really good products. The khadi was a good attempt in going back to the roots. It was great to see women empowered in rural India, and the interaction with them was quite an eye opener for us all.

Jhalawar is bringing us closer to the roots, and it has been quite an experience that I hope to retain in the years to come.

// Jhalawar brought us closer to our roots, and it has been quite an experience that I hope to retain in the years to come.

wood stuff. This gives us the idea about how globalization and urbanization has made us disconnected from our roots, and we are moving towards a process of homogenization, which is resulting in the death of local cultures and traditions. As the school was located in a minority-dominated area, I avoided asking about deities, as I thought it might be communally insensitive. We left the place a bit disappointed, but we had high hopes for the days to come, in the affirmative thought that we might end up doing something good for them, and give them back something positive about their Swaraj.

Later we visited a village called Motipu-

Involuntary outlaws? KANJARS

WORDS: MR. PRATEEXIT JOSHI PHOTOS: MR. PRATEEXIT JOSHI

In the age of modern, education and social equity - there still exist entire tribes on the outer fringes of administration & governance.



After a challenging three days, we had a day off from teaching. We started with a visit to a government school in a place called Choki, where we were enthusiastically received by the students and teachers alike. We visited all the classrooms to review their academic progress. It was a delight to see heart-warming performances by the students, which brought forward their hidden talents in dance, drama and music.

The journey then proceeded to the most revelatory moment for me. It was a visit to the 'Kanjar' tribe, a kilometer away from the school at Choki.

They are supposedly one of the most 'off-mainstream' and poorest tribes in India.

Their main profession is supposed to be "chori" or theft, and this has become a stereotype for the community.

If we trace back their history, we find that they were a nomadic tribe who were hired as executioners during the Mughal Dynasty, but were then classified as a "criminal tribe" by the British, leading to their social degradation.

Post-independence, they were denotified under the Habitual Offenders Act of 1952. But even after so many years of independence, the stigma is still carried by them.

They told us how the police always used to raid their village and catch the menfolk when there are suspicions of thefts, so they hide when the outsiders arrive. The village is



1. Photo info : the landscape of the Kanjar tribe - waste Kota stone strewn around the vicinity of their village.

2. Photo info : The elderly lady in the picture served as the head of the tribe and narrated their stories to us.

3. Photo info : A typical Kanjar dwelling had undergone several reconstruction procedures since local law enforcement often tore their dwellings down in an attempt to implicate these people for crimes they may not have committed.

“...they were a nomadic tribe who were hired as executioners during the Mughal Dynasty, but were then classified as a “criminal tribe” by the British, leading to their social degradation.

other depressed classes. We can just hope that we include them in the mainstream in the coming future, while being careful not to disenchant them from their roots.

underdeveloped, and they even lacked the basic amenities in the village. The deity that they worship was basically the pipal tree and some other trees, showing homogeneity with many others tribes of India. The dwellings were mostly made of waste Kota stone, and were cemented with cow dung, and kept the house cool during summers. Many houses had open roofs, which they claimed were broken by police during raids. Some used temporary tin sheets and plastic roof sheets.

The tribes were suffering due to the fact that they are numerically insignificant in local politics. This scenario is noticeable in many parts of India. Even after so many years, they are bearing the brunt of their past, just like other Schedule castes, tribes and





The Possibility of SELF-RESPLENDANCE

WORDS: MR. GAURAV SHOREY PHOTOS: MS. ENYA DANIELA RAMIREZ CASTILLO

The word 'svaraj' loosely translates to 'self-rule', but that isn't quite what it means...

We live in a world far from achieving the state of 'Svaraj' or self-resplendence.

For the uninitiated, Self-resplendence refers to a state of being so grounded and rooted in oneself, so at peace with oneself, so at-home with who one is, that one glows from within.

Sound familiar? Yes - it is common to portray most holy beings with a halo around their head - but did you ever think that was possible for everyone?

What if people discovered that their local DIALECTS were perfect for them to live in harmony with their climate, their surroundings, their people and cultures, and their local economies? And that their local dialects offered many more opportunities for local livelihoods that the competition-ridden mainstream?

What if people discovered that the DIETS that they followed locally helped them live in harmony with their local climatic condi-

tions and also made them resilient towards dealing with their environment, and that too in a sustainable agricultural manner?

What if people discovered that their local DRESSES - the way they are woven, stitched and pieced together, are perfect to have them feel comfortable in their local environment? And they do so sustainably?

What if people found that their local DWELLINGS complement their local climate and social structures, and the modern dwelling and settlements rely on splintered societies, nuclear families, migration and unlimited growth?

What if people discovered that their traditional DANCES & SONGS transmitted priceless education through lyrics and music, that also allowed entire communities to thrive in harmony with nature, over millennia?

Thus the effort that the participants of ISS 2015 put in, and thus, this publication.

Photo info : An image of the ISKCON temple in New Delhi,



1. Photo info : Jal Mahal Lake Palace, built by Maharaja Jai Singh II of Amer, at the Man Saagar Lake in Jaipur (Photo: Enya Daniela Ramirez Castillo)

2. Photo info : Emperor Humayun's tomb in New Delhi. Built over 1596-70 AD by Emperor Akbar, and designed by Mirak Mirza Ghiyas, a Persian architect. (Photo: Enya Daniela Ramirez Castillo)

3. Photo info : Peacock detail from City Palace, Jaipur. Built in 1729-32 AD by Sawai Jai Singh II of Amer. (Photo: Enya Daniela Ramirez Castillo)

4. Photo info : A family outside a traditional dwelling near the weavers shed in Jhalawar. (Photo: Gaurav Shorey)

5. Photo info : Inside the Sikh Shrine of Gurudwara Bangla Sahib at Baba Kharak Singh Marg, New Delhi. (Photo: Enya Daniela Ramirez Castillo)

6 & 7. Photo info : Panoramic views from the temple on the hill, and of the Gagron Fort respectively. (Photo: Gaurav Shorey)

7. Photo info : Panoramic view of the City Palace at Jaipur. (Photo: Enya Daniela Ramirez Castillo)





◀ 1. 'Bhojan' / Diets

The students, after studying the correlation between regional climate and their own, traditional, native cuisine, visited Dilli Haat - a famous market for native Indian arts & crafts. This market also has food stalls from over twenty Indian states. The students sampled one food-type from every stall.

6th - July - 2015

Dilli Haat, INA, New Delhi

Photo courtesy: Hashim Qureshi



◀ 3. 'Bhavan' / Dwellings

The Students, after discovering the correlation between regional climate and their own, traditional, native dwellings, experienced life in the three hundred year old walled city of Delhi.

They visited the 'Haveli' of Mirza Asadullah Beg Khan, also known as 'Ghalib' (meaning 'dominant'), or 'Asad' (meaning 'Lion'), at Gali (meaning 'Lane') Qasim Jaan, Ballimaran. We consider him among India's most influential Persian and Urdu language poets of the later Mughal Era.

They then walked through the narrowest back alleys here, escorted by our volunteer-guide Mr. Aishwaray Arora, - a resident of Old Delhi.

13th - July - 2015

Old Delhi

Photo courtesy: Hashim Qureshi



◀ 4. 'Bhajan' / Dances & Songs

The students, after discovering the correlation between regional climate and their own, traditional, native dances and songs, visited the Dargah (a shrine built over the grave of a religious figure) of Nizamuddin Auliya (1238 - 1325 CE). The Dargah also houses the graves of Princess Jehan Ara and Sufi poet Amir Khusro.

16th - July - 2015

Dargah Hazrat Nizamuddin, New Delhi

Photo courtesy: Hashim Qureshi

CALENDAR of EVENTS

JULY 2015

WORDS: MR. JOHN DOE

PHOTOS: MRS. JOHN DOE



◀ 2. 'Bhesh' / Dresses

The students, after studying the correlation between climate and their own, traditional, native culture, visited Baba Kharak Singh Marg, near Connaught Place. This area houses all the state emporia, where one can see myriad weaves and dress-types (among other arts & crafts) from several Indian states.

9th - July - 2015

State Emporia, Baba Kharak Singh Marg, Connaught Place

Photo Courtesy: Enya Daniela Castillo



◀ 3. 'Bhavan' (continued)

Students at the Ghalib Memorial (Mirza Ghalib's home) that the people have preserved in his memory. The site is opened to tourists six days a week.

13th - July - 2015

Gali Qasim Jaan, Balli Maran, Old Delhi

Photo courtesy: Hashim Qureshi



▲ 3. 'Bhavan' (continued)

The students ended their trip at Masjid-i Jahan-Numa (Jama Masjid), built in 1656 A.D., that accommodates 25,000 people

13th - July - 2015

Jama Masjid, Old Delhi

Wikimedia - Muhammad Mahdi Karim



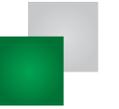
◀ Other visits around Delhi

Other than the visits that formed a part of the 5waraj curriculum, the students also had the opportunity to visit other monuments such as the Red Fort, The Taj Mahal, The Rashtri-yapati Bhavan, Hava Mahal, among others.

July - 2015

Delhi, Agra, Jaipur

Photo courtesy: Hashim Qureshi



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