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**ROLE OF VOLUNTARY
ORGANIZATIONS IN
TRIBAL DEVELOPMENT**



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P R E F A C E

Next to Government Voluntary agencies and social activists have been shouldering the responsibility of both community and area development of tribal areas. The concept of social service in India dates back to thousands of years. References of social service are found in religious and secular literatures of almost all the religions in the country.

Even during the British Rule, a number of International agencies sent volunteers and missionaries to serve the downtrodden in India. The services of these organizations are worth praising. Even after independence the willingness of N.G.Os. to work for the tribal and other communities continued.

However, with the commencement of the Five Year Plans, the concept of tribal development as planned and executed by Government began to take concrete shape. Today, there is a full fledged Tribal Development Department for every State, where there is tribal concentration. The Tribal Development Department plans and implements schemes for the development of tribals. Thus, both government as well as N.G.Os. have been working for the development of tribals in India. The approaches of N.G.Os. to develop tribals however, differ from Govt. and are more flexible as they are independent bodies.

Nevertheless, N.G.Os. in tribal areas have been doing marvelous work. The present study aims at unraveling the role of N.G.Os. in tribal development.

The data collection, analysis of the report was entrusted to Shri S.B.Darade, Research Officer and Dr. Robin D. Tribhuwan, Assistant Museum Curator. The final draft of the research report was, however, drafted by Dr. Robin D. Tribhuwan and supervised by Shri D.M.Raskar, Dy. Director, I.A.D.P. under my guidance. I am sure, the findings in this report will prove useful to both N.G.Os., government administrators, research scholars and students of social sciences.

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CHAPTER ONE

PROFILE OF NON-GOVERNMENTAL ORGANIZATIONS.

1.1 INTRODUCTION

Next to Central and State Governments, some of the N.G.Os. have shouldering the responsibility of tribal development using a different approach and philosophy which really does not fit into government's conceptual framework of tribal development. The concept of social service and voluntary efforts to dedicatively work for the tribals exists in India prior to British rule. Even during the British region, a number of missionaries and international voluntary organizations did real social work in the remotest areas of India. Besides, doing social service, a number of European Scholars studied Indian tribes for understanding the evolution of human institutions, which were imagined to have originated in the primitive cultures of the tribes.

Some of the westerners were interested in spreading the gospel of their religion. The British and Indian civil servants-turned-anthropologists studied castes and tribes in India and produced volumes describing their cultures and customs, but were meant to provide the basic information of Indian cultural groups to facilitate administration by indirect rule. While there were those scholars-cum-social workers who dedicated their lives for the upliftment of the down trodden, which included tribals as well. These scholars-cum-social workers too produced abundant literature on tribals. Thus, even during British rule the movement of social service of voluntary agencies and individuals was prevalent.

The spirit of social service for the down trodden did not die even during the post-independence era. The flame of service for the poor was kept alive by leaders and freedom fighters-cum-activists like Mahatma Gandhi, Pandit Nehru, Rajaram Mohan Roy, Swami Vivekanand, Dr. B.R.Ambedkar, Vinoba Bhave, Jyotiba Phule etc.

As time passed by, voluntary or social work for the depressed began to take concrete shape and hence the process of registration of N.G.Os. with charity commissioner began. Depending on a number of development theories, N.G.Os. started experimenting development programmes for the down trodden. Today, we have thousands of organizations working either on -

- i) intervention projects
- ii) welfare projects
- iii) community development projects
- iv) community development research
- v) Feministic issues & empowerment of women.
- vi) issues of human injustice etc.

Thus, depending on the philosophy and ideology of social work and social organizations have been formed to achieve their desired goals. At this juncture it is essential to understand what do we mean by voluntary organizations.

1.2 Types of voluntary organizations

A voluntary organization is one that is administered by an autonomous board, which holds meetings, collects funds and works towards achieving goals of development, set by it with or without paid workers. Voluntary organizations could be categorized into three broad categories based on their functions and involvement development or research work.

1) Fully Active Organizations

There are those N.G.Os. which remain active throughout the year, for the board of trustees and staff constantly.

- (a) make efforts to tap funds for the survival of the organization ;
- (b) Implement sustainable programmes such as production units of handicrafts etc ;
- (c) maintain discipline ;

- (d) work sincerely and honestly to justice to do the funds collected ;
- (e) safeguard the interests of their staff members as well as beneficiaries;
- (f) such organizations have long term visions ;
- (g) these organizations which, aim to establish a national and international reputation ;
- (h) the members of the board of trustees tend to have less conflicts, which usually disturb the continuity of organizations activities ;

2) Partially Active Organizations

As the classification itself suggests, these organizations are active only when funds and resources of concerned development are available. Even if funds are available, their activities cease temporarily on account of ideological, management, prestige, monetary etc. issues and conflicts.

3) Dormant Organizations

The third category of organizations are those which get registered or formed to be dormant and show no sign of progress, either due to :

- a) lack of funds and human resources
- b) conflicts among the members of the board of trustees.
- c) even lack of interest in continuing the activities.

Voluntary organizations can further be classified on the basis of major programmes implemented by them, hence we have voluntary organizations involved in :

- i) Intervention research, documentation, ethnography, and scientific development research work.
- ii) Activist Organizations, fighting against injustice done to women, children, old people, downtrodden etc.
- iii) Organizations involved in training
- iv) organizations involved merely in charity work

- v) those involved in non-formal education programmes
- vi) those interested in technological development
- vii) Finally those involved in community and area development

There is yet another way of classifying voluntary organizations based their geographical area of operation. Thus, we see organizations working in

- i) tribal areas
- ii) rural areas, and
- iii) urban areas.

Thus, organizations can be classified on the basis of their

- i) Administrative and development functions
- ii) Programmes implemented by them
- iii) their geographical areas of operation

1.3 Tribals and N.G.Os.

Social and geographical isolation is one of the main attributes of tribal societies. Tribals have been living in isolation for a very long time and hence have not been able to cope up with the pace of development, as compared to the caste societies in India.

In Maharashtra itself, if one has to analyze the geographical whereabouts of the tribals, we get to know that most tribal populations are predominantly situated towards the western, north-western part (i.e. on and at the foot of Sahyadri Mountain ranges), and of Satpuda mountain ranges), and towards the eastern part in and around thick forests of Melghat, Tadoba, Bhamragad, Sironcha areas & Gadchiroli and Chandrapur districts.

One of the explanations for geographical isolation of tribals by Anthropologists is that, since India was invaded by foreigners constantly, being minorities they fled into the forests and developed their own life styles. The point one needs to understand at this juncture is that tribals have this aspect of shyness (i.e. less interaction with caste and modern communities) is because of a very long-term geographical isolation. Secondly, since they were

living in inaccessible areas, it was rather difficult for the government officials to reach these places for area and community development. Things are however changing now. The pace of development was quite slow until the implementation of 4th Five Year Plan. It was only after the introduction of T.S.P. concept during the 5th Five Year Plan did the tables of tribal development turn.

Based on the ideology of Tribal Sub Plan rationale, the State Governments have been implementing the Tribal Sub Plan schemes and allied development projects so as to upgrade the tribals economically.

Despite of crores of rupees being expended in the Five Year Plans to develop the tribals, yet tribals seem to be where they are. This situation directly or indirectly paved a way for voluntary agencies to take up development activities in the tribal areas.

This is not to say that there was no voluntary work before the introduction of T.S.P. concept. Several Christian organizations very sincerely carried out social service during the British rule in India. There were a few Christian missionaries also who dedicated their lives for the service of tribals, then. Even now there are a number of voluntary agencies doing extremely good work for the tribals.

The questions at stake is what has been the approach used by voluntary organizations to motivate, educate, and develop the tribals ? Secondly to what extent their efforts have proved fruitful ? and Finally what development administration gaps exist among N.G.Os. working for the tribals ? These and several other questions bother the mind of a lay person. Keeping in view this background the present study has been conducted to understand the role of N.G.Os. in Tribal Development. This takes us to understanding what development is ?

1.4 The Rationale of Development

Development is interpreted and understood differently by different people and scholars as well. To some development means

- (i) Area Development.
- (ii) To some, economic development is development.
- (iii) To some, technological development is development.
- (iv) To some, social and educational development is development.
- (v) To some, overall development (i.e. social, educational, economic, technological etc) is development.

However, development agencies can be grouped into two categories depending on their ideology and philosophy development. These are :

1) N.G.Os. which believe in charity approach, meaning providing commodities such as food, clothes, stationary and other necessities without involving people. Its a more of a one way traffic i.e. people (beneficiaries) have no say in planning, implementation and follow-up of development programmes. Beneficiaries have to be satisfied by being at the receiving end, whereas the second approach has proved to be very effective.

2) N.G.Os. which believe in participatory approach.

These types of N.G.Os. believe in involving people in planning, implementation and follow-up of development programmes. Thus, their approach is more of a participatory and effective one.

People centered development is really about people developing themselves and resources of their own country and community. In this kind of an approach one should be very circumspect of foreign investment and borrowing.

One of the few truly hopeful signs for our collective future is the growing strength of people's movements working together around the world to rebuild local economics around community values, to create a people centered culture of harmony, stewardship and accountability. People should be made to realize that if you want to see change then you have to stand up and make change happen. It is not going to come on its own.

Hence, the participatory approach of development has been advocated by social scientists and sincere development agents. For this approach makes at aiming people realize the significance of living a better life, and the need to change in some spheres of life for better. To sum up, the second concept of development could be summarized within one statement, which is as follows ; "Give a man fish, he will live for a day, teach him how to fish he will live life long". Thus, self-reliance and independence is the goal of participatory concept of development.

Studies have pointed out that the approach of community development adopted by a number of non-Government organizations is participatory and people centered. However, there is a debate over this issue in the field of development. Some of the questions which bother a layman are :

- i) why N.G.Os. are formed ?
- ii) What is their role in tribal development ?
- iii) To what extent the development strategies of N.G.Os. are effective ?
- iv) What are some of the difficulties faced by the N.G.Os. while working for and with tribals ?
- v) Do the N.G.Os. have enough financial resources ?
- vi) What is government's role in encouraging and supporting N.G.Os. to speeded up development of tribals and their areas.

These and many other questions keep haunting a lay person's as well as a researcher's mind. Thus, in order to find solution to these problems from policy formation point of view and to develop corrective measures to rightfully develop a co-ordinal relationship and understanding between government, N.G.Os. and the beneficiaries. This study is undertaken keeping in view the following aims.

1.5 Aims of the study -

- i) To study the nature and role of voluntary organizations and the process of their formation and their approach to tribal development.

- ii) To understand the various programmes schemes and development models evolved by N.G.Os. to develop the tribals.
- iii) To assess and analyze the development administration gaps that exist among the N.G.Os.
- iv) To explore as to what extent N.G.Os. involve social scientists, researchers and the beneficiaries in planning, implementing, monitoring and follow-up of development activities.
- v) Finally, to suggest remedial measures to the N.G.Os., so as to strengthen people centered and participatory models of development.

1.6 Significance of the study -

Studies on development issues have always gained significance as they contribute to understanding the process of change & development, the approaches, models, experiments and strategies and involvement in the development programmes, the barriers affecting to the development process.

The present study has made an attempt to analyze the role of N.G.Os. in tribal development and to explore development administration gaps that exist among N.G.Os. and also to understand possibilities of encouraging N.G.Os. to liaison with government and non-Government funding agencies to go strengthen tribal development will certainly throw light on creating awareness among N.G.Os. about their approach so as to adapt corrective measures.

The findings reported in this study will not only have policy implications but also be useful to students of Development Anthropology, social work, Development Planning, Rural sociology, other social sciences. It will also be of utmost interest to lay readers.

CHAPTER II

RESEARCH METHODOLOGY

2.1 Setting of the Study -

The present study was carried out in five districts of Maharashtra namely Pune, Nagpur, Thane, Dhule, and Raigad respectively. Nearly 30 non-Government Organizations from the above mentioned districts were studied.

2.2 Target population

Founder members, staff and tribal beneficiaries of the above mentioned organizations were interviewed so as to understand the role of N.G.Os. in Tribal development. Thus, tribal beneficiaries belonging to Thakar, Katkari, Mahadeo Koli, Kokna, Warli, Dhor Koli communities were interviewed besides interviewing the trustees and staff of the N.G.Os Reports, records, pamphlets, & handouts presented by the NGOs also served as raw data.

2.3 Method of Data Collection

Relevant data was collected from the respondents using three types of interview guides, one for founder members/trustees, second one for the staff members of the N.G.Os. and the third for the tribal beneficiaries. Thus, in all 100 interviews of the above mentioned categories of respondents was conducted to gather relevant data.

2.4 Data processing and Analysis -

Since the data was qualitative in nature it was analyzed manually. Wherever necessary picture charts, diagrams and graphs were used to present data diagrammatically.

2.5 Chapter scheme

The findings of this report have been presented in five chapters. The first chapter entitled profile of N.G.Os. gives a brief account of the different types of N.G.Os. Second chapter highlights the research methodology used for gathering analyzing and interpreting the data collected. The third chapter captioned, programmes implemented by N.G.Os. for tribals, as the name

suggest highlights some of the on going activities of N.G.Os. studied. Fourth chapter namely "Development Administration Gaps" provides an insight into some of the lacunae that exist amongst N.G.Os. in planning, implementation and follow-up of tribal development programmes. Finally, the last chapter gives a reader an understanding of summary and conclusions of the study.

CHAPTER THREE

N.G.OS. WORKING IN TRIBAL AREAS

3.1 Remarks on activities of N.G.Os.

There has been a age long debate about the effectivity of programmes planned and implemented by N.G.Os. among social scientists and development agents. The basis crux of the debate is the approach used in development of the down trodden. To understand the various strategies of developing tribals, used by N.G.Os. , eleven N.G.Os. were purposively selected to document their activities in the field of tribal development. The data is, however, presented in the form of case studies. N.G.Os. working both in academic research and training as well as relief work were selected for the purpose mentioned above. The case studies of NGOs doing good work is given below :

CASE STUDY NO. 1

- 1) **Name of NGO** : Academy of Development Science.
- 2) **Established in** : 1979
- 3) **Type of work** : Resource Development & Management.
- 4) **Target population** : Tribals
- 5) **Activities of A.D.S.**

One of the aims of A.D.S. is to develop human and natural resources in tribal Eco-cultural systems. To achieve this good a number of programmes have been planned and implemented by A.D.S. Some of these programmes are as follows :

- 1) **Cultivation of Medicinal Plants**
- 2) **Training traditional tribal herbalists and Midwives** - nearly 100 vaidus and 75 midwives from Thakar, Mahadeo Koli and Katkari communities have been imparted scientific training on Ayurvedic and allopathic lines, keeping in view tribal ethnomedical tradition. Due to the training imparted to

these tribal medical practitioners have taken up cultivation of medicinal plants in their villages and on wastelands and their farms as well.

3) **Ayurvedic Dispensary -**

A.D.S. has also started an Ayurvedic dispensary which caters health services the tribal patients. Most medicines in the dispensary are from the local jungle.

4) **Herbal Garden -**

Yet another activity of A.D.S. is maintenance of a herbal garden in which nearly 400 species of locally available medicinal plants are grown. This garden also caters the needs of the Ayurvedic dispensary established by A.D.S.

5) **The cane and Bamboo furniture unit.**

One of the efforts of A.D.S. has been to make the tribals self reliant to achieve this goal the organization trained about 40 tribal boys to make cane and bamboo furniture, once these bamboo boys were perfect in their jobs a tribal co-operative, namely, Swavlambi Ayurvedic Prashikshan Sahakari Sanstha Maryadit, was registered (Reg.No. A.G.D./PRD/(I)/602/89/90/89).

The major objective of this co-operative is to train tribal youth in vocational training courses, so that they are self reliant. The co-operative comprises of all tribal youth, except for one or two representatives of A.D.S.

A.D.S. has also got a workshop where several tribal boys have been trained as welders, carpenters, masons, blacksmiths, and as cane and bamboo furniture experts. The co-operative basically comprises of 40 tribal youths who have been given vocational training by A.D.S. Tradewise tribal members of the co-operative are as follows :

Table No. 3.1

Sr.No.	Tradewise membership	Number
1.	Cane and Bamboo Furniture experts	20
2.	Carpenters	10
3.	Welders	05
4.	Administrators	03
5.	Others	02
	Total	40

The cane and bamboo furniture unit is certainly a boon to the tribals. Because of the establishment of this unit, the tribal artists are able to get atleast 50-200 rupees a day, depending on the number of furnitures they make. The situation earlier was worse, for they would get only ten to twelve rupees a day as daily wage labour, and even that was uncertain. Since the establishment of cane and bamboo furniture units, these boys have been doing very well.

Some of the furnitures and handicrafts made by them are, sofa-sets, dinning sets, chairs, tables, racks, lamps, boxes, baskets, hats etc. These items are sold in exhibitions by A.D.S. Thus, on an average per exhibition A.D.S. co-operative prepares furniture, which fetches around 1,64,000 rupees profit. The details of the same are given in table 3.2

Table 3.2
Exhibitionwise Average Expense & Income of Cane and Bamboo Furniture Unit

Sr. No.	Particulars	Amount	
		Rs	Ps
1.	Purchase of Raw material	24,00,000	00
2.	Miscellaneous expense	46,000	00
3.	Labour	11,000	00
4.	Sale (Appx)	46,00,000	00
5.	Net Profit (Appx)	1.64.000	00

Thus, A.D.S. has helped about 40 tribal youth to help themselves. During exhibitions, some tribal artists are at times taken to the cities. In this way they get interact with modern and urban populations. They also learn commercialization and marketing techniques here.

6) Food Processing Unit

A.D.S. has also encouraged the tribals to collect fruits like Amla, Karvanda, Mangoes etc. from the forest and sell them to A.D.S., so the tribals also get some money and A.D.S. gets raw material for its food processing unit.

The unit prepares jams, pickles, squashes etc. and markets them in cities. Some of it is also exported to England. A.D.S. has been able to provide

employment to about 15 tribals in the food processing unit. This unit is able to make profit in lakhs per annum. In this way yet another unit has been able to economically rehabilitate the tribals.

7) Workshop Vocational Training -

Tribal boys are also given vocational training for trades like welding, fitting, carpentry etc. Nearly 10 boys are employed in this workshop. They get fairly good salaries to maintain their families.

8) Social forestry is yet another activity of A.D.S.

9) Grain Banks

Tribals have been encouraged to establish their own grain banks, managed by their traditional organizations. Due to this tribals are able to borrow grains from the village panchayat in times of crises, with very less interest.

10) Other programmes

Other programmes such as watershed development, Horticulture, water testing laboratory to test potability of drinking water in tribal areas is one unique programme of A.D.S. In fact A.D.S. is the only organization in the entire Raigad district which has scientific lab. to test the potability of drinking water. Over 50 villages and hamlets have been visited to test potability of drinking water used by the tribals.

12) Non-formal and formal education A.D.S. runs a school for tribal as well as non-tribal boys and girls upto Xth grade.

13) Hostel Facilities

The organization has a hostel in which nearly 60-70 tribal boys are housed. They are provided with lodging and boarding facilities.

14) Training programmes for Traditional Medical Practitioners -

As mentioned earlier nearly 175 medical practitioners belonging to Mahadeo Koli, Thakar and Katkari tribe are trained on scientific lines about human health case.

Thus, Academy of Development Science (A.D.S.) has been able to render qualitative service to hundreds of tribals in Raigad district. It has certainly been able to economically upgraded number of tribals, especially those who have been trained to make cane and bamboo furniture.

CASE STUDY NO. 2

- 1) **Name of N.G.O.** : Janaseva Foundation
- 2) **Establishment** : The Janaseva Foundation was established in 1988, by a noted Physician Dr. Vinod Shah. He was moved by the principle "service to man is service to God" and hence he decided to take community health and development activities in remote villages around Pune city.
- 3) **Target Area:**

Janaseva Foundation is basically working for 17 villages around Pune city mostly in Velhe, Haveli and Khed blocks or tahsils. The table given below depicts brief details about the target villages in which Janaseva Foundation is working for.

Table No.3.3
Target villages of Janaseva Foundation -

Sr. No.	Villages	Population	Distance in Kms.from J.F.office	Type of Road	Transportation facility.
1.	Sonapur	1200	00	Tar road	Bus
2.	Panshet	1500	06	Tar road	Bus
3.	Saeev	527	15	Kacha R.	Bus
4.	Kadave	875	10	Tar road	1 Bus
5.	Tikdewade	Not available	5	No proper road	No bus
6.	Varasgaon	30	6	Rough road	No bus
7.	Kuran	397	8	No road	No bus
8.	Ranjane (Khamgaon)	944	17	Tar road	1 bus
9.	Padalwadi	-	22	Rough road	No bus
10.	Saeev (budruk)	-	-	-	-

Sr. No.	Villages	Population	Distance in Kms.from J.F.office	Type of Road	Transportati on facility.
11.	Ambed	649	24	Rough road	No bus
12.	Shirkoli	453	30	Rough road	No bus
13.	Gondekhal	87	32	R.Road	1 bus
14.	Kashedi	117	28	No road	Boat
15.	Dapsare	270	42	R.Road	No.bus
16.	Nigde	441	15	R.Road	1 bus
17.	Osade	741	20	R.Road	1 bus

4) Programmes of Janaseva Foundation -

Some of the major programmes of Janaseva Foundation are as follows :

i. Health Service Programme

One of the major programmes of Janaseva is providing health care to both tribals and non-tribals residing in the above mentioned villages. The organization has a mobile clinic which visits these villages regularly to treat common ailments of people. Due to the mobile clinic Janaseva Foundation is now able to provide health services to nearly 30,000 people.

The mobile clinic is managed by an allopath, who is assisted by two nurses, a compounder and a driver. Some of the common ailments which are tackled by Janaseva Foundation are (1) Malaria, (ii) Diarrahoe, (iii) Anaemia, (iv) Vitamin deficiencies, (v) Ulcers, (vi) Tooth decay, (vii) Cataracts, (viii) Arthritics, (ix) Fever, (x) Cough, (xi) Measles etc.

ii. Health Camps

Yet another activity of Janaseva Foundation is to conduct health camps not only in the target villages but the neighbouring villages as well. Some of the highlight of health camps are :

- a) Health check-up of school children.
- b) Immunization Camps
- c) Health check-up & treatment for women.
- d) Diagnosis & treatment camps for the elderly people.

- e) Eye camps
- f) Health and nutrition education camps.
- iii) Old Age Home

Besides providing medical facilities, Janaseva Foundation also has shown concern and care for the health and welfare of elderly people. In Sonapur village an oldage home has been established, which caters service to nearly 30 old people. The Vridhashram is provided with good facilities and amenities which includes recreation as well.

4) Special Programmes for Tribals

One of the tribes found predominantly in these villages are the Katkaris, who are very backward socially, economically and educationally. Dr.Vinod Shah who is the Chairman of Janaseva Foundation and a medical person by profession has taken keen interest in providing health services, health education, clothes, medicines and shelter for few old folks in the old-age homes.

Thus, Janaseva has certainly been instrumental in providing health, medical, nutritional care & to some extent has been taking care of clothing needs of tribals in inaccessible areas around Pune city, in Haveli, Khed and Velhe tahsils.

CASE STUDY NO. 3.4

1. **Name of N.G.O.** : Action for Agricultural Renewal in Maharashtra
2. **Date of Registration** : 18th Nov. 1969
3. **Background of the Trustees :**

S.No.	Name	Age	Sex	Designation	Education
1.	Dr.M.A.Ghare	64	M	Chairman	Ph.D.
2.	Fr. E.D'souza	62	M	Vice-Chairman	B.A. ,B.T.
3.	Mr. D.M.Sheth	65	M	Treasurer	L.L.B.
4.	Smt.Vasudha Sanar	45	F	Secretary	B.A.,LL.B.
5.	Fr. A.L.Fonseco	62	M	Member	Graduate
6.	Mr.Vijay Narkar	55	M	Member	Graduate
7.	Dr. Suresh Patil	45	M	Member	B.A.M.S.
8.	Mr.Datta Tumwad	45	M	Member	Graduate
9.	Mr.Pramod Zinzade	35	M	Member	S.S.C.,A.T.D.
10.	Mr. Anil Kale	48	M	Member	B.Com.
11.	Smt.Manisha Khale	45	F	Member	Graduate

4. Background of AFARM

AFARM is a voluntary organization formed for the collective benefit of other N.G.Os. to fulfil the tasks of providing drinking water to villages, sustainable development and developing the agricultural systems in rural and tribal Maharashtra. Dr. M.A.Ghare the Chairman of the organization was inspired by a group of missionaries to start such an effort in rural areas of Maharashtra.

5. Main objectives of AFARM are :

- i) Promotion of voluntary efforts in the fields of agriculture, groundwater and community development, particularly in Maharashtra State.
- ii) To effect and promote the co-ordination of programmes of member N.G.Os. with the plans of Government in agriculture, ground-water and community development in Maharashtra.

6. Activities and consultation

- a) a forum for consultation amongst government department, agricultural credit and development institutions, N.G.Os. farmers and others, have been formed with a view to increase their involvement in community development.
- b) a forum for the necessary research support to obtain information for sound planning of voluntary agencies and to collate and disseminate relevant information to all interested parties, is functioning.
- c) relief measures and help to a community in natural calamities such as drought, flood, earthquake, epidemics etc. is also undertaken.
- d) technical support to N.G.Os. for soil surveys, civil work, and other areas of specialized inputs which N.G.Os. cannot afford on their own.
- e) training in technical aspects of natural resource development besides training in management of N.G.Os, women's development, rural development etc.
- f) Activities in Natural Resource Development include watershed development, attempting equitable distribution of water, dam designs, bacterial analysis, chemical analysis, lift irrigation schemes etc.

7. Achievements

Amongst the achievements of AFARM in this sphere are:

- a. Development of Jalwad and Solapur Model handpumps, predecessors of India Mark II, acknowledged world over.
- b. preparation of 20 comprehensive watershed development proposals covering 8,458 hectares of land in 19 villages for 19 N.G.Os.
- c. Empowerment of rural and tribal women in several villages.
- d. Income generating activities for tribal women.
- e. Rehabilitation programmes for Earthquake victims.
 - i) AFARM's drilling and ground water investigation services have been extensively used in since 1968-69 in drought mitigation. Drilling operation was carried out almost especially in Maharashtra, Tamilnadu, Gujarat, and Uttar Pradesh supply of seeds, fertilizers, agricultural services were some of the other activities associated with drought mitigation work.
 - ii) AFARM provided manpower and vehicles during Andhra Pradesh cyclone in 1977.
 - iii) AFARM supported marginal farmers in Nanded during the floods. The Landless and Artisans of Jambhulpada and Mowad flood victims of 1987 and 1990 respectively were also supported by AFARM.
 - iv) AFARM reached the tribal villages of Melghat region in Amravati district in 1993-94.
 - v) Relief and rehabilitation work in earthquake areas of Latur and Osmanabad was also taken up by AFARM. This work continues even today.

f. Women's Development

Women contribute significantly to the development process. Various workshops and training programmes are therefore organized to create the necessary awareness.

g. Drinking water

AFARM conducted a survey of status of Handpumps in Maharashtra (1984) and status of Rural water supply in Maharashtra (1989). Currently the status of pipe-water supply scheme in Rural Maharashtra is in progress. This data base contributes in understanding the problem of drinking water in rural and tribal Maharashtra, so as to design action programmes.

h. Agriculture

Importance of agriculture in rural areas needs no mention. It is at the core of evolving sustainable development. Recognizing this, agricultural development was essentially taken up by AFARM as a long term programme.

A number of programmes of members for construction of wells, community irrigation wells, lift irrigation, water conservation and harvesting structures were supported by AFARM.

8. Programmes Implemented for Tribals

- a) Kitchen garden programme on for the tribals of Melghat region in order to promote their nutritional status.
 - b) Grain Bank projects
 - c) Lift Irrigation projects
 - d) Provision of drinking water
 - e) Watershed development programmes
 - f) Provision of funds for experimental and innovative programmes for tribals.
- 9. Training tribals for agricultural development, Health Education, Nutritional case etc.**
- 10. Disseminate development related information to tribals.**
- 11. Organizing group weddings for tribals to save on wedding expenses.**
- 12. Poultry schemes**

13. Goat rearing schemes
14. Bee keeping projects
15. Smokeless Chulahs are provided
16. Awareness of panchayat raj in rural and tribal areas.

Thus, in this way AFARM has contributed in agricultural, watershed development, community development and other spheres of social welfare for the tribal and rural folks of Maharashtra. Statistical details of AFARM's activities are as follows :

Table 3.5
Programmes by AFARM in 10 villages

A) Agricultural schemes 1993-1994 :]

Sr.No.	Programme	Beneficiaries	Remarks of Area
1.	Insecticides on Rabi Crop	538 Farmers	982 Acres
2.	Manure distribution for wheat (Rabi crop)	98 Farmers	104 Acres
3.	Threshing of grains	369 Farmers	2396 Kg.grains
4.	Ploughing & preparing agricultural land,using tractor.	94 Farmers	177 Acres
5.	Loan for preparation of land.	678 Farmers	936 Acres
6.	Distribution of seeds	2103 Farmers	3262 Acres
7.	Distribution of urea	1997 Farmers	1300 bags (50 kg.per bene.)
8.	Distribution of Agricultural tools	500 families	500 sets
9.	Training	67 farmers	6 farmers
10.	Farmers' rallies	900 farmers	6 Rallies
11.	Distribntion of fruit tree sapling	2 villages	563 saplings.

Table 3.6
Drinking water Scheme -

Sr.No.	Particulars	Villages	Numbers
1.	Preparing of Hand pumps AUSA Tahsil	23	132 Hand pumps repaired.
2.	Repairing of Hand pumps in Umraga tahsil	25	124 Hand pumps repaired
3.	Water pipe line provision	3	Alongwith setting up storage tanks, fitting of pipelines, planning drainage system.
4.	Analysis of potability of drinking water	83	83 villages
5.	Chlorination & OT test	22	293 families

Table 3.6
Activities of "Kisan Vikas Mandal of AFARM "

Sr.No.	Particulars	Number
1.	Organizing women's processions & seminars	5
2.	Seminars for community development workers	2
3.	Organization of children & women's workshops	3
4.	Balwadi Training programmes for Balwadi teachers	2

I. During the last 25 years of its service to voluntary sector, AFARM has collaborated with various development institutions significantly the government to achieve a number of goals.

i) From 1969 to 1974 AFARM had completed drilling of 6200 bore wells and installation of 7000 hand pumps.

ii) AFARM is the co-ordinating agency between UNICEF & NGOs in organizing and implementation of India Mark III Rural Sanitary Mart Programme.

iii) Ground water survey of 1001 sites were undertaken for Goa Rural Water Supply Schemes.

iv) AFARM has organized several seminars and workshops for NGOs. and rural inhabitants as well.

Case study No. 4

- 1) **Name of NGO** : **Gram Vardhini**
2) **Jurisdiction of work -** **Taluka Khed, Pune District**

Villages Covered

- | | | |
|-------|-------------|----------------------|
| i) | Kharpud | - Tribal village |
| ii) | Aundhe | - Non Tribal village |
| iii) | Parsul | - Tribal village |
| iv) | Kudlkhurd | - Non Tribal |
| v) | Bhongin | - Tribal village |
| vi) | Bhivegaon | - Tribal village |
| vii) | Bhomali | - Tribal village |
| viii) | Kudi Budruk | - Tribal village |
| ix) | Gotuadi | - Tribal village |
| x) | Yenve | - Non Tribal village |

3) Brief profile of Gramvardhini

Gramvardhini is a voluntary organization established in 1987, is devoted to ecodevelopment of rural areas. Its activities are in operation in the Western Ghat villages of Khed tahsil in Pune district. One of the main objectives of the organization is to involve people in restoring the ecological balance while trying to improve their quality of life. Hence, motivating and training farmers in the Western Ghats for sustainable development is one of the main programme of this N.G.O. The other activities of Gramvardhini are establishing nurseries distribution of improved seeds, dissemination of information about agricultural technology, training tribal farmers in Bee

keeping, vermicomposting environmental awareness camps for tribal children and farmers, installation of hearths, and establishment of libraries for post literacy education programmes.

As regards to watershed development, Gramvardhini has taken up seven villages. This project is funded by government of Maharashtra and Central Government as well. One of the seven villages has been taken up under the village ecodevelopment programme by the Department of Social Forestry sponsored by the World Bank.

Yet another programme, involving women in 'self help' activities are being implemented by Gramvardhini. In the field of health and nutrition, Gramvardhini is working on creating awareness about preventive, promotive and curative health. One of the programmes namely promotion of kitchen gardens has been very successful.

Thus, Gramvardhini is working for the Mahadev Koli tribal community in Bhimashankar area of Pune district. It has also received grant-in-aid from the Bhodegaon I.T.D.P. to carry out several projects for the tribals.

CASE STUDY NO. 5

- 1) **Name of the N.G.O.** - Integrated Child Survival Project (I.C.S.P.)
- 2) **Place** - Navapur, Dhule district.
- 3) **Background** - I.C.S.P. is a world vision of India project situated in Navapur tahsil, Dhule district. World vision is a non-profit, international, humanitarian organization dedicated to serving the poor and needy through programmes of child development, community developmental emergency relief and leadership enhancement.

Dr. Bob Pierce, in 1950, founded world vision to provide sponsorship for the thousands of orphans during the Korean war. Today it sponsors over a million children worldwide. The United Nations Economic and Social Council has accorded it consultative status II.

Today, world vision, India helps meet the educational, health and other basic needs of 89633 children spread over 596 projects.

The Integrated child survival project, Navapur is one of the 596 projects of world vision which has been working in Navapur since 1989. Earlier the concept of sponsorship was introduced in this project.

4) Goals of I.C.S.P.

- 1) To reduce under five mortality and morbidity in the project area due to
 - a) Diarrhoeal Dehydration
 - b) Malnutrition
 - c) Vaccine preventable diseases.
- 2) To reduce maternal mortality.

5) Objectives

- A) *Full immunization to 90% tribal infants before their first birthday.*
- B) *Immunization of 90% of pregnant women with two doses of TT.*
- C) *90% registered households competent in oral Rehydration Therapy (ORT) usage.*
- D) *90% of children under five with diarrhoea to be treated with ORT.*
- E) *Elimination of vitamine A deficiency.*

The District Health Office supplies vaccines and non folate tablets every month to the project. The nurses and project manager attend monthly meetings in the third of every month at the D.I.T.Os. office, Dhule, where they submit the monthly utilization of certificate.

6) Other Activities

- 1) Providing with submersible pumps for irrigation.
- 2) Dairy programme
- 3) Tree plantation (Fruit and Social Forestry)
- 4) Vegetable Garden

- 5) Compost pits for manure
- 6) Biogas
- 7) Handpumps (Installation repair and maintenance)
- 8) Recurring Deposits
- 9) Literacy Classes
- 10) Animal Husbandry
- 11) News paper beneficiaries
- 12) Exposure visits to model projects/agricultural. The latest report of activities is given in the table below.

Table 3.8
Development Component Report for the year 1995-96.

No.	Name of the Activity	Numbers
01	Number of farmers visited by CDOs	12,252
02	Number of Farmer Clubs held	415
03	Number of new Farmer Clubs formed	4
04	Number of Mahila meetings held	491
05	Number of new Mahila Mandals formed	5
06	Number of recurring deposits started	204
07	Number of film shows/health & social messages	345
08	Number of literacy classes started	21
09	Number of newspaper beneficiaries	2466
10.	Number of school health conducted	419
11	Number of community helped in mobile team	413
12	Number of animals immunised	5598
13	Number of farmers received fruit saplings	153
14	Number of vegetable garden started	1408
15	Number of other saplings distributed	221
16	Number of networking (Government)	325
17	Number of networking (NGO)	223
Special Activities		
01	Animal Husbandry camps conducted	4
02	Health camps conducted	7
03	Income generation activity initiated	173
04	Training attended	28
05	Trainings given	419
06	Supervisory visits done	539

No.	Name of the Activity	Numbers
07	Hand pumps installed	11
08	Other camps attended	11
09	Buffalo loans collected	119
10	New compost pits initiated	540
11	Government ashrams started	4
12	Farmer camps held	7
13	Water testing done	10
14	Water points drilled	9
15	Number of farmers visited to CDOs	1900
16	Exposure trips attended	234
17	Hand pumps repaired	28
18	Press meetings conducted	4
19	AIDs education	1071
20	Self help groups formed	4

7) Community speaks.....

In this section of the case study of I.C.S.P. ,based on interviews of beneficiaries are presented in case study formats. This will throw some light on the process of change that is taking place among the beneficiaries.

Change - Not an Overnight Miracle

Rupsingh Vasave, VDW, Devlipada.

I was appointed in 1991 for Devlipada, Waghdli, Tilasar and Nimdarrde villages. At that time it was very difficult to work here because of superstitious beliefs, local gods like Bhagats and a lack of unity among the villagers. Slowly I started teaching them on the advantages of living together. Initially on the day of immunisation we had to go house to house to call the mothers but they would refuse and send the children somewhere.

In 1992, the project organised a Healthy Baby show at Devlipada. As it was a rainy month we had arranged this programme in the primary school. We had decided to select fully immunized mothers and children. Few mothers

with their children had already gathered for the programme. Some were yet to come from nearby villages and hamlets. Suddenly, rain started and within 15 minutes the river was flooded. Some children and mothers were still standing on the other side of the river. The very first programme was going to be a failure. But I dared to cross the river to bring those mothers and children. In the Baby show we had a general check up with emphasis on weight of the child, its daily intake of food and immunisational status. Based on the marks we gave them first three prizes. They were impressed the way I brought the children across the river. The people also understood that "this person is working because he cares" People were very much encouraged by this programme and in the health education sessions, they understood the importance of immunisation. Now the mothers come on their own for immunisation and we needn't go house to house as in the past.

In 1991 there were no trees and no farmer took interest in planting saplings in their fields. But I taught the farmers on the importance of growing fruit and forest saplings in the field and educated them on the schemes available with the government and how to tap those resources. They tried but since the process was time consuming they got upset. They decided not to go for schemes available from the government. But I explained to them that it takes time to get anything from Government, like if we want our children to become Doctors or Advocates it takes time for them to learn. Likewise the government will not give anything just like that but have to study our problem and check out case which takes time. After much motivation and encouragement they understood and continued to apply and visit the concerned officials. Finally in 1994 the government sanctioned 7 motor pumps to lift water from the wells for irrigational purposes. The farmers were very happy that they could do agriculture and earn a living. The time was apt for me to teach the farmers to do some plantation also. But some people from the same village told the farmers not to accept saplings from us. They misguided them saying that "the project will give a sapling today and claim a tree tomorrow." I assured them that it will not happen and the trees will be useful for them and their children only. I also told them that if we fail to grow trees the rain will fall. Slowly they got motivated and through the farmers

club meetings we made them understand that our work is to help them. Then they started planting trees. Today in this village more than 200 Nilgiri trees could be seen. The project has stopped distributing free saplings and the community has come forward to pay for them. In 1995 the farmers contributed Rs. 840.00 to purchase 10,000 - 12,000 vegetable saplings. Today the saplings are beautifully growing and so are the villagers' hopes and ambitions.

Try ,Try,Try till You Succeed

Pramila Gavit, CHW, Thuva

This story is about a lady called Nesubai Barkya Gavit residing in the village called Thuva which is 10 Kms from the project. When she became pregnant for the first time she had abortion...again pregnant, had abortion....again pregnant, had abortion,,not once but seven times.

Whenever I visit the village I used to go from house to house to meet the mothers (especially problematic motheres who avoid imunisation) individually. But when Nesubai hears that I have come she would lock her house and go somewhere to avoid me. But one day when I went to her house first, unable to escape she locked herself inside. So I waited outside and tried to explain the reason for the health education and immunisation. Without opening the door she answered that she will not allow me into her house, let alone listening. In the next visit, her drunk husband was sitting. When I started talking to him he said that they had gone to a lot of gods (I) and none could give them a child. He also said that "the Bhagat has said we will not have any children and hence there was no use in attending our health education session". Then he turned to his wife and said "if I see you with this lady I will beat you". Then he cautioned me "if you come here again, you will receive the same treatment. So go now."

After a few days Savithabai, neighbour of Nesubai informed me that Nesubai was pregnant again for the eighth time. So I requested Savitabai to tell her neighbour to take TT, Iron tablets and go for ante natal check-ups.

When Savithabai tried explaining, Nesubai had replied, "only you need this, not me". So for seven months I kept on trying without giving up. Thereafter slowly she started listening to me and started attending the health education session. I was encouraged and finally told her to come for immunisation the next day. She left without any reply. The next day when I went to her house to call her, the husband was waiting to tell me the same which he had told seven months ago. I sat very patiently and started explaining the purpose of our work and the need for such work. I also tried to explain that if they had done all those earlier they would have avoided losing seven of their precious lives. I also requested him to give me one chance. Half heartedly he sent his wife for immunisation. Following that she took all the 3 checkups, TT and iron folate tablets. She gave birth to a nice baby boy. After all these she understood the value of immunisation. Her husband was the happiest person because he had come to a conclusion that they will never have a child. Today he is the proud father of two children. Now the father claims that it was he who directed his wife to go for immunisation and "that is why the delivery was safe".

Bumper Yields

Suresh Gavit, VDW, Bhomdi.

I take care of Bhomdi, Mohanpada and Pimpran. In the year 1995 the project arranged for some farmers from these village to visit the Agricultural University at Rahuri and Rajegaon Sidhi, a model village in Ahmednagar District. The farmers made a personal contribution of Rs.200/- each and took care of all the expenses. The purpose of this exposure visit was to show them tree, vegetable and fruit plantations, animal husbandry and earthworm manure production. Through this exposure trip 4 farmers from Mohanpada and 2 from Pimpran were motivated to grow tomatoes in their lands which were lying unutilized for quite some time. They found that they were able to

get a "bumper yield" giving them extra money in a very short time. Till then farmers were of the opinion that only people who had more acres of land could earn a lot. But here they saw people with small land and low investment could reap so much. Naturally the other farmers were motivated and followed the same.

It is said that India is predominantly an agricultural country and the earthworm is a friend of the farmers. But our farmers never gave attention to this small creature, earthworm. Through this exposure visit and the yield that followed in four farmers' lands, we made the other farmers see for themselves on the utility. The farmers have also understood that in the modern world there are so many chemical manures which effects the soil in the long run and the resale value of the land decreases. I have every hope that all the farmers in this village will do the same in the days to come.

From fear to Proper cure

Phulwanthi Padvi, CGW, Tilarar

I work in Tilarar village which is 30 kms from Navapur. The villagers were highly dependent on the bagat's (witch doctor) even for their day to day ailments. So it was very difficult to conduct health education sessions. But we compensated that by showing film shows and conducting health check-ups. One expectant mother Deena Bai aged 18 years was a regular visitor for check-ups. But her family members were against her coming for the check-ups and taking tablets/injections from us. She was in her second trimester and had developed severe pain in her leg. The project nurse advised her to visit the hospital. But she refused and went to the Bagat who hung charms around her neck. Her health was deteriorating every passing day. Atlast unable to bear the pain she went to the doctor. On examining her the doctors found that she was severely anaemic and before the admission she succumbed. Her relatives repented for not obeying the nurse. Later the people had this to say "they are here to save our children." Now the health

workers are respected and are asked for suggestions and advice. Because of one death in the community a fear developed among the other expectant ladies. They came for regular checkups to the project nurses and avoided the Bhagat's. When they found that the check-ups, immunisation and the medicines helped them and their children. They started giving their full cooperation. Now, either on the day of immunisation or a film show one can see them eagerly⁷⁶ waiting for the health worker and the mobile clinic team. Today they believe and have faith in us and we move freely in the village.

Exposure Leads to Replication

Ravidhas Kokani, VDW, Kamod.

I am extremely happy to work in an organisation call ICSP from 1991. I work as health and development guide for three villages namely Kamod, Khotkhamb and Dhanbardi. I am sharing one of the important events which changed the attitude of the villagers leading to development in many other areas.

In one of our Farmer Club meetings at Kamod, we were discussing on the less number of trees in the village and the bad effects it will have on the environment and the life of village. The farmers were interested in planting trees but wanted to see for themselves a similar programme. We applied to the project and they sent 12 farmers to Bharathiya Agro Industrial Foundation (BAIF) at Vasda on an exposure trip. While the travel costs were borne by the project, the entrance fees (Rs.100.00) and boarding charges were of the farmers. When they saw that the farmers at Sasda could plant fruit and forest trees amidst hills and mountains, they felt they could do the same in their village. They were also able to learn more on agriculture and compost manure. They came back encouraged and motivated. In the Farmer club meetings that followed the visit we continued to encourage them to plant trees in their lands so as to make their village green. The 12 farmers decided unitedly that they would plant fruit and forest trees in their fields. They implemented their decision and planted quite a lot of trees. It is "giving not only a bright appearance to our land but also acts as a fence and a shade."

Towards Wholistic Development....

Manohar Raisa, VDW, Borzer.

Borzer is 18 kms from the Project office. This village has a total population of 489 families. This village is sub-divided into different hamlets and people live with their own tribes/groups. These people dwell at the foot of the mountain. This village was adopted in 1989. While doing the preliminary survey we found that although many people had land only few cultivated due to lack of financial resources. We formed a Farmers Club and a Mahila Mandal and tried to study their problem. They put forth various reasons for not cultivating but predominantly the problem was water. After a series of meetings the club selected 13 beneficiaries. The project gave a submersible pump to them to start irrigating one land. The people made the best use of it and improved their financial status. Initially, since there was no water they used to go outside the village to work, but now they work in their own lands. As a result, greenery is seen throughout the village. Simultaneously, we were educating the farmers on schemes available for them from the Government. In the next meeting the major discussion was on their village which "was a little up and down" (uneven land) and so the flow of water used to get affected. As a follow-up of the meeting, the farmers got together and went to the Block Development Office and applied for the "levelling of land" scheme and got the land levelled up. They also made use of the agricultural education made available to them through the project and the learning from the demonstration plot. People started using compost manure and improved variety seeds thereby increasing the produce of their lands. These people worked hard in their fields. The hard work they put in resulted in good produce and also some money. People are using this money to pay back the loan taken for the submersible pump in instalments. They do not leave the village in search of work, and as a result the families stay together. People have started planting trees in their lands. Also the farmers made a resolution in the Farmers Club that they would not consume alcohol and the consumption of liquor has been reduced to 30%. Efforts are being made to stop liquor consumption fully.

The Sun Sets Only To Rise

Ramesh Gavit, VDW, Kareghat.

The village Kareghat is 23 kms from the project base and is located on the states border of Maharashtra and Gujarat surrounded with thick forests and hills. Over 479 people live in this village. Kareghat was adopted by I.C.S.P. in 1989.

During the base line survey, it was noted that 72% of people were provided with Jersey cows by the State Government. Even then, there was scarcity of milk. When I made a study I found that the people had a misunderstanding that the food and climate of this village was not suitable for Jersey Cows. There were also a few people who believed that these cows have more yield and the ghosts did not like it. They also decided that these were the reasons for the death of so many Jersey cows. Those who had little experience with these cows finally decided that they would never rear Jersey cows.

People believed that it was better to rear country cattle which costs less than Jersey cows. The project staff started to meet the community and developed good relationship with them. As per the need we tried to educate the people on the usefulness of dairy farming. But this did not prove fruitful and people started to protest against the meetings. We continued to educate through the Farmers Club, even then the older people did not listen. In the meanwhile I did some study on dairy farming and had detailed discussions with people who were working in this field in other places. When I was confident that his idea of dairy farming could be implemented in the village, I convened a meeting and discussed on the possibility of dairy farming. I suggested the people to rear buffaloes instead of cows. Few people could buy this idea. After few days, some of the people were convinced of rearing buffaloes rather than cows. Some of the leaders and people requested to implement this programme through the Farmers Club. They passed a resolution and informed the project on their interest about Dairy farming and to visit a model project. The project consented and wanted the Farmers Club

members to select 15 interested beneficiaries. The selected people were sent to the Tribal Development Center at Vyara in the State of Gujarat for a training on the basics of dairy farming. The farmers were also able to clear their doubts and misunderstanding on dairy farming. They were much encouraged as the Father at the training centre taught them in their native language. Gamit (a mix of Gujarathi and Mauchi).

As per the earlier plan, after the training the project provided buffaloes to these 15 farmers. The learnings at the Centre came handy for the farmers and they followed the techniques that were taught. They started sending milk to the Summul Dairy at Jamnia. They started earning supplementary income for their families. Through the health education and film shows the people also started using milk in their diet. The beneficiaries were happy. They started to repay their loans. They were able to save some money through the local Post Office. Motivated by this, another seven people purchased buffaloes on their own. They also started sending milk to the Dairy. This provided employment to three people who helped in transporting milk from the village to the Dairy.

Today 70% of the village rear Buffaloes and have a steady income for their survival. They have stopped migrating to Gujarat in search of seasonal jobs. Due to all these changes there is a change in their life pattern. The village recently bagged the 2nd prize for being an ideal village at the Taluka level. The whole village is thankful to the project as it "has shown a means for a better life".

Familiarty Breeds Trust

Sushila Gavit, CHW, Bokalzar.

I was appointed in Oct. 1992 as a CHW in Bokalzar, 8 kms. far away from Navapur. One of the hamlets is Gutafali where Mrs. Ambubia stays. When she was pregnant she used to come for regular ante natal check-ups and took 2 injection of Tetanus and iron tablets. She delivered a beautiful boy child. The weight of the child was less than 2.5 k.g. So I visited her once a week for immunisation and health talk. When the boy was a month old some strange noise was coming from the chest, water was flowing from his nose and

he had fever also. I advised the mother to take the child immediately to the hospital. But she took the child to the Bhagat and he started his treatment calling the ghosts and applying water from various roots. The child was getting worse. At a particular stage the parents lost all hopes of bringing the child to life. But without losing hope I repeatedly went and talked to the mother and then to the husband. Finally they accepted and took their boy to the hospital and the diagnosis was pneumonia. The doctors' right, timely treatment saved the child, following which the mother brought him for all the doses of immunisation and Vitamin A Capsules. Now this mother is a volunteer to tell other mothers on the importance of immunisation and motivates them into bringing their children for immunisation.

Patience Leads To Acceptance

Balu Gavit, VDW, Kulcran.

We started working in Kukran which is 10 kms from Navapur since 1992. As with other VDWs I had to stay in the village. Since the village leaders were not aware of our motives they were against us staying in the village. They also objected World vision to work in Kukran. In spite of this we continued to work residing in another village called Suli which is 4 Kms. from Kukran. We also conducted home visits and later arranged for mass meetings. As a result we were able to form a Farmers Club with 45 members.

Through this Club we imparted education and recent developments in agriculture. The farmers used to through away cow-dung, not knowing its worth. Businessmen from other villages used to come here to purchase the cow dung. As these people were not aware of its use and cost, they were happy to receive just Rs.40 per truck whereas the actual cost in the market was Rs.1500 to 2000.00. We educated them on the use of cow dung and later asked them to dig a hole to put the cow-dung into it so as to make Farm Yard Manures (FYM). With reluctancy people accepted this idea and started off in small numbers. Seeing the utility value which they received almost free of cost, the number of farmers started increasing. Now more than 70% of the farmers have stopped selling cow-dung to the businessmen and have started

using them in their own fields. The same people who had earlier objected to our stay, walk all the way to Suli to meet us and are requesting us to come back to their village and work with them.

Is It True ?

Ravi Kant Desai

I have been working as a driver cum mechanic in this project right from day one. Though I could remember a lot of incidents there is one day June 10, 1995 which I can never forget.

The project had signed a contract for drilling 9 borewell points and wanted to finish before the onset of rains. Different teams were working in different villages. I went with one of the project staff to supervise the work at Chaukki. This village is well known for its water scarcity and people had to walk atleast three kms to fetch a pot of potable water. All the earlier efforts were in vain because, only clay was available even after drilling 200 feet. When I reached the village I saw a lot of people waiting with hope near the drilling truck. I could also hear few murmurs, "two hand pumps are lying idle and now this also". At that time the contractor said to me, "as per the contract 200 ft have been drilled, can we stop ?" I could not decide immediately and as I was waiting for words few started making fun, "we have told you several times, this will be a failure because we have seen for ourselves for the past 4-5 years." But an inner voice was telling me to go ahead and drill 30 feet more. With reluctancy the contractor drilled for another 15 ft. He came back and said, "I am telling from my 20 years experience, this land is dry and do not waste your money and our time." The people started leaving. I was feeling let down but still the voice persisted and I told the contractor to drill 15 ft. more. Visibly annoyed he set to work. When he inserted the last pipe (216 ft) the greatest miracle happened, water gushed out. Unable to believe the contractor said, "these people have done something good in their life, that is why you came for supervision." By this time all the people who left a few minutes ago returned with shouts of joy and exclamation. One of the villager said "if you had not come the contractor

would have stopped at 200 ft and we would have continued to suffer for water."

Today this provides safe drinking water for over 30 families.

CASE STUDY NO.6

Ecological Society

The Ecological Society was formed in 1982 by like-minded people in Pune to promote an awareness of environment and nature conservation among people. In its constitution drawn up and approved by the founding Trustees it was resolved that the Society would :

1. Promote education, research and publication of educational and scientific works on ecology and study ecological change brought about by :
 - a) growth of industry
 - b) urbanization
 - c) modern agricultural and horticultural methods.
 - d) modern economic forestry and forest management
 - e) animal husbandry and such other activities
 - f) modern methods of water management including construction of dams, hydroelectric plants, drainage of wetlands etc.
 - g) roads and other construction works,
 - h) destruction or introduction of particular species of plants, insects, birds, animals and other forms of life including marine life.
2. Undertake such studies/activities as are essential for the conservation, management and development of our natural resources including wildlife.
3. Undertake such studies/activities on its own as well as on assignment from other agencies.
4. Acquire, hold and dispose of any movable or immovable properties for attending to the objectives of the Trust.

5. Accept donations.
6. Establish one or more institutes to promote the above-mentioned objectives.

The Society is governed by a Board of Trustees with a maximum of 10 members.

Members of the current board are listed below with a brief bio-sketch against each.

Vice Admiral M.P.Awati, PVSM VrC(Redt.): Former Flag Officer Commanding-in-Chief of the Indian Navy's Western and the largest operational Command. Awati has been in the conservation fray for many years as a convinced conservationist. He worked with the Worldwide Fund for Nature (India), Bombay Natural History Society and other NGOs dealing with environment, even during his active service days. Since retirement from the Navy he has chaired WWF-I's Maharashtra and Goa States' Committee of the BNHS in 1989. For two years 1990-91 he was Chairman of BNHS' Projects Committee. During his tenure he directed the activities of some important projects which BNHS had undertaken in collaboration with international agencies. These included the Asian Elephant, the Wetlands of Bharatpur, Bird migration, Raptors, the Great Indian Bustard and the Lesser Florican. He assumed the Chair of the Ecological Society in January 1994.

Shri L.G.Rajwade, ICS, (Retd.) : Former Chief Secretary to the Government of Maharashtra, Society's founder-chairman from 1982 to 1993. Member of the erstwhile Indian Civil Service, usually referred to as the administrative 'steel frame' of the Raj, he had a distinguished career culminating in the Chief Secretaryship of his home state.

Shri D.N.Kulkarni : In August 1994, Shri Kulkarni retired as Secretary, Irrigation Department, Government of Maharashtra. Earlier he had joined the Society as a Trustee. A conservationist by heart, he was instrumental in promoting ideas and projects that would make irrigation projects eco-friendly. He took the main initiative in organizing water-users' associations all over the state for wise and economical use of irrigation water.

Dr. F.F.Wadia : A scion of the famous Wadia family he is a leading neuro surgeon of Pune. He also specializes in race-horse breeding and is a member of Pune's Turf Club. He is a keen conservationist and takes active interest in the conservation of natural and cultural environment of Pune. He was a member of the Government of Maharashtra's Regional Planning Board for Mahabaleshwar and Panchgani.

Dr. S.V.Bhave, FRCS : Known as the doctor-pilot of Pune, Dr.Bhave is a leading surgeon and a distinguished photographer. He specializes in aerial photography. He has also made films on birds and nature. He is honorary photographer for the Indian Air Force. His aerial researches in tracing the routes given in Ramayana and Meghdoot are well-known.

Dr.S.B.Chaphekar : At present Head of the Department of Botany of Pune University, Dr.Chaphekar is an experienced teacher and has had a long research career in Botany. He has served on many technical committees of Government of India and Government of Maharashtra and is a project consultant to Sardar Sarovar research project and an expert advisor to Narmada Valley Development Research Programme. He has worked with several NGOs in conserving our national heritage.

Prakash Gole : Founder-Trustee and Executive Director of Ecological Society since 1982, Prakash Gole has been active in the fields of environment and ornithology for over 30 years. His long association with Dr.Salim Ali put him on the right track and closer to the realities of nature conservation in India. He was associated with Worldwide Fund for Nature-India since its early days and is one of the pioneers of nature-education in India. He is also an active member of the pioneers of nature-education in India. He is also an active member of BNHS. He has done extensive field work in Ladakh and Bhutan to study the Blacknecked Crane. He has travelled all over India to investigate India's wetlands and their birds. He was one of the national coordinators of winter waterfowl count and a member of the Government of India's Wetland Management Committee. He was elected to the Board of Directors of International Waterfowl and Wetlands Research Bureau, England, in 1981. He is one of the species coordinators of their Goose Research Group

He is closely associated with the International Crane Foundation, USA, and is a member of their Board of Advisors. In 1992 Government of India deputed him to Siberia to participate in the Indo-US-Russia joint project to save the Siberian Crane.

Brave Words and Optimistic Resolves -

Whether its words and ambition would mean much or dissolve into empty rhetoric, as in the case of so many similarity motivated bodies, would be decided in the first few years of the Society's existence, perhaps the first decisive decade. That decade passed in 1991, leaving the Ecological Society more alive and active than its founding trustees could have hoped for in 1982.

A review of the work of the Society in 1993-94 strikes a vigorous note as it reports on a series of wide-ranging conservation and environment studies which have been successfully completed by our Executive Director and his team in the field, in the class-rooms and in various fora around the country. Our work and our voice have begun to be heeded. The relevance of the Ecological Society in today's social and developmental milieu is well illustrated in a brief report brought out at the end of the Society's first decade. In March 1992 the Ecological Society completed 10 years of fruitful work.

Concern for environment is often projected as anti-development. In the developing world the conservation movement more often than not adopts an agitational approach, which only lends credence to the allegations that the movement is anti-development. The Ecological Society has kept itself studiously aloof from the agitational approach, to 'pointing fingers'. It has constantly tried to chart a novel course in finding solutions to rural and urban problems, some of which are the result of the development process. Take for example, the question of river pollution in Pune, the Society's metropolis of two million souls and a burgeoning industrial establishment of factories, housing estates, worsening traffic congestion and severely overloaded public health facilities. The Society's very first project was a study of this problem which it undertook in 1982. The Society carried out a socio-biological survey of Pune's river-fronts, and drew up a development plan based on ecological considerations. Some of the elements of this plan are

incorporated in the measures that the Pune Municipal Corporation is implementing to give a face-lift to Pune's rivers.

The Society was next assigned the task of preparing a plan for the development of one of the ecologically most fragile area of the Western Ghat, the Panshet Catchment Area, which supplies water to the Pune Metropolitan Area. From 1983 to 1985 the Society developed a plan after making a thorough survey of the ecology of this area in the heard of the Ghats, 45 kms west of Pune City. It was hailed as a model plan. The Society graduated to the task of developing a model to restore the ecology of the catchment. Both these works were at the behest of the Government of India;s Ministry of Environment and Forests. The Society, through laborious field work and yearly assessment of work done, evolved a model during 1986-89 which indicated very clearly and unequivocally, that the cost of greening our hills could be brought down to Rs.6000/- per hectare, per year from the Rs.16000/- per hectare per year which was the accepted cost. The Society's method of forest restoration demonstrated that the quality of soil, the vegetation and the life forms associated with it, was far better than what obtains in a conventional forest plantation. In other words the bio-diversity of the region would be restored for a fraction of the amount which was being wasted. If some of the destructive social practices such as shifting, cultivation, are not checked the cost would go up exponentially with every passing year. To date this was the most significant project undertaken by the Society. The Government of India hailed it as a model for the development of the country's vast wastelands. In practical terms it involved the 'greening' of the Western Ghats made barren by centuries of senseless exploitation of their biota by those who live among them. Afforestation has come to mean planting of fuel, fodder and fruit-bearing trees. While a few such trees were planted, the main thrust was in ensuring natural regeration which progresses once biotic interference like grazing, trampling, and pollarding was removed. The term restoration is therefore, more appropriate than afforestation. The project was a cathartic first experience for the fledgeling Society. The applause it received helped boost its young confidence in itself that it was on the right track.

Man and Bird

In 1989 the Society embarked upon its first countrywide project to assess the status of the largest flying bird in the world, the Sarus Crane. This avian is a commensal of man. The project involved a study of man and bird inter-relationship. After a very extensive survey of continental and eastern India, the Society made its report to the Wildlife Department of the Ministry of Environment and Forests, New Delhi. It has highlighted the sad fact that the Sarus has disappeared from many regions of its former range. Its population is declining even as the human population is bounding out of control. Where it is still to be seen in numbers, it no longer breeds successfully due to tremendous pressure on its wetland breeding habitat. As the wetlands shrink and vanish, the Sarus disappears with them, being at the apex of the wetland biota. The Sarus had by 1990 retreated to regions which were 'backward' in terms of our developmental status. This signifies unequivocally that pressures attending economic development are adversely affecting its natural habitat, the country's wetlands. Wetlands are the natural recharges of the aquifers. Their continued existence is vital to the hydrological health of the country. This was probably a pioneering study of man and bird relationship in the country.

Discovery of the Wintering Blacknecks

As soon as this study was over, the Society launched out to 'rediscover' another crane, the Blacknecked, as a wintering species in India, at the instance of the Central Ministry of Environment and Forests. It turned out to be a four-year marathon, the final two years being at the Society's own meagre resources. The Society did indeed 'rediscover' this rare highland crane as a wintering species in India after a gap of about 35 years. It had been earlier reported more than 35 years ago in central Arunachal Pradesh. In February 1990 a pair of this avian was found in the remote Sangti valley in the district of Bomdi-La (erstwhile West Kameng) by three members of the Society which included the Society's current Chairman and Executive Director. During the next 4 years the Society made a very thorough survey of our farthest north-eastern state bordering Tibet to find out if there are any more colonies of the

wintering Blacknecked crane. From Lohit in the east to Bomdi-La and Tawang in the west, the entire territory was scoured during successive February and March periods to discover the winterer, but without success. Only the valley of Sangti seems to harbour the Blacknecked crane in small numbers during the period December to March. This 'rediscovery' has been applauded by the International Crane Foundation which has urged a programme for their relocation at Sangti. The Society is unable to progress the very worthwhile, indeed unique, project for want of funds. It is of course most encouraging to note that the Indian Army and the Government of Arunachal Pradesh would support this project should it be implemented. A People's Committee, organized by our Society, now looks after the welfare of wintering cranes setting up in effect, the first Peoples' Sanctuary for birds in India.

Conservation of our Water Resources -

The Society's concern for water, the resource most vital for the continued well being of all life on Earth and management of that resource, is not new. Quite naturally therefore, the Society sought an ally in the Irrigation Department of its home state. That alliance has been mutually beneficial. The Society initiated eco-development work at some irrigation projects in Maharashtra. The largest in this line is the Chaskaman catchment area work on the Bhima river. The Society has initiated works for local fishery development, reservoir periphery protection and river basin and wetland development in this catchment. A preliminary survey was carried out in 1990-91 of the whole catchment. The Society proposed an ecodevelopment plan which was agreed upon in a meeting of the concerned Departments convened by the then Commissioner of Pune region. Some work according to this plan was carried out by the Irrigation Department during 1993-94. Concurrently the Society initiated a nursery of indigenous forest plants as a means of conserving and enhancing biodiversity. The plants raised by the Society are being planted at Chaskaman.

Education and Training Programme

Ecological Society is fully cognisant of the fact that nation-building, especially in the developing world, is an uphill task and the training of personnel in specific areas like environment and conservation management must occupy a place of priority. The eminent environmentalist Mr. T.N.Khosoo has said, "In the developing countries which are gene rich, the most urgent need is trained manpower. However, it is the developed countries which have hitherto used this bio-diversity. They are crop-rich today. Thus developing countries which have the basic raw material, are often unaware of its importance and it has eventually been exploited by the developed ones." This hiatus must be corrected at the earliest. Training must precede meaningful conservation as it can only be managed by trained people. It cannot be managed by generalists. Recognizing this truism the Ecological Society launched into education and training in conservation and environmental upgradation. The Society has devised instructional courses for Irrigation and Power engineers of the Government of Maharashtra dealing with the environmental improvement of dams, canals and reservoirs. Since 1989 more than 500 engineers in the rank of Deputy Engineer to Chief Engineer have attended courses conducted by the Society Engineers are explained how measures to improve ecology and environment can be incorporated in their projects, thereby enhancing their environmental value. This helps them to obtain requisite clearances from the central Ministry of Environment and Forests. Ecological Society has succeeded in convincing the engineers that if they and the environmentalists work together, great things are possible for the economic improvement of the people. Engineers now feel encouraged to undertake measures on their own projects with the support they have received from their respective departments. Such measures are now in progress at the Chaskaman and Manikdoh dams, under the Society's supervision. The Society also organized an orientation course in environment for military engineers in collaboration with the College of Military Engineering, Pune.

For the first time too in 1993-94 orientation courses in environmental management were organized for the general public. Two courses were arranged one in December 1993 and another in March 1994. Though the response was moderate, the courses were enthusiastically received by the participants, especially by graduates writing for the M.Sc. degree in environmental science.

The Society will conduct such courses on a regular basis in the future. It has been the Society's experience, proved by such exposures that the general public is certainly interested in and concerned for its environment. Though it was false to argue that economic growth necessarily brings more pollution, it would be equally wrong to suppose that growth, by itself, will make today's poor countries as clean as the rich ones. New technologies are nearly always less polluting than the old, but they are expensive and green policies which are less expensive and less inequitable have a distinct role to play.

Our role in the Development Scenario

In our view water management and protection of the globe's biodiversity are the twin instruments of successful fulfilment of this role. To this end the Ecological Society will continue to make its own contribution. In his foreword to the 1990 issue of the Ecological Society's Journal (Journal of Ecological Society, Vol.3, 1990), the Society's founder-chairman Shri L.G.Rajwade, ICS (Rtd.) had this to say :

"Taking stock of the activities of our Society and similarly motivated bodies and persons, I often am driven to wonder whether we are fighting a rear-guard action or doing something worthwhile, howsoever great the disincentives. Developmentg much necessarily involve exploitation, not of man by man (days of this are hopefully over), but the nature by man. In the latter process, there is always a threshold which when crossed, there is no going back to the good old conditions. While it is useful to know where or how a crane or tortoise live, it is more necessary to know who lives with it. This latter need not be a living organism, it is generally a scape or eco-system in which quite a few factors operate. The greatest care has therefore, to be

taken in determining to what extent human activities disturb or are likely to disturb the environment.

Let us hope that the work of our team and its allies will continue undaunted whatever the challenges of development."

The Ecological Society is committed to furthering the interests of our environment with all its ramifications through the final decade of this millenium and into the next century. We seek your and God's blessings in this endeavour.

Role of Ecological society in Tribal Development -

The Ecological society has made an excellant contribution in training NGO's and professional researchers on subjects such as natural Resource Management, India's environment, forest Eco-systems, watershed development, Management of Agriculture, Waste-land, Water Wetland, People's sanctuaries, bio-diversity, wild-life, forests etc. The organization also focusses on carrying out experimental projects on restoring environment in rural and tribal areas. Recently the Ecological society under the able leadership of Prakash Gole was successful in restoring plant species, wet land and some animal life in and around panshet dam, 600 kms away from Pune.

The society has certainly been able to convince number of NGOs, students, researchers and government officials about the significance of environment restoration through training. Lastly the organization is also publishing an yearly journal, namely the journal of Ecological society, which is a mouth piece of the organization. The journal contributes in exchanging views of various researchers and NGO about Ecological issues in India, which includes tribal areas as well.

CASE STUDY NO. 7

1. **Name of NGO** : Tribal Research Centre
2. **Established in** : 1973
3. **Operation Area** : Vidarbha
4. **Type of NGO** : Research, Training

5. Target population : Tribals

6. Background of Founder Members -

Seven members from the fields of Anthropology, Tribal Development, Social work, Geology, Economic and allied social sciences, basically felt that tribals were the most neglected lot of Indian Society and hence it was necessary to bring into light the problems faced by tribals and the possible solutions to their problems through res : Academic earch.

7. Aims and Objectives -

A) To collect the information on the subjects "Anthropology, Tribal Welfare, Social Welfare, Archaeology and Aborigines" and to possess the detailed knowledge of their development, in respect of culture, social, economical, educational etc. in the country.

B) To collect publications related to tribal life from the State or Union Govt. and other agencies functioning in India, in the form of various Institutions.

C) To collect the useful statistical data about various tribes, recognised as Scheduled Tribes by the State or Union Govt. The data so collected from the State or Union Govt. may be compiled in the form of Pocket Compendium, Handbooks etc.

D) To collect Reference books, such as District Census Handbooks, District Gazeteers, Encyclopedia on Social and Tribal Welfare and other similar publications on Tribal life and other, their welfare in various aspects concerned, for the library of the Centre and shall be kept there, for the ready reference to and all.

E) To collect the Tribal publications including Bulletins, Annual reports, Tribal bibliography on various tribes and the Annual reports of the Commissioner for the Scheduled Castes and Scheduled Tribes from the Union Government or the State Government as the case may be/

F) To collect photographs, Maps and guides, graphs about the various tribes/aboriginals in India and shall be displayed in the Exhibition/Halls or to

set up Museums etc. for the public interest for creating the importance for functioning their roles in educational, social, cultural, economical and other aspects and their development and progress made by them in all respects, in the country.

G) To write and publish short notes, articles, write-ups, guides, maps, graphs, weekly, fortnightly, monthly bulletins, Annual reports on various aspects of Tribal life and their development in social, cultural, economical, educational field, under the guidance and co-operation of the State or the Union Government or under certain Voluntary Public Institutions functioning in India, for public interest.

I) To undertake the Research Project/Field sample survey, for the Tribals/Aboriginals communities residing in specified and non-specified area in the country through the Association/Centre, or in collaboration with the various public Institutions doing the similar work. The Centre/Association shall submit the field reports to the State or Union Government or to the Public Institutions as the case may be.

J) To undertake Cultural Programme such as Folk Dances of Tribals in the country and to create interest in the public to know about various aspects of the tribals and their day-to-day life living conditions.

K) To establish the Research Study Circles/Homes and opportunities Centres for Scholars, Research Assistants and/or public Institutions and such undertake research on Tribals/Aboriginals, residing in specified and non-specified area in the country about their languages, dialects, social, cultural, economicals, educational and recreational aspects and also the tribal activities, cultural folk dances, varieties of folk songs of different tribes in the country..

L) To establish the various courses or training facilities in social welfare/tribal welfare, social work etc. for public and the admission for the above courses shall be available to all classes of public, for creating genuine interest in the tribal field of tribal aspects.

M) To establish the Hostels of other Technical Institutions for Scheduled Tribes for the welfare and better development of Tribals/Aboriginals etc., the weaker sections of the communities.

N) To propagate the importance of "Anthropology, Sociology, Social Welfare, Tribal Welfare and Archaeological interest on Aboriginal Tribals" in the public.

O) To encourage scholars, research assistants, and public institutions, conducting research work for undertaking the field and sample survey for the tribals, residing in specified and non-specified areas in the country.

P) To assist to the Government authorities in the State or Union Government or Public Institutions for various proposed schemes for the welfare of the Scheduled Tribes and guide them for better development of aboriginals/tribals in the country.

Q) To safeguard the rights and privileges of the Scheduled Tribes, under the article 342 of the Constitution of India, and other enacted from time to time.

8. Current Activities -

1. Documentation
2. Research on various aspects of tribal life & Development.
3. Training government officials & tribals as well.
4. Creating awareness amongst tribals about their rights.
5. Publishing a News letter, entitled Tribal Welfare.
6. Monographs on Halbas to be published.
7. Library having 3000 books is established for researchers and even lay readers.
8. Tribal Research Centre, Nagpur also has a Guidance Centre where researchers, NGOs, Tribals & others are provided with all information regarding tribals.

9. A project on Media support to Tribal Development is also being prepared.

10. Net working with like-minded organizations is yet another activity.

9. Role in Tribal Development

The Tribal Research Centre has certainly played an important role in transferring development related information to tribals in Vidharbha, such as their rights, opportunities, reservation etc, through research. Secondly, efforts are also being made by this organization to document and publish factual information on tribals to be passed on to researchers, activists, Government and Non-Governmental organizations. One of the future activities is to assess the impact of mass media on the tribals and their attitude to change.

CASE STUDY NO. 8

1. Name of NGO : Maharashtra Association of Anthropological Sciences (MAAS)

2. Establishment : MAAS was established in 1976 as an academic N.G.O. which has been striving since then to understand and propose solution to human problems in tribal, rural and urban communities.

3. Objectives of the organization -

i) To understand and promote intervention research in various social sectors such as health and human development, emphasizing participatory approach.

ii) To offer training models in community based research methodology to Governments, N.G.Os. and other academic institutions.

iii) To equip and orient development agents and activists towards a holistic approach of development through publications.

iv) To provide consultation to like minded organizations engaged in development and emancipation of down trodden.

4. Activities of M.A.A.S.

Some of the major academic activities of M.A.A.S. are as follows :

A) Training -

M.A.A.S. is actively involved in conducting social science research methodology at grass root for development agents and professional researchers. Secondly organizing participation training workshops for the community workers in rural and tribal areas for the youth is yet another activity. Thirdly imparting training to master students, Ph.D. and M.Phil research scholar also forms part of the training programme.

B) Research

M.A.A.S. conducts research in following areas namely

- i) Community Health and Development
- ii) Informal and Adult Education
- iii) Health care Delivery systems.
- iv) Pseudo-tribalization and Reservation
- v) Traditional Medicine
- vi) Health Behaviour
- vii) Social Aspects of Leprosy
- viii) Policy & Management
- ix) Forest encroachment
- x) Tribal Movements etc.

C) Publication - Hakara (meaning clarion call of the tribals) is a quarterly Marathi Magazine published by M.A.A.S. since 1980. This magazine is exclusively devoted to publishing issues on tribal life and development. The State Board of literature and culture, Government of Maharashtra and Indian Council for Social Science Research (ICSSR) provides grant-in-aid for publishing the same.

D) Health Service Projects

Currently M.A.A.S. is working in few villages of Talegaon. These villages are situated 40 kms away from Pune city. For instance a village called Warangwadi which is 4 to 5 kms away from Talegaon, and is cut off from Talegaon as people of Warangwadi have to cross a river to go to Talegaon. This and other few villages have been taken to provide health services. An Ayurvedic physician from Talegaon has been appointed to do this job.

5. Role of M.A.A.S. in Tribal Development

Although M.A.A.S. is not directly involve in development activities of tribals. It is certainly involved in Tribal health and development research and allied problems of tribal development. As an academic N.G.O., M.A.A.S. has contributed in revealing tribal problems, it has assessed and evaluated development programmes for N.G.Os. and Governments. M.A.A.S. has also contributed in training N.G.Os. and professional researchers working in tribal arreas to develop a documentation system, using quantitative and qualitative data.

Professor R.K.Mutatkar, founder member-secretary of M.A.A.S. and an Anthropologist, alongwith other Anthropologists has been instrumental in developing close linkages of MAAS with national and international agencies. Most of the research and training projects of MAAS have been on tribals in tribal arreas. MAAS intends to expand its activities not only in Maharashtra, but outside the State as well.

CASE STUDY NO.9

- 1) **Name of the NGO** : Institute of Development, Educational Activities and Studies.
- 2) **Established** : February 1996
- 3) **Jurisdiction** : Maharashtra State
- 4) **Beneficiaries** : Tribals, rural inhabitants and slum dwellers.
- 5) **Aims and objectives of the organization**

- i) To upgrade the socio-economic status of the down trodden, including tribals, rural inhabitants, slum dwellers and other unprivileged social groups.
- ii) To promote and propagate indigenous Art and Handicrafts.
- iii) To conduct training for NGOs and professional researchers
- iv) To publish educational and academic material on tribal, rural and urban societies regarding various aspects of their life and development.
- v) To organize seminars, workshops and conferences of like minded NGOs and academicians on development issues.

6. On going Activities

IDEAS is basically an academic institution and mainly promotes, research, publications and training & development projects in tribal, rural and slum areas. Some of the ongoing activities of the NGO are :

1) Encouraging Warli painters -

IDEAS in collaboration with IMDR, Pune has worked out a small project wherein a Warli village from Dahanu district has been selected for development purpose. Nearly 15 Warli boys and girls have been trained to draw and present Warli paintings in a systematic and organized way so that these paintings are commercialized. IMDR students have taken up the responsibility of marketing these paintings. The money received from the sale of paintings would be utilized for the educational and economic upliftment of the Warli artist. Thus, 15 Warli artists are being helped to help themselves.

2) Naturopathy Camps -

Since tribals are so close to the nature and naturopathic treatment is within their purchasing power. IDEAS holds naturopathy awareness-cum-treatment and training camps in tribal areas.

3) Distribution of Note books and clothes -

Nagewadi in Pathraj village and Katkariwadi of Savla phata in Karjat tahsil of Raigad district have been selected for distributing clothes, and note books.

4) Kitchen Gardens -

Nagewadi tribals, especially the "Thakars" have been encouraged to take up and continue the tradition of Kitchen garden. These tribals plant gourds and cucumbers during rainy season and sell them in Kalyan, Matheran and Karjat.

5) Promoting Tribal Art and Handicrafts -

A few tribal boys have been given loan to buy bamboos so that they make a few bamboo handicrafts and sell them to earn some money.

6) Distribution of Equipment/Tool kits -

Yet another activity which IDEAS is implementing and that is distribution tool kits to Masons, Electricians, Farmers etc.

7) Research & Documentation

Most trustees of the organization have been in the field of Development research on tribals, rural inhabitants and slum dwellers. The members of the board of trustees have been able to complete several research projects and also have published several research papers in reputed journals, books and magazines.

8) Training

Training NGOs and professional researchers including the beneficiaries on varied subjects is yet another activity of the organization.

9) Environment Awareness - Creating environment awareness among tribals rural inhabitants and NGOs through environment training programmes is yet another activity of IDEAS.

10) Exhibitions- An exhibition entitled, " STIVE 2000" is organized by IDEAS, in collaboration with Pragati Pratisthan Sanstha, for the youth, in colleges, schools, young boys clubs, and personality development classes, are the targets of this programme. The basic aim here is to self motivate the youth.

CASE STUDY NO.10

1) **Name of the NGO** : BHUMATA

2) **Brief Account of the NGO :**

Looking back, today we are a self reliant nation in a short time. The green revolution has harvested enevitable results and our industry is on par with the best. The overall standard of living has improved and the nation marches on.

However, unnoticed in the midst of all our progress are the the deep scars on our fragile eco-system. Keeping this guideline principle, BHUMATA has been undertaking various activities with the involvement of committed supporters from all walks of life. Some of the activities of BHUMATA are as follows :

- a) BHUMATA is working for reducing the wastages and recycling wherever possible to minimise the over exploitation natural resources.
- b) Environment awareness activities in scholars are being conducted such as tackling the garbage, problems, water and electricity conservation etc. BHUMATA has organized environment festivals 95 and 96 to give an expression to a child's thoughts.
- c) Initiated a number of schools and housing societies to take up community garbage segregation and decomposing practices using vermiculture.
- d) In the Bhukum & Donje in Mulshi and Haveli Taluka of Pune, BHUMATA has implemented watershed development programmes. These programmes are also being taken up for the tribals in these tahsils.
- e) Through farmer rallies "Bhumata" has been carrying out successful extension programmes and providing guidance to farmers regarding horticulture, agro-forestry, pollution control, marketing of agricultural produce etc.

3) Role of BHUMATA in tribal development -

Bhumata works in partnership with a number of Environment Educational organizations to create awareness about environment protection and waste management. Through the NGOs, BHUMATA has been able to reach the tribal villages.

CASE STUDY NO. 11

- 1) **Name of the NGO** : Pragati Pratisthan Sanstha.
- 2) **Jurisdiction** : Thane district
- 3) **Beneficiaries** : Tribals
- 4) **On going Activities -**

Pragati Pratisthan Sanstha is a Thane based voluntary organization working precisely for the tribals. Its head office although in Thane, but activities are in Jawhar and other tahsils. Some of the activities of the organizations :

a) **School for the Deaf and the Dumb -**

In Jawhar tahsil, Pragati Pratisthan Sanstha has established a school for Deaf and the Dumb children where nearly fifty tribal children belonging to Warli, Kokna, Thakur, Katkari, Dhor Koli, Malhar Koli communities are housed and get relevant training.

b) **Warli painting project -**

The organization has trained 10 Deaf and Dumb boys to draw Warli paintings. These paintings are sold by the organization and the money is used for the welfare of these artists.

c) **Tailoring classes and contracts -**

Yet another activity of the organization is to conduct tailoring classes and take up contracts from companies for stitching uniforms of the workers. The money again goes for the welfare of the tribal beneficiaries.

d) Organizing exhibitions -

To expose tribal art to the urban world, exhibition of tribal art are held by the organization. This also helps the tribal artists to get money.

CASE STUDY NO. 12

Role of NGOs in Tribal Education -

Today, the tribal people of India are caught unaware, in a fast moving whirl pool around them. Their efforts to cling to their deep rooted traditional value systems have pulled them further down leaving an ever increasing gap between the tribals and non-tribals. Despite the fact that considerable attention is being given on their overall development, there are not much positive results observed in their economic and educational achievements (Bhanu B.V. and Kulkarni L.V. 1995 : 42)

The Government of Maharashtra has taken special interest in tribal education. The scheme of establishment Ashram Schools is the best indicators. In the field of education in tribal areas, since last 20 years. At present there are 720 Ashram Schools in the tribal areas catering educational and lodging and boarding needs of 2,72,000 tribal girls and boys. Out of which nearly 318 schools aided by government are run by NGOs. Thus NGOs alongwith Government certainly have a major share in imparting formal education for tribals in Maharashtra.

Government grants to NGO, managed Ashram Schools is certainly a boon, as it strengthens the economic base of the schools. Since 1991 there has been a reasonable increase in the grants given by Government to Ashram Schools managed by NGOs. It is a good indication from the view point of NGOs. The Institute collected the data from 17 Aided Ashram Schools. The data analysed and presented. Table 3 brings out the financial position of 17 Ashram Schools managed by NGOs. with regards to yearwise increase in the grants received from Government.

Approach of NGO to Tribal Education -

Although both government and non-governmental organizations have been involved in imparting education to the tribals, however, it is observed

that there is a thin line which demarcates the approach and achievement of this count.

The NGOs handle the situation in a more flexible positive and sympathetic manner. The NGO management all the while concentrate on upgrading the educational skills and efficiency of education to both tribal and non-tribal taughts. In contradiction one observes that apathetic and haptiazed approach to the problem of education of tribals by ashram schools run by government prevails.

Secondly tribal students of Ashram Schools run by NGOs are exposed to interaction with the non-tribal students. With the result, the tribal students, naturally learn to adopt some of the progressive ways of attaining education from the non-tribal students. However, in Ashram Schools run by Government, do not have non-tribal students for hostel residence and hence they are deprived of the progressive interaction with non-tribal students.

Thirdly NGOs make efforts to pull resources from other funding agencies and organizations to develop other spheres of social life of tribal students in Ashram Schools. For instance, holding health check-up, promoting talents of the students, organizing cultural activities and excursions outside tribal arreas to expose the students to urban life etc. These activities although are also prevalent in Govt. Ashram Schools, the difference lies in the degree of interest and zeal taken by the management.

It is felt that both NGOs and Government Ashram School management should share views for developing a common approach towards positive tribal education. In doing so, both agencies will certainly be able to exchange ideas. For this reason, there is need for management officialss of both agencies to meet frequently to devise strategies for promoting tribal education for real development.

CHAPTER FOUR

NGOS AND DEVELOPMENT ADMINISTRATION

4.1 NGOs and Development Administration -

Success or failures of any development scheme, model or programme, very much depends on how effectively and scientifically it is planned, implemented, monitored and followed-up. Appropriate administrative skills and strategies to make a given programme effective matters a lot in making it possible.

This chapter highlights both positive and negative sides of development administration strategies adopted by NGOs in Tribal Development. First of all let us take a look at some of the positive aspects of development administration. These are as follows :

- 1) NGOs make maximum efforts to understand the felt needs of their beneficiaries or the areas of operation and the freedom to plan and modify any type of programme.
- 2) NGOs make efforts to develop close rapport with the beneficiaries.
- 3) Few NGOs conduct surveys before launching a development programme.
- 4) Some NGOs have developed monitoring and evaluation techniques to assess the efficacy of their programmes.
- 5) A very few NGOs invite social scientists to plan, implement, monitor and evaluate their programmes. But it certainly does good to the NGO.
- 6) Training for progress, self-reliance, employment, income generation, personality development environment awareness etc. aspects of the beneficiaries is one of major contribution of most organizations.
- 7) Some NGOs have succeeded in achieving goals like :
 - Development of Natural and Human resources.
 - Invoking the feelings of community participation.

- making certain villages as ideal (Adarsha) villages.
- socially, educationally and economically rehabilitating the beneficiaries.
- Developing local leadership.
- Dissiminating development related information
- Establishing libraries, adult education centres etc.
- Starting women co-operatives and empowering them.

4.2 Development Administration Gaps

Based on the empirical data collected and the fourteen years of experience of working with NGOs Dr. Robin Tribhuwan presents a gap analysis as observed in NGOs. as regards to tribal development. These development administration gaps are as follows :

- a) Lack of Interdisciplinary Research to understand & Identify :
 - i) Felt needs of development as viewed by the tribals
 - ii) to identify both human and natural resources within the tribal eco-cultural system.
 - iii) to study traditional organizations within tribal cultures and the leadership as prevalent therein.
 - iv) to understand the cultural beliefs and practices of the tribals.
 - v) to explore their traditional communication systems.
 - vi) to study the perceptions and attitudes of the tribals about personal and community and area development.
 - vii) to understand the phases of changes taking place within a tribal individual, a family or a society for that matter. To gain knowledge of how and why tribals change ? Secondly in what spheres of social life of the tribals, the rate of change is faster.

viii) to study the socio-cultural, ecological and political barriers that hinder tribal development programmes.

It is therefore very essential that the NGOs working in tribal areas adopt the interdisciplinary approach to understand the tribals, by involving scientists and experts from both pure and social science background. Because it is a naked truth that no single discipline can understand the tribals fully. This effort certainly calls for inpuete of other sciences.

b) Preserving data rather than sharing it -

It is a common practice among most development agencies to keep the collected data or reports about tribals in their respective offices or libraries. There is however a need to translate data on people and their eco-cultural systems in simple forms to educate people about the problems they face. For example, when we collected data on literacy, population, waste land, natural and human resources, health and nutritional problems etc. This data should be shared with people using appropriate communication and education methodology. Such efforts will help NGOs creating awareness among people about themselves and the status of their development.

C) Rapport Establishment -

The backbone of motivating or convincing beneficiaries is having a "close rapport" with them. Although some organizations do consider this aspect significant in development administration, a majority of them do not, take it seriously.

Developing close rapport with tribal beneficiaries or in fact with people when we work with helps us to :

- i) loose our identify as chairpersons, secretaries, officers etc.
- ii) it takes one on par with tribals and helps to learn their language.
- iii) it helps in understanding the beneficiaries well.
- iv) there is no scope of personal biases or values, if close rapport is developed.

v) finally, close rapport paves a clear way for motivating a tribal or beneficiary to accept ideas of progress and development.

D) Listening to people -

Most of the time development agents do not listen to what the beneficiaries have to say about development, or even express their views. We tend to talk more and in the process forget to listen to people. The quality of lack of listening to people further shatters the concept of "community participation".

E) Effective planning, implementation and follow-up -

The heart of any development programme lies in how effectively it is planned, implemented and followed-up. It is however, disheartening to know that very few NGOs are interested in knowing the drawbacks or failures of their programmes. This means not many NGOs go for self assessment or evaluation. For, only through evaluation, can one get to know the failures of a scheme or programme. Once the failures or errors are identified, then efforts should be made to develop remedial measures to overcome the failures.

It has been, however, observed that most NGOs only plan and implement the programmes. Efforts are not made to assess the success or failures of the programmes. For, what is planned must be implemented and what is implemented must be followed-up, all these three actions are inseparable. Hence, there is need to strengthen this aspect.

F) Community Participation -

Community participation in true sense means, that the beneficiaries of a development programme or their representatives participate or involve themselves with the development agencies in planning, implementation and follow-up of a development programme. Unless, the beneficiaries realize this, and take appropriate steps to participate in a given programme, that development approach remains to be a one way traffic approach, wherein a NGO keeps on doing charity work at one end and the beneficiaries keep on receiving at the other end.

Very few NGOs use community participation approach, while working in tribal areas. Working with traditional organizations and leaders in tribal cultures should be one of the priorities of NGOs. If community participation has to be encouraged.

G) Basing Development Programmes on Cultural values -

Although few organizations realized the importance of the basing programmes on the cultural values, most of them really do not use this approach. Programmes should be associated with the cultural events of tribals such as festivals, fairs, dances, market days, tribal calendar etc.

For example, the Academy of Development Science (ADS) holds a training programme for the tribal medical practitioners. However, the days of training are Amosha, pornima, i.e. new moon and full moon days. This action fits into the tribal concept of monthly calendar. Thus, basing programmes on cultural values certainly makes them more acceptable to the people.

H) Factors influencing development programmes -

Yet, another development administration gap that exists among most NGOs is that of certain personal, educational, economic and political factors which mark the felt needs of beneficiaries while planning programmes for them. Some of these factors are as given below :

i) Educational background of the Trustees -

Many a time educational background and interest of the trustees in a particular discipline becomes an hindrance in planning a programme. For instance, if the Chairman and/or the Secretary of the NGO are from the field of education, they would like to "non-formal education programme on their agenda", even if it is not needed, they see to it that it is implemented. So is the case with other disciplines. Hence, academic background directly influences programme planning.

ii) Designation of a Trustee Designations as chairpersons, vice chairmanship etc. also influences programme planning just because a programme has been suggested by the Chairman, it is implemented, even if the beneficiaries don't need it.

iii) Political and economic influence of the office bearers.

Office bearers mostly presidents, secretaries and treasurers of NGOs especially those who have political and economic influence and can get funds easily take liberty to plan programmes they like.

iv) Ideology of Development

At times the ideology of development held by the trustees also influences programme planning. For instance if the trustees feel that charity is the only best way of developing people, they function in that manner only. In such ideological frame work the concept of participation does not work. Hence, programmes are planned on the basis of charity (one way traffic) concept.

I) Reaching the Reachable -

Yet another factor that needs to be looked into by NGOs is that of stopping working in villages which are reachable and accessible. Those areas which are close to the cities and towns.

J) Continuity and Repeatation of programmes in the same area -

Most NGOs are identified with the geographical area and the type of beneficiaries they select for development work. Our study has revealed that it is a common tendency among NGOs to continue planning and implementation of a given programme in the same village, tahsil, dsitric or among the selected type of beneficiaries. Thus, repeation of either same programme or other programmes within the same geographical area for several months or years is a limitation ofn NGOs. Efforts should be made to expand the programme and/or beneficiaries.

K) Social work for popularity, fame and Awards -

Yet another weakness which is a direct blow to development administration is the craze for popularity through social work. This is however, found among few organizations. This craz also tends to create a false show of development programmes among NGOs, meaning magnifying the impact and efficacy of the programme.

L) Copy right over schemes -

Yet another observation among NGOs is that if a particular programme makes an NGO popular after some months or years, that NGO becomes popular for that programme. Hence other NGO's working within that vicinity tend not to repeat the programme in the villages where there is no such programme. For, it is understood that the said programme can only be implemented effectively by the NGO population for that. Efforts should be made to share ideas with regards to programmes which are successful within a given area or population, with other NGOs.

M) Authority over funding Agencies -

Once an NGO is popular for a particular programme and also the trustees of the NGO have access to political circles, funds get tapped automatically using political and economic influence. Thus, if an NGO can exist influence on the funding agency, it gets the privilege of funds, NGOs should be assessed properly before giving them funds.

N) Lack of motivation -

As mentioned earlier, to convince a beneficiary of new ideas or innovation, appropriate motivation is the only way out. Motivating beneficiaries rightly and for self reliance is found in very few NGOs. In fact there is a need to develop literature on motivation for development.

O) Time bound funding -

Time bound funding for development programmes ranging from 3 months to 3 years and above does not really achieve the goal of development. Funding agencies should fund programmes, taking into account "time" and "the rate of acceptability" as two factors. Many a time, it so happens that by the time people get convinced of a particular idea or innovation, time passes by, leaving both the NGO and beneficiaries high and dry without funds. This disturbs the direction and process of development.

P) Competition for acquiring funds -

Mentioned above is yet another tendency which is disturbing the development administration among NGOs. Efforts are made to do anything to acquire funds, by the same NGOs, as there is tough competition. This, process of competition to acquire funds gives room for "bribe", "exerting economic and political pressures on funding agencies etc."

Q) Significance of "Different strokes for different folks".

Studies have pointed out that what impact a given scheme may have on a given population, at a particular period of time within a geographical habitat may not work effectively in other situation or societies. Yet another gap in development administration, is repetition of same approaches in different social and geographical settings, needs to be rectified among NGOs.

R) Lack of Documentation and Records maintenance of Impact of the scheme -

There is a need to develop a programmewise package of measuring the impact of a given scheme or programme on a beneficiary, a family, community or an area, over a period of time. Social Scientists have lot to contribute in documenting the case studies of changes brought about as a result of development programmes among beneficiaries. Thus, the aspect of documentation and maintenance of records, with regards to impact of programmes needs to be strengthened.

S) Conflict Management within NGOs -

In her paper entitled "Conflict Management within Voluntary Organization, Kulkarni Anita (1995 : 212) has pointed out that within NGOs there is conflict over following issues :

- i) conflict over difference in management and co-ordination of development programmes.
- ii) conflict among founder members and old staff with new comers over dedication, interest and sacrifice in social work.
- iii) distribution of funds, mismanagement and misappropriation of funds.

- iv) conflicts over quality of services rendered to beneficiaries.
- v) favourisation
- vi) monopoly of the chairperson.
- vii) conflict over shouldering responsibilities.
- viii) conflict over honourariums, daily wages, salaries, increments.
- ix) conflicts over issues of efficiency and inefficiency of staff working in the organization.
- x) conflict over using office facilities and amenities.**

XI) Finally, conflicts over ideology of social work or community development.

Kulkarni Anita, further states, Irrespective of the above mentioned conflicts, every NGO has devised ways and means to patch up the disputes or at least dilute the seriousness of a problem. Some organization have (i) morning or evening prayers, (ii) they held informal discussions, (iii) have social get togethers etc. to promote harmony.

Hence serious and mild conflicts within NGOs hinder development of the beneficiaries.

T) Other problems in development administration -

In his paper, entitled "Voluntary Agencies in Tribal Areas : Their Roles and Functional Types : Dr. Govind Gare (1987 : 45 -46) has pointed out following problems faced by NGOs while working for the development of tribals.

- i) Difficulty in getting funds and donations to run the organizational and developmental activities.
- ii) Difficulty in getting trained and devoted social workers to manage the organization and its activities.
- iii) Lack of net working with other organizations.
- iv) Lack of financial assistance from government

v) Less salaries paid to workers.

Despite of the above mentioned limitation or development administration gaps as observed in some NGOs, is a known fact the NGOs are doing good work for the tribals. It is hoped that these observations will help NGOs bridge the development administration gaps.

CHAPTER FIVE

SUMMARY AND CONCLUSION

5.1 SUMMARY -

The tradition of rendering services to the down trodden is not a new phenomena to India. Stories and incidences of social service by Kings, Priests, religious leaders, political leaders and social workers have been recorded in Indian history and literature. However, approaches to social service and community development changed as time passed by.

During the British Era we had international NGOs s" etc. working in remoters parts of India. Things however changed after independence. Number of NGOs and social workers came forward to share the responsibility of development.

Next to government, NGOs. have been shouldering the responsibility of developing the weaker sections of Indian society, including tribals. According to Mehta P.C. (1994 : 131), Voluntary agencies have played a significant role in raising the economic and social status of the tribal societies. While, there are social, scientists who say that NGOs have their limitations in development work. One of the questions of debate regarding the role of NGOs in tribal development is "How effective are the strategies of development used by NGOs in development of tribal societies ? Well, this respect aims at unveiling the truth hidden in the above question.

About 30 NGOs doing both relief and academic work in the field of tribal development were selected to unravel their role in tribal development. Given this background let us take a glance at some of the conclusions drawn from the study.

5.2 CONCLUSIONS -

- 1) As mentioned in Chapter one, NGOs are of three types namely :

a) **Fully Active** - those which remain active throughout the year, have long term development plans and make maximum efforts to run their organizations effectively and efficiently.

b) **Partially Active** - those NGOs which work only when they get funds and are not active throughout the year.

c) **Finally dormant NGOs** - those NGOs which may or may not register with charity commissioner but are not active at all.

2) NGOs working for tribals basically focus on following issues of development work/research.

a) NGOs interested in intervention and development research on tribals. Secondly those interested in documentation, preservation of tribal culture, art and traditions and ethnography as well.

b) Activist NGOs involved in motivating the tribals to fight against injustice, displacement, psuedo tribalization, employment, tribal rights etc. issues.

c) Those involved in training the tribals.

d) NGOs involved only in charity work.

e) Those promoting Non-formal Education

f) Those rendering health and nutritional services and education.

g) These dealing with only tribal land grabbing issues.

h) NGOs wanting to restore tribal environment

i) NGOs interested in development of human and natural rresources in tribal cultures.

j) Those works in the fields of watershed development, irrigation, agriculture, social forestry etc.

k) Feminist NGOs works for rights of tribal women.

l) Those interested in exporting tribal handicrafts etc. one can go on classifying NGOs based on the programmes they implement.

- 3) NGOs. have certainly been able to create awareness and awakening among tribals about their right to develop themselves.
- 4) Despite of the good work done by NGOs, there are a number of development gaps which needs to be bridged for achieving the goals of tribal development. These development administration gaps among some NGOs are discussed in Chapter Four.
- 5) Approaches such as involving tribals in development programmes, working with traditional organizations, rapport establishment, learning tribal dialects, having informal dialogue with tribals, using folk media for communicating with tribals, understanding psyche of the tribals, creating awareness amongst them etc. developed by NGOs. have certainly accelerated the process and pace of development.
- 6) Out of the total 720 Ashram Schools in Maharashtra 416 schools are run by government, while 314 are run by NGOs, both agencies have contributed to a great deal in upgrading the educational status of tribal students. Because of these schools nearly 2,72,000 tribal students are being educated all over Maharashtra. The approach of daily routine of tribal students in Ashram Schools however is different in schools managed by NGOs in fact it is better than that of Ashram Schools managed by I.T.D.Ps.
- 7) Development activities get disturbed due to short term funding periods of 2-3 years getting funds due to competition is yet another difficulty faced by NGOs.
- 8) Very few NGOs invite social scientists and development experts to plan, implement and follow-up development programmes involving the tribals in the process.
- 9) Being independent organizations NGOs have freedom to make modifications and alterations in the programmes planned and implemented at any point during the course of its planning implementation and follow-up.
- 10) There are two schools of thoughts among NGOs who work for tribals.
 - a) Those NGOs who believe in not disturbing the tribal life and leaving them as they with their traditions.

b) Whereas, the second school of thought advocates rapid development and changes in social, cultural, economic and educational spheres of tribal life. This, controversy has not been able to involve an in between stand i.e. "disturb the tribals to develop them, but at the same time preserve and retain their cultural heritage.

11. There are more dormant and partially active NGOs who claim to be working for tribals, than that of the fully active NGOs.

12. This study has revealed that there are very few NGOs working to promote and propagate tribal art and handicrafts in Maharashtra.

13. Not many NGOs have ventured to work in remotest areas such as Dharni, Amravati, Toranmal, Akrani, Gadchiroli, Bhamragad, and Chandrapur, where real development, health and nutritional care services are required. There is a need for NGOs. to work in such areas (Tribhuwan Robin 1995 : 14-23)

14. Yet another aspect which needs to be strengthened among NGOs is that of documentation of changes that have been occurring in the life of an individual, family, group, community or a village, as a result a given programme that is implemented by an NGO. Very few NGOs. make efforts to document case studies of success and failure.

15. Lack of strong network among NGOs, especially to share successful programmes, schemes, and models, and also to devise new strategies to overcome failures in development administration is yet another area which has been noticed in this study.

16. The trend of social work or community development as self sacrifice is changing among the new line-up of young social workers. Social work for less payment is taken up as a stand by till one gets another job, or for time pass, or for academic credit or field experience.

17. It was also observed that the grass root level staff who are the pillars of any NGO, don't seem to be very happy with their meagre salaries and facilities. This in turn reflects on the quality of services to be rendered. However, there are few workers who are happy despite of the less salary.

18. Tribal beneficiaries of some NGOs are certainly happy about the services rendered by NGOs.

19. NGOs working in the field of a particular programme, be it agriculture, education, art etc. tend to continue it for number of years in the same geographical area, rather than moving into a new geographical area or even another programme. It is very necessary for NGOs. to note that every programme, if it is implemented for a long period of time within the same community or geographical area once the purpose of a programme gets served, it is necessary to shift your interest to some other area of development.

20. NGOs working in the field of Tribal Art have been able to convince the tribal artists the significance of commercialization and marketing of tribal art.

21. In Maharashtra there are 720 Ashram Schools; These schools are aided by Government and run by NGOs. Both Govt. and NGOs have made a significant contribution by imparting education to about 2,72,000 tribal boys and girls in the entire State.

SUGGESTIONS -

This research study has very aptly presented the role of NGOs in tribal development. In Chapter three, it has also highlighted the development administration gaps that exist among NGOs. Towards this end, it is necessary for NGOs. themselves to realize the need to maintain a harmony among themselves so as to speeden up tribal development in a right manner. Given below are few suggestions which would help NGOs to function better and work efficiently and effectively with government agencies. Government's role in encouraging NGOs is equally important.

I) Role of Government in Encouraging NGOs.

a) The I.T.D.Ps. headed by the Project Officers can work closely with NGOs and the tribal beneficiaries to plan, implement and follow-up tribal development programmes. I.T.D.Ps. must part way with some funds from the nucleus budget. This would certainly strengthen the relationship between NGOs, Government and the tribal beneficiaries on matters of development, and in turn fetch good results.

b) More Ashram Schools should be established in tribal areas so as to imbibe the significance of education among the youngsters. Hence responsible NGOs should be identified & encouraged by the Government to start Ashram Schools in tribal areas. In fact there is a need to establish Ashram Colleges for tribals, so that they can go for higher studies. NGOs of course can play a significant role in shouldering the responsibility of establishing residential colleges for tribal youths.

c) Yet another area in which NGOs can support the Government, in the area of health and nutrition care. With the help of NGOs the Health and ICDS Departments can serve tribals better. NGOs can be of great help in research, documentation and maintenance of health and nutrition records. NGOs should be however paid reasonably for the services rendered by them. Payment of reasonable honorariums will serve as an incentive to NGOs.

d) It is also suggested that the responsibility of creating awareness of health, nutrition, education, government development schemes etc. be given to NGOs on payment basis. This will certainly speeden up the work of creating awareness of development among the tribals.

e) NGOs which are funded by Government must be assessed thoroughly on the basis of their reputation and quality of work in tribal areas. This should be done before releasing funds.

As regards to NGOs, they must consider following aspects while working with tribals.

1. Carry out interdisciplinary research studies before planning development programmes for the tribals so as to understand the cultural and ecological back of the tribals.
2. Develop a very close rapport with tribals, so that they first accept you and then your ideas.
3. Efforts should be made to assess the needs of tribals, as viewed by them.

4. Involvement of social scientists in planning, implementation, follow-up of development programme would contribute in strengthening development administration.
5. Efforts must be made by NGOs to reach the unreached i.e. work in interior tribal areas.
6. Personal, academic, economic and political biases should not influence programme designing care should be taken to avoid that.
7. Promotion of participation of traditional tribal organizations will facilitate the process of community development.
8. Continuity and repeatation of same programmes in the same area and for the same beneficiaries must be discouraged.
9. Net working with other NGOs must be promoted.
10. Sharing data with people, about their eco-cultural system and the potential of development in it is certainly beneficial.

* * *

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