

NGOs in Tribal Areas

# NGOs in Tribal Areas Tripura Perspective

Edited by  
Dr. Pankaj Chakraborty

Edited by



Tribal Research and Cultural Institute,  
Govt. of Tripura, Agartala

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**Dr. Pankaj Chakraborty**



**Tribal Research and Cultural Institute**  
Government of Tripura  
Agartala

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Published by :  
**Tribal Research and Cultural Institute**  
Government of Tripura, Agartala

© Tribal Research and Cultural Institute  
Government of Tripura, Agartala

First edition : 28<sup>th</sup> February, 2020

Cover Design : Pushpal Deb

Type Settings : **Shabdachitra**, Agartala

Printed by : Kalika Press Pvt. Ltd., Kolkata

ISBN : 978-93-86707-32-1

Price : ₹ 200/-

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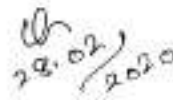
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# Foreword

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Participation of people in the development process is one of the most important determinant for the success of democracy. The role of NGOs in ensuring people's participation is significant. Eventhough Tripura was lacking in terms of having a big number of NGOs, one can notice in the increasing number of NGOs in recent years. The NGOs which are associated with the religious organizations are actively working in Tripura in the areas of education and health in tribal areas.

Keeping this in mind Dr. Pankaj Chakraborty, Associate Professor, Holy Cross College, Tripura in collaboration with the Tribal Research and Cultural Institute, Government of Tripura organised a National Seminar on "The Role of NGOs in Tribal Areas in Tripura ". This seminar was sponsored by the Ministry of Tribal Affairs, Government of India, New Delhi. This book is a set of papers that are collected from the papers presented at the said national seminar. I wish this book draws the attention of the researchers, policy makers, administrators and everyone who are concerned about this issue. This book will be of great help to understand the role of NGOs in tribal areas in Tripura. I congratulate Dr. Pankaj Chakraborty, Associate Professor, Holy Cross College, Jubatara, Tripura for his great effort for editing this book so nicely.

Handwritten signature and date: 28.02.2020

(D. Debbarma)

*Director,*

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Dated, Agartala  
28<sup>th</sup> February, 2020





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NAAC ACCREDITED WITH 'A' GRADE (2017)

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### *Message*

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I am glad to inform that Holy Cross College, Agartala and Tribal Research and Cultural Institute, Government of Tripura is publishing the proceedings of the National Seminar on "The Role NGOs in Tribal Areas in Tripura" which was held at Holy Cross College on 24<sup>th</sup> and 25<sup>th</sup> January, 2018. According to me, the theme of the seminar was well thought out, relevant and significant as it allowed one a chance to know about various issues related to the role of NGOs in Tribal areas in Tripura. The papers which were presented in the said seminar covered various issues related to the theme of the seminar.

The book entitled "Role of NGOs in Tribal Areas in Tripura" is the result of the papers that were selected for publication. I hope that this publication will enrich the readers. I congratulate the editor and the authors for getting the selected papers published in a book form, for the benefit of all.

*Fr. Emmanuel*

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# Preface

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India is a diverse country marked by its long history, uniqueness of geography and demographic diversity. Still one can find a commonality of culture in the country. Since independence, government of India has adopted several policies to establish governance which can serve the purpose of maintaining unity within the nation and to ensure development. But there exist governance challenges in India like many multicultural societies of the world. Here comes the importance of NGOs. NGO initiatives which are aimed at development have a long history in India. There are many NGOs which are working in the Tribal areas in India, in general and in Tripura in particular.

This book is an outcome of a national seminar “The Role NGOs in Tribal Areas in Tripura” which was held at Holy Cross College on 24<sup>th</sup> and 25<sup>th</sup> January, 2018. A good number of papers are included in this volume on various issues related to role of NGOs in Tribal areas in Tripura . It is hoped that this book will help the readers to have a deeper understanding of the main theme called “The Role of NGOs in Tribal Areas in Tripura.”

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# Acknowledgement

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This book contains the edited collection of the works of scholars, professionals and researchers from around the country and is hence, the product of many individual and collective efforts. The origin of this book was a National seminar entitled “The Role NGOs in Tribal Areas in Tripura” which was held at Holy Cross College on 24<sup>th</sup> and 25<sup>th</sup> January, 2018. This seminar was organized by Holy Cross College, Agartala. We were impressed by the papers we received and have included the best among them in this volume. The seminar was successful because of the hard work of the organizing committee, the members of faculty especially the Political Science Department and the students of Holy Cross College. The seminar wouldn't be a successful one without full support from Holy Cross College administration and particularly Dr. Fr. Emmanuel Kallarackal, CSC, Principal, Holy Cross College. I, on behalf of the organizing committee and on Holy Cross College's behalf take this opportunity to thank Tribal Research and Cultural Institute, Government of Tripura for providing us financial and other required support to organize this seminar.

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## **Role and Importance of NGOs in Supporting of Education Development in Tribal Communities of Tripura**

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**Dr. Satya Deva Mishra**

### **Introduction**

The Millennium Development Goals focuses on the importance of education, because there are a great number of benefits of education, such as child mortality tend to decrease which gives women the option to give birth to fewer children. At the same time, when the government is not able to provide sufficient education, non-governmental organizations (NGOs) are often involved in the process. NGOs play an important role in primary education by raising awareness about the importance of education, advocacy and by preparing children for their studies. The majority of the population in India lives in villages. The village is the back bone of the country. Village or rural industries play an important role in the national economy, particularly in the rural development. Rural entrepreneurship can be considered as one of the solutions to reduce poverty, migration, economic disparity, unemployment and develop rural areas and people of the tribal communities. The development of each and every field can take place through development of educational systems in rural areas. Education is considered as a milestone for development of tribal people because it enables them to respond to the challenges, to confront their traditional role and change their lives. It is a powerful tool for reducing inequality as it can give people the ability to become independent.



Education is the key to unlock the golden door of freedom for development. The NGOs can and do play a strong role in assisting the State to complement the public education system and to improve its effectiveness. NGOs are the most important serving sector in India. It is the prime mover of Indian society. The experimental approaches of the NGOs have successfully tackled many shortcomings in schooling. NGO models in education increase the accountability of the schooling system to the beneficiaries as well as people of the tribal communities.

#### **Nature of NGOs**

A non-governmental organization (NGO) is an organization that is not part of a government and was not founded by states. NGOs are therefore typically independent of governments. An NGO is an organization consisting of private individuals who believe in certain basic social principles/obligations and who structure their activities to bring about development to communities that they are servicing. NGOs include groups and institutions that are entirely or largely independent of government and that have primarily humanitarian rather than commercial objectives. They are non-profit making, voluntary and service oriented organizations; working on various issues like environment protection, save the planet earth, disability, science and technology, health, agriculture, animal welfare, art and culture, education. NGOs vary greatly according to their philosophy, purpose, programs, approach, orientation, scope of activities, expertise and structures. To a layman, NGO is a social institute, it is non-governmental and has a purpose of charity.

As a part of civil society the NGOs role in micro-macro linkages and policy advocacy has become a dominant feature now. To

keep in line with the process of privatization, the state has gradually been following the principles of social contracting with the NGOs in implementing its anti poverty programme, thus, providing lot of space for the NGOs to collaborate with the governments in power. At the same time the NGOs together with the marginalized sections of the society are actively involved in opposing the policies of the State and the governments which are detrimental to the livelihood system of the poor. Nongovernmental organizations are small/ tiny social collectives established by a smaller or large group of people to achieve a set of social goals. Here societal goals means achieving social objectives which improve the quality of human life, increase human security, strive towards promoting human welfare in socio-economic as well as politico cultural sense.

The functions of NGOs are varied in accordance with the programmes they undertake. Keeping in view the various activities, NGOs may be classified into the following.

1. Charity NGOs
2. Relief and Rehabilitation NGOs
3. Service Providing NGOs
4. Economic Development NGOs
5. Social Development NGOs
6. Empowerment NGOs
7. Network NGOs
8. Support NGOs
9. National, Local and International NGOs

The NGOs have promoted vast social infrastructure of the poor and marginalized people, the women, the dalits, adivasis, the agri-labourers etc. Transforming them into reality depends very much on the political initiatives of the people which, in turn,

depend on the perspectives with which NGOs organize them. The NGOs by and large focus on developmental activities at the grassroots. In doing so, many NGOs tried to fill in the gap where government institutions and departments (like health and education) failed by running parallel programmes to provide services. In Indian subcontinent, NGOs are rendering multitudes of services and executing varied programmes such as relief, rehabilitation, income generation, community organization, awareness creation, capacity building and recently advocating, lobbying, empowering etc.

#### **Importance of Education**

The importance of education has for a long time been addressed on international level and the development cooperation in the 21st century has to large extent been influenced by the Millennium Development Goals (MDGs). India, like many other countries, is striving to meet the goals that have been set up, including the second MDG, which is trying to achieve universal primary education for all children . The reason for addressing the importance of education through forums such as the MDGs is that education has been proved to have a great number of beneficial effects. A higher educational level, especially among women, tends to improve the well-being of the entire family. Women that are educated usually have fewer children than non-educated women and child mortality tends to decrease. The well-being of the family also tends to improve because women are more aware of good nutrition and are also able to provide this for their families. In addition to this, literate people tend to participate in the political and economical life to a larger extent than those who are illiterate and this can be a strong contribution to economic development in a country.

Education is considered to a basic necessity. It helps us to face the world and it widens our mind and improves the quality of our thinking. Education provides us better quality of life.

### **NGOs and Educational Development**

The researcher points out that NGOs play an important role in assisting the Government of India in providing primary education, because the Government alone will not be able to provide primary education for all children. Another interesting finding from the study was that community involvement has a positive impact on the quality of education and if the parents were involved in the child's education, it also increased the attendance level. In the late 1990s it became important with strengthening local NGOs, so that they are better able to participate in national education policies. This meant that the collaboration between NGOs in different developing countries became more important than before, because the aim was to put pressure on Governments to provide education for everyone. They conclude that NGOs have played a role in advocacy, i.e. connecting educational problems to issues like human rights and global equity instead of just being service providers.

Tribal people in India are the oldest residents of the country and they numbers almost more than forty million. But unfortunately they are the most neglected in terms of basic requirements as well as education. They mostly remain isolated from the society and the national culture which is why they need special consideration to be able to the part of the mainstream society and culture in India. One of the biggest help that they need at present is regarding tribal education. Through education they can be joined with the national integration and government is working on that. But the result is yet to be a successful one.

#### The Role of NGOs In Tribal Areas In Tripura

NGOs have come forwards towards the development of rural and tribal people. Through charity in India these NGOs provide lots of facilities to these backward people and is helping them to move forward. They even give chance to the common people to join hands in this mission by way of donate India. Charity education in Tripura as well as India popularised by the NGOs has appeared to be a great help to the government in changing the lives of the rural and tribal people in India.

NGOs in India play an important role in the education sector, because the role of NGOs are being highlighted in different education policies. NGOs have the potential to improve the educational situation in tribal communities through rising awareness of education issues, advocacy and through preparing children for their studies. NGOs focus on school based and community level activities, teacher support and training, providing additional teachers, activating and motivating the statutory school committees and on remedial education. They work closely with the local education department officials and school teachers to ensure the proper functioning of the school and regular provision of the mid day meal. In addition, they support children's learning through remedial education classes, school/village library, pre-school education and children's clubs/Bal Panchayats. Some of them also provide scholarships to enable children to go beyond the elementary stage.

#### **Significance of NGOs in Development of Tribal Communities**

In post independence India, welfare of the tribal communities has been the national goal and special responsibility of the Centre and the various state governments. The Government took commendable initiative for the upliftment of the tribes as they are required to take part in the nation-building process along

with the general populace of the country and participate in the decision-making process. The development of the tribes has been the constitutional obligation of the government. Coupled with the provisions spelt out in the Indian Constitution and intervention packages, the government had instituted numerous Commissions and Committees from time to time to assess the tribal situation in the country. But it was very unfortunate that in spite of these efforts and initiatives, the government could not bring any radical change in the socio-economic development of these marginalized sections and subsequently they were pushed to the periphery. The failure of the Government gives a fertile ground to the NGOs to work upon and extend a helping hand to their fellow tribals. What is required in the context of Indian tribal situation is the conscientisation of the tribes about their latent capacities and to motivate them for acquiring a better life. In the long run the tribal should be made self-relevant through proper socialization and imparting training. NGOs can contribute in a positive way to the development of tribal education, health and in the protection of their indigenous knowledge base which is either ignored or exploited.

We all know that the tribes have the keys to the biologically diverse areas. They have a profound knowledge of the flora and fauna, the appropriate plant species with medical importance, their location, the parts to be used, time of collection, preparation and administration of the same. Their knowledge of the ethno-medicine is very important for their existence. Moreover, there is a growing inclination all over the world for herbal drugs, nature based products instead of synthetic ones. But, there are certain threats to this indigenous asset of the tribes. Deforestation, environmental degradation, and lack of initiative of the younger

generation to learn and adopt the medical practices of the tribal medicine men, lack of proper dissemination and transmission of the knowledge, piracy of the knowledge are some of them. The healing traditions and techniques are transmitted orally from generation to generation in the tribal areas because of the poor level of literacy in those areas. Hence, most of the time they are found in an undocumented form, which means slowly and steadily some part of it may be forgotten for good. Against this backdrop, the NCOs have a very important role to play. The NCOs may create awareness among the tribes by demonstrating the conservation and preservation of the medicinal plants. They may use the audio-visual aids for creating a lasting impression and campaign for ensuring the promotion of herbal plants in kitchen-garden and nurseries. Sharing of knowledge in workshops is also recommended where both NGO professionals and tribal counterparts would participate. The NCOs should encourage tribal youths to take up the tradition of practitioners of tribal medicine as livelihood option and encourage in research and development of their practice. There is a global dimension of this problem as well. International agencies and multinationals often pirate the age old knowledge of the tribes for preparing drugs. Documentation of tribal knowledge becomes an urgent necessity in this case. The NGOs coupled with the Gram Panchayat can play a significant role in it. They can prepare a community register where such knowledge can be documented in the local language. They must be legally made aware of their traditional rights and move in the direction of preserving their knowledge under the auspices of Intellectual Property Rights. It is found that NCOs are doing good work with the tribal communities in Tripura. In the age of Liberalization, Privatization

and Globalization where the state is withdrawing its authority from many of the development sectors and market is not much willing to share the burden of development, this sector has appeared on the scene as a liberator to protect the society from the onslaught and challenges of consumerism coupled with an urge for an equitable distribution of the fruits of development. The NGOs are known for their virtues of human touch, dedication, great initiatives, flexibility, positive orientation, bonding with the society to reach the masses in a very effective manner. They are often regarded as the partners of development. They make an honest endeavour to empower the marginalized people in such a way so that they can stand on their own feet with self reliance and depend less on charity and concessions provided by others.

### **Conclusion**

A good number of NGOs have entered the field of tribal development since 1980. Most of the NGOs working in the field of educational development, health care services delivery and imparting vocational training have done well and contributed gradually into the social transformation and improvements in the quality of the life of tribal people of Tripura and in different States of India. The tribal development and empowerment as carried out in Tripura by both the Government and the NGOs presents a mixed scenario. NGOs play a role in the development of tribal areas supplementing governmental efforts, especially in generating awareness and capacity building among the tribes so as to improve their economic status so that they can lead a dignified life. NGOs and voluntary agencies cannot only hold the institutions accountable to the people to bridge the gap between development programmes and the tribes, but it can also



act as an effective instrument in facilitating tribal access to facilities and services. There is also a need to involve NGOs working in the tribal areas in promoting effective implementation of the tribal development programmes. The NGOs in collaboration with the Government can facilitate this overall process of development and empowerment of the tribals in the Tripura.

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## 2

### **Role of Jana Unnayan Samiti Tripura for Tribal Development in Tripura : A Case Study**

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**Dr. Sr. Marina, BS**

The Non- Governmental Organizations (NGO) or the Voluntary Organizations have been playing a crucial role for the development in the socio-economic spheres of the tribal people. Empowerment and development are the core areas that the NGOs focus in demonstrating interventions towards improving the quality of life and work for the welfare of the tribal communities. Through awareness and capacity building programs, they try to break the cycle of deprivation and poverty to enable indigenous people to assert their rights and lead a dignified life. Sometimes NGOs act as mediators between the government and the people. They have a significant role in developing the life of the tribal communities and thus filling developmental gap where Government agencies have less accessibility. Thus the importance and role of the voluntary organizations in participation becomes significant.

The plans, programmes, activities and projects for developing tribal communities cannot be implemented by the government alone as the government has less accessibility in rural isolated tribal areas. There are many non-governmental organizations working at the grass root level in implementing various developmental works. They provide basic social services such as improvement in employment opportunities and income levels,

access to schooling and higher education, access to health services and hygienic living conditions- good housing, piped water supply, electricity and better communication facilities, conscientizing on different developmental issues and stimulating the voluntary action among the target group. A large number of NGOs are working in various villages of Tripura, the main objective being to facilitate the overall development and welfare of the tribal people through empowering them educationally, socially and economically.

The tribes in India constitute an important segment of the country's population. Though their numerical strength is only 8.6% according to 2011 census, but their cultural distinctiveness and heterogeneity, their social, economic and political backwardness has drawn the attention of the government, the planners, and the policy makers. Both central and state governments have adopted different developmental measures for the tribals in India.<sup>1</sup> Tripura is a small hilly state in the North Eastern Region of India. Almost sixty percent of this state is covered with dense forest, reverberating brooks, evergreen valleys and rare flora and fauna. The state is inhabited by a population of about 32 lakhs of whom 31 per cent belong to tribal communities scattered all over the state.<sup>2</sup>

There are 19 tribal communities namely Tripuri or Tripura, Reang, Jamatia, Chakma, Halam, Noatia, Mog, Kuki, Garo, Munda, Orang, Lushai, Santal, Uchoi, Khasia, Bhil, Lepcha, Bhutia, and Chakimal<sup>3</sup> with their cultural uniqueness living in this

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Bera, Gautam Kumar, Medhi, B.K. et.al.(eds.), *Tribal Development in Tripura*, RBH Publishers, India, Guwahati, 2009, p.181

<sup>2</sup> *Ibid.* p.172

<sup>3</sup> *Ibid.* p.197

multi ethnic, multi cultural and multi lingual state. They are known for their unique way of life, customs, traditions, beliefs and practices. The National Policy on Tribes recognizes that a majority of these tribes continue to live below the poverty line, have poor literacy rate and suffer from malnutrition, displacement and social injustice. Both the central and state governments have launched projects and plans to facilitate the overall development and welfare of the tribal people through empowering them-educationally, socially, economically and politically while recognizing their special identity- culturally, habitationally, traditionally and in terms of their age old rights and privileges.

Non-governmental organizations (NGOs) play a significant role in the social development process in all regions of the world. It has been established that NGOs can make and have made invaluable contributions to the social and economic development process of various countries. The role of NGOs in tribal welfare activities, though small, has been responsible for introducing qualitative changes in the lives of the people.<sup>4</sup> In Tripura, the NGOs have contributed in tribal development in the area of education, health awareness, economic empowerment through Self Help Groups and promotion of ethnic cultures.<sup>5</sup> So the role of voluntary organizations in implementing or developing the tribes are unquestionable as they provide basic social services such as infrastructures, basic education, agricultural extension, health services, etc. and raising public awareness on different

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<sup>4</sup> *Ibid.* p. 177

<sup>5</sup> *Ibid.* p. 201

issues such as gender equity, environment protection, health and others.<sup>5</sup>

Tribals are inseparable part of the society and if they are underdeveloped, then the society, state and country is also underdeveloped. Therefore, sincere efforts need to be made by the government and its machineries to bring them at par with the rest of the society.<sup>6</sup> The tribal development programs are important components for upliftment of tribal people as well as to remove the economic backwardness of the tribals of the State.<sup>7</sup> The success of any developmental programme depends mainly on the NGOs who have a role to stimulate the voluntary action among the target group. The NGOs functioning in the State equipped with the knowledge of ethnic groups specific social dynamics are recognized as the agencies for imparting capacity building training for the project beneficiaries. The present paper tries to evaluate the role of the Jana Unnayan Samiti Tripura (JUSI), a social development wing of the Diocese of Agartala working among the tribal communities in Tripura. This paper will be based on facts gathered mainly from the primary sources.

In 1937, Fr. Raymond Massart CSC established the 'Tripura Catholic Jono Songor' intended to be a catholic co-operative Credit Society (CCS) by combining all the village communities. This society gained momentum when Fr. Roger Marcel CSC returned after his training at COADY International in Canada. The Credit Society was officially inaugurated on 10<sup>th</sup> January 1953, with its

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<sup>5</sup> *Ibid.* p.174

<sup>6</sup> *Ibid.* p.145

<sup>7</sup> *Ibid.* p.121

head office at Mariamnagar with 11 branches in various parts of Tripura with the aim of helping the people to improve their own socio-economic condition. The society was to encourage Self-Help projects through small savings and through constructive investments of such savings. Self-Help projects for the development of people such as pineapple cultivation, irrigation, land redemption, drinking water, and rubber cultivation were initiated by Holy Cross Fathers.

In 1975, a Youth Club-cum-reading room, a Dispensary and a room for Crafts such as weaving, tailoring, typing classes etc. were provided. Awareness programs and activities of the 'Jono Songo' helped the tribal groups to liberate themselves from the exorbitant interests of money lenders, redeem their land and instilled confidence in them to stand on their own feet. But in 1980, the 'Jono Songo' collapsed after the communal riots due to the failure to adapt to the dynamics of social action and systematically train its members and leaders. There was also failure in the formation of its leadership and membership towards a systematic value based approach.<sup>9</sup>

Integrated Human Development Program (IHDP) was initiated in 1990 by Holy Cross Fathers over a period of 10 years in 3 phases with a thrust in empowering the people to meet the challenges and their needs through a process of conscientisation.<sup>10</sup> Various community development programmes, Leadership Training, Relief and Rehabilitation, animation and formation of

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<sup>9</sup> Arul Jegannathan, "The Integrated Human Development Programme in Tripura" *Integral Liberation*, Vol.9, No.3, Sept 2005, p.200

<sup>10</sup> *Ibid.* pp 34-35.



Self-Help Groups were consolidated under the umbrella of IIDP. The service for the socio economic upliftment of the people by the Holy Cross Society was given a new emphasis with the starting of IIDP.<sup>11</sup> This program took roots and spread to more than 300 villages, nearing 400 SHGs and focused on the less privileged, marginalized and Tripura women in particular.<sup>12</sup>

With the establishment of the Diocese of Agartala in 1996, new administrative set up for the work of IIDP was necessitated. The socio-economic development of the people of Tripura was no longer the sole responsibility of the Congregation of Holy Cross but that of the Diocese of Agartala as well. Agartala Diocese believed that social development is the result of continuous change in the various social relationships and processes as well as natural and physical changes occurring in the environment in which human beings live. It calls for careful participation in this process using the available knowledge - both scientific and empirical in order to harness the fruits of change towards integral social development.

Jana Unnayan Samiti Tripura (JUST) that was established in 1997 continues to work under the principles of IIDP. As the years went by JUST focused on IIDP programme, Caritas programme, relief works and work in collaboration with the parish centers. JUST has set its priorities for different social development interventions. One of JUST's long term interventions is socio-

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<sup>11</sup> *Mendenhall, Fr. Binoy John CSC & Kallurukul, Dr. Fr. Emmanuel CSC (eds.), The Journey With Hope, 150 Years of Holy Cross Presence in North-East India (1853 -1876 to 1888 - 2015), Global Publishing House, Visakhapatnam-2, A.P, India, p. 382.*

<sup>12</sup> *Ibid.*, p. 196

economic development through IHDP. It began with the formation of SHGs in 1997 but today has reached the level of Federations, thereby initiating People Led Development approach to bring qualitative change in the lives of the people of Tripura.

Jana Unnayan Samiti Tripura is the Diocesan Social Service Society of Agartala working towards integrated development for all irrespective of caste, ethnic groups and religion with special focus on poor and marginalized in the spirit of love and service. It is a non-profit, non-political, secular, voluntary organization registered under the Societies Registration Act 1860 in 1997 and it has completed 20 years of service to the poor of Tripura. JUST initiates, plans, formulates, implements, monitors and evaluates various projects and programmes for the upliftment of the unorganized needy, poor and marginalized.<sup>13</sup> Its mission is to empower the poor and the marginalized through dialogue, mutual trust and people's organization towards integral human development. It envisions a self-sustaining, peaceful and just society based on Gospel values, a society, which ensures full and abundant life for all: socially, economically, culturally, politically and spiritually. JUST moves ahead towards achieving its goal of 'Empowerment of people through formation of people's organization by promoting people's movement towards socio-economic independence.'

JUST works in a wide variety of programs and initiatives within the boundary of the State of Tripura from Community Based Rehabilitation (CBR) to Facilitating Agricultural Regeneration Measures (FARM), from Intensified Malaria Control

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<sup>13</sup> Bera, Gautam Kumar, Medhi, B.K. et.al.(eds.), *Ibid.* p.219.

#### The Role of NGOs In Tribal Areas In Tripura

Program (IMCP) to Initiative for Basic Humanitarian Aid for IDPs, and from Peace Building and Conflict Transformation in Northeast (IPACT-NEI) to Women Empowerment through Capacity Building. IMCP Project of JUST has been another significant contribution to eradicate the killer malaria in Tripura particularly in Dhalai and Khowai districts. JUST works within the framework of the vision and mission, namely self-reliance through empowerment, networking with likeminded NGOs, to help build a better society. It also works within the framework of the Catholic Social Teaching which emphasizes working for those on the peripheries of society.

The goal is not just rendering services to the poor but ensuring that the poor define and design their rights which are relevant for their dignified life and creating systems to access them sufficiently in time with quality. JUST has taken up numerous relevant developmental interventions with the guidance of the new strategic plan of People Led Development where people have been animated to organize themselves to strengthen the existing SHCs, SHC Clusters, SHC Federations, Farmers Clubs and Disabled People's Organisation (DPO).

Young men and women are identified as per their interest and trained in vocational skills, animal husbandry, handicraft and agriculture in view of providing options for livelihood and food security. The internally displaced people have been helped to live a life with dignity and worth. Non-formal education and coaching was provided to over 1400 children to ensure quality education especially in the interiors of the State. JUST also participated in the End Malaria Campaign effort of the National and Global actors by distributing over 20000 treated mosquito nets, awareness creation and number of health camps.

During its 20 years of journey on the path of social development in the entire state of Tripura, JUST has undertaken many programs for the upliftment of the under privileged and the needy, in the State of Tripura. People, especially the poor and marginalized women are empowered through formation and strengthening of the people's organizations. Numerous Self Help Groups were formed within the villages. From 1992 to April 2008, a total of 915 Self Help Groups were formed having a total saving of Rs. 67,79, 884 and mobilized a revolving fund of Rs. 2,63,,52,759. As many as 53 SHG members have been selected in different village Panchayats as members. The individual SHGs have been grouped in 57 Clusters and the Clusters have been formed as Federations at the district level. There are 17 village level animators, 2 district level supervisors and 1 Extension officer at the grass root level.<sup>14</sup>

The main focus of JUST is to strengthen Clusters and Federations through capacity building, linkage, networking and advocacy through adopting a right based approach. For this purpose JUST focused on providing capacity building inputs like trainings and exposures, providing support services, facilitation, landholding, monitoring of activities so that the poor people could get enough opportunity to develop their capacities and move ahead towards empowerment. JUST also aimed at sustainable approaches to enhance the livelihood of the target youth and families through various skill trainings and production centres in order to help and facilitate unemployed and the under privileged youths of Tripura to gain access to knowledge and skill development.

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<sup>14</sup> *Ibid.* p.221

**Programme Areas**

Being a social developmental organization JUST is involved in wide range of issues to improve the quality of living of the people. However a few issues are prioritized to address immediately. The following are the prioritized intervention undertaken by JUST.

- i. *Community Development:* JUST has been working for the development of poor and marginalized section of the society by facilitating the formation of Self Help Groups and assisting them in saving, micro credit, leadership development and promotion of income generation activities.
- ii. *Peace Building:* Tripura has a history of ethnic tension and promotion of peace is important. JUST has been promoting peace to bring in reconciliation and peace between the ethnic communities.
- iii. *Disaster Preparedness:* JUST is facilitating the community to develop their skill to tackle disaster mainly flood and earthquake. Awareness Programs, Establishment of Village Disaster Management Committees, Formation of Task Force Groups and Preparation of Community Plans are the intervention strategy used by JUST.
- iv. *Human Rights:* JUST is working for the rehabilitation of Bru Displaced people who came to Tripura from Mizoram in 1997 due to the ethnic clashes between the Mizos and the Reangs. It is also engaged in promotion of rights of Adivasi community in Tripura.
- v. *Health:* Community health services, promotion of herbal medicines, prevention of communicable diseases are the major thrust areas of JUST under health intervention. Three

medical camps have been organized by JUST and Caritas India under the Intensified Malaria Control Project 3 from 14th to 16th July 2016. On 15th July 2016, the camp was conducted at Hareyamoni village where 28 patients attended the medical and awareness program on malaria. Awareness on LLIN usages, prevention of malaria and cleanliness so that mosquito breeding places are destroyed. 28 RDTs were conducted, 4 Pf positive cases and 1 Pv case was detected and treatment given on the spot. The patients were given free treatment. On 16th July 2016 the camps were conducted in two villages at Biswaram para under North Longthrai and Tuichandra under Loboncherra Panchayat. At Biswaram 31 patients attended the medical camp and 16 RDTs conducted and no malaria was found. The patients attending the camps were given free medicines.

*Community Health Volunteer training of Caritas India Consortium:* JUST has conducted 10 Community Health Volunteer trainings of Caritas India Consortium for the IMCP-3 staffs. Altogether 258 CHVs received training on malaria. The main topics covered during the training were signs, symptoms, investigation, diagnosis, treatment and prevention of malaria. The life cycle of malaria was also covered during the training. Besides malaria the practical session on RDT and slide collection was also conducted. The BCC input forms, M4, M2, M1 and CHVs incentives were explained to the CHVs. JUST, the SR of Caritas India, received 18220 LLIN from the government of Tripura under the programme Intensified Malaria Control Project-II for distribution in Dhalai and Khowai districts of Tripura. Through this distribution as many as 10000 households in

the rural villages have been covered by the medicated mosquito nets to protect themselves from malaria.

*Medical Camp:* JUST assisted by KTB, Austria conducted Health Camps in all 7 Bru IDP relief camps namely Ashapura, Naisingpara, Hazacherra and Naisaupara under North District, Tripura on 28<sup>th</sup> and 30<sup>th</sup> November, 2015 and Kaskaopara, Khakchangpara and Hamsapara on 19<sup>th</sup> December, 2015. Dr. Laljoy Reang, MBBS from Vangmunun PHC, along with his medical staffs diagnosed the patients and distributed free medicines to patients who were suffering from fever, stomach pain, diarrhoea, headache, measles, scabies, etc. 373 males and 436 females were diagnosed and free medicines were distributed.

- vi. *Vocational trainings:* JUST is also working with the unemployed youth of the region by imparting skill based training like Tailoring and Weaving, Beautician, Wiring, Driving, Motor mechanic and Welding.
- vii. *Women Empowerment:* JUST works for the empowerment of women especially from tribal community and also other vulnerable women to establish their worth and safeguard their dignity.
- viii. *Emergency Relief work:* JUST always contributes its best at the time of disasters and calamities through its emergency relief works.
- ix. *Non- Formal Education:* In order to ensure the rights of the children for education as well as to reduce the drop out levels of the children in the schools, non formal education program has been implemented.
- x. *Natural Resource Management:* It aims to increase the food security throughout the year by adapting Organic farming,

Horticulture, Animal husbandry as sustainable livelihood options.

- xi. Project for People with Disability:* It aims at including the excluded in the society by helping them to get their entitlement and other facilities as per Disability Act.

Target Groups of JUST are Women, Children and Youth, People with Disability, Uneducated and School Dropouts, Poor, marginalized and economically backward, Widows and Destitute, Daily laborers and Adivasis, Internally Displaced People and Farmers.

Achievements of JUST are JUST has promoted 7 SHG Federations consisting of 1010 members taking up different Income Generation Activities and other social issues concerning them. The Self Help Groups promoted by JUST have got their bank balances at an average between 50,000 to 5 Lakhs. JUST has also actively promoted renewable energy (Solar Lights) among the SHG members as a small contribution towards promotion of safe environment and prevention of Global warming. JUST continues to work for peace promotion especially among the school children and youth by promoting peace clubs. The animation program helps the people to save money for their future.

Saving and credit system helps not only individuals but also as a group and village. People have learned the principles of Self-Help Groups and they have learned the methods of creating awareness and communication. People have learnt to work together for the development by going beyond the differences of religion, politics and castes. They have experienced the power of working together in unity and withstanding difficulties that come across when they work for development. People are able to meet the officials in the government offices and in the banks to get



grant and credit. Before they could not trust that money could be safe in the bank. Now the people know that their money will be safe in the bank and they have courage to meet officials and deal with them. The united efforts of the SHCs have improved the health and sanitation in the villages. People do take up justice and peace issues in the villages and many a time local issues are settled by the villagers rather than to going to the police. People are able to take up developmental schemes of the Panchayats.

*Success Story*

Mr. Nilbat Chorkhy S/OT.I, Gobinmohon Chorkhy of 23 years is one of the displaced persons staying in Naisingpara relief camp holding the Relief Delivery Card No.-138 under Block-E. His father and mother died when he was 5 years old and grew with his Grandmother. They are very poor and living hand to mouth. In this critical juncture, he got opportunity to learn driving and motor mechanic training for three months from March to May 2013 at Agartala organized by JUST assisted by KfB, Austria. After completion of three months training he stated opening small petty shop for earning money.

Moreover, he went to Maharashtra and worked in the Private Company as a night security guard for 8 months and earned a good income. Then, he purchased a secondhand Maruti -800 car bearing No. MI-05G-2664 on payment of Rs. 70,000/- (Seventy thousand) in the month of April, 2015. He is using his vehicle for transportation of goods for stationeries, groceries, collection of foodstuffs and delivering to various shops and also carrying passengers. He earns Rs. 500/- to 800/- per day excluding petrol cost and other maintenance expenditure. His family living condition has improved and much better than before as he is getting Rs. 12,000/- to 15,000/- per month

### **Conclusion**

JUST has been involved in a variety of development initiatives like networking, advocacy, capacity building and educating people in the principles of development. Through its programs it has made meaningful interventions into the lives of the rural people. The separatist movement in Tripura has often created bottlenecks to the proper development of the tribal people in Tripura. There is a need to look back at the developmental strategies, concentrate at local level to make understanding the problems of the tribes and take specific developmental programmes according to their specific problems. These programmes could include the local people and their understanding could be reflected in the policies and programmes.

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## ROLE OF NGOs IN EMANCIPATION OF TRIBAL WOMEN IN TRIPURA – URBAN Vs RURAL

Dr. Charu Mathur

### Introduction

The ethnic mosaic of the third smallest state of India, Tripura, is as colourful as the state's landscape. Traditional home to indigenous tribes, 19 Schedule Tribes of Tripura, with their own cultural identity form 31.8% of the Tripuri population (as per 2011 census). The tribes are of indigenous as well as of Tibeto-Burmese origin. Referred to by different terminologies, the Scheduled tribes or tribals, adivasis or indigenous or ethnic minorities, janjatis or upajatis constitute a small, but significant proportion of the total population of India, 8.6% (2011 Census). India has the second largest concentration of tribal communities in the world next to Africa. The word 'tribe' means a group of families bound together by kinship, usually descending from common mythical or legendary ancestor, living in a contiguous region, speaking common language and having common historical past. The lifestyle of the tribal people is conditioned by and in alignment with natural eco-systems and their resources. Mostly inhabiting in remote hilly and forest areas, tribes are predominantly said to live in 'traditional' societies with 'indigenous' cultures, secluded and cut off from the 'mainstream'. They are marginalized from the society in many respects, yet, are popularly known as a symbol of self-assertion. According to Constitution under Article 342 Scheduled Tribes are those, who have primitive traits, distinctive

culture, shyness with the public at large, geographical isolation and social and economic backwardness before notifying them as a Scheduled Tribe.

### **Role of Women in a Tribal Society**

Indian patriarchal society, typically rigid in its conservatism, firmly pushing women to the background, shows its apparent visibility virtually in every sphere of human relationship. Women have always been struggling for their identity. The scenario is almost the same in today's globalised world. In case of tribal women the situation is worse. Different census reports reveal that schedule tribe women and girls are more deprived than men. The history depicts that the life of tribal woman was full of pain and they have faced lots of difficulties. Women of aboriginal groups are always a part of culture which is under dominance and enormous suppression of superior culture. Even today, particularly in the era of globalization women of aboriginal groups are facing challenges to have a developed and independent entity. Despite all the troubles these tribal women have been playing a great role in the livelihood practices and other socio-economic activities, which is equal and sometimes superior to their male counter parts. The journey starts from their home as a good homemaker and continues in the field of work for agri - farming activities as a labourer and at the same time they maintain their cultural life as well.

Tribal women have a tremendous visible role in the socio-economic activities which help to develop the tribal society. But when it comes to evaluation and recognition of their enormous role the reality gives a confusing picture which is quite upsetting and depressing at the same time. Because, one side of the coin

#### **Condition of Tribal Women in Tripura : Urban Vs Rural**

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shows that the tribal women enjoy much better social status than their non-tribal counterparts as the tribal women have no hurry for early marriage. There is no stigma on their widowhood. They can enjoy the freedom of divorce and remarriage. A tribal woman earns in her own way and can get economic independence. But the other side of the coin cries a different story which is bit reverse and painful. Although she is actively involved in the economic activities but, she is less paid on equal work than her male counterparts, which is highly disappointing and objectionable. The division of work is highly loaded against the tribal women. She also bears the yoke of all household works. The importance of tribal women in their society is significant because of the fact that they work hard almost relentlessly and the family economy and management depend on them. But this important role of the tribal women is very shoddily neglected. They are just treated like the duty dolls and it is assumed that all their performance in every scope does not require any evaluation and rewards. The independence said to be given to the tribal women becomes meaningless when they remain silent workers only with their unrecognized role towards the economy and society. It is daunting that these earning tribal women are not empowered to take decision both inside and outside of her family. She was not entitled to own her ancestral property. After the death of her husband the ownership of property and headship of the family transferred to any of the male member of the family ignoring her simply, but the responsibility was being imposed to her. The tribal women cannot hold the office of the priest in certain tribal communities, she cannot be allowed to enter into the temple or attend any communal worship. She is not allowed to touch the plough or participate in the roofing of the house. The pathetic part

of the story is that these duty puppets are often used as slaves who are supposed to serve natural satisfaction to their male counterparts and also support the family economically to reduce the worries of daily livelihood uncertainties.

### **Comparative Study of Rural and Urban Tribal Women of Tripura**

It has been seventy years, since India achieved independence, yet women in general and tribal women in particular are the most neglected, under privileged and down trodden sections almost in all fields. The women in tribal societies are like a lamp that burns itself to light the whole world, yet its own down part is ever sunk in darkness. The progress of tribal women of Tripura has been very slow.

Urbanisation is a new phenomenon in Tripura, although a tiny urban society did exist even during the late 19th century. Initially this small urban community consisted mainly of the royal notables, parasitical elites relate to the king and officials in the princely administration. Data shows that the percentage of urban population in the state has increased from 6.7% in 1951 to 17.06% in 2001. But, only a small proportion (2.56%) of this population is tribal.

### **Livelihood Pattern**

Various study reveal that the tribal people, especially women, who migrated from their native places (rural areas) to urban areas, usually suburbs, have a better economic condition and a decent standard of living. Their livelihood patterns have changed after they have migrated to the urban areas. Here, their income levels have also increased along with expenditure. They live in small houses consuming less land, than they did in their native lands.

#### **Condition of Tribal Women in Tripura : Urban Vs Rural**

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Their standard of living is much below what they have expected before their decision to migrate. They find it difficult to adjust with the local people and the surroundings. The nature of the employment in urban areas is such that the doors of the organised sector do not open to them easily. They are always last to be hired and first to be fired, and they usually get ill-paid jobs and do not have opportunities for education and training. They are struggling hard socially and culturally to adapt and adjust in the new milieu far from their lush green land.

For the rural tribal women of hills and forests, by origin nature was the second mother. These aboriginal groups of people have been depending for everything on Mother Nature. The whole story of their life was well knitted with the elements of nature. Basically these adivasi people are agriculturists. Traditionally most of the rural tribal women practice 'jhum' or shifting cultivation which was the primary source of livelihood. Hence they were initially called 'jhumias'. In 'jhum' or shifting cultivation process both men and women were engaged but the maximum effort was done by the tribal women. The women clean the parched ends and ashes from the place and prepare it for cultivation. They do all the task of sowing seeds, pruning and maintaining the plants and cutting and picking up the crops and harvests. They are also engaged in taking care of the animal husbandry. They take the livestock to pasturelands. They are the vendors of their agri- farm produces. These tribe women create unorganized market nearby their place. Sometimes they go far away from their hilly native place in search for a populous area so that they find customers to sell their produces. They were also employed as labors to the 'jhum' field owned by others and did well.



Worker and their Distribution (Tripura)-2001

POPULATION	FEMALES
TOTAL	1556978
RURAL	1289815
URBAN	267163
<b>TOTAL WORKER</b>	
TOTAL	328215
RURAL	294965
URBAN	33250
<b>MAIN WORKER</b>	
TOTAL	170238
RURAL	141719
URBAN	28519
<b>MARGINAL WORKER</b>	
TOTAL	157977
RURAL	153246
URBAN	4731
<b>WORK PARTICIPATION (%)</b>	(%)
TOTAL	21.08
RURAL	23.0
URBAN	12.4
<b>MAIN WORKER</b>	
TOTAL	10.93
RURAL	10.76
URBAN	10.36
<b>MARGINAL WORKER</b>	
TOTAL	10.15
RURAL	11.9
URBAN	1.8
<b>CULTIVATOR</b>	
TOTAL	28.1
RURAL	31.2
URBAN	0.7
<b>AGRICULTURAL LABOURER</b>	
TOTAL	
RURAL	34.6
URBAN	38.3
<b>WORKERS IN HOUSEHOLD INDUSTRIES</b>	
TOTAL	-
RURAL	6.2
URBAN	6.4
	4.5

### **Education**

Education forms an important component in the overall development of individuals, enabling them to greater awareness, better comprehension of their social, political and cultural environment and also facilitating in the improvement of their socio-economic conditions. These hold true in the case of the tribal women in Tripura also. Though India's education system over the past few decades has made significant progress, the literacy of the Scheduled Tribe women and other marginalized groups has been a matter of concern even after so many years of independence. This is despite the fact that the largest proportion of centrally sponsored programmes for tribal development are related to the single sector of education. Currently, Sarva Shiksha Abhiyan (SSA) is implemented as India's main programme for universalizing elementary education. Its overall goals include universal access and retention, bridging of gender and social category gaps in education and enhancement of learning levels of children.

The urban tribal women have achieved nearly 13 per cent growth in literacy during 1991-2001 as compared to 5.7 per cent growth for men and thereby could reduce the gap in literacy between sexes. It has been reported that in 1995 the literacy rate for Tripuri women at Agartala was as high as 98 percent. Among the rural tribal women, lack of awareness for education, the extremely meagre presence of establishment of schools, except few at Agartala, are a bar for spreading education. Also, the educational backwardness is due to the differences in the provisions of educational facilities, socio-economic status of the parents, lack of motivation as a result of isolation, lack of communication and social distance.

Evidently, the rural tribal women have a very low literacy rate (13.35%) and the gap between the rural and urban female literacy is close to 46 per cent in 2001. However, the Kuki women living mostly in rural areas have achieved a commendable target by educating nearly 64 per cent of them in 2001. This may be attributed to the expansion of Christianity among them, a phenomenon noticed among some other tribal community of North-East India.

The decadal increase in female literacy in Tripura shows that in 1961 the female literacy of the State was 10.19%, which increased rapidly and reached to 55.41% i.e. above the national level. Among the North Eastern States, Tripura ranks 2nd highest in respect of overall as well as female literacy. Rural and urban literacy rates show, west district rank higher with a female literacy of 69.6 and Dhalai rank lowest with 51%. In rural areas, the west district rank highest with 63.8% and in urban area it is north district with 88.3% in female literacy (Table). In south district girl's enrollment ratio is highest. In secondary level both the West and Dhalai district having lowest rank. Gap between rural and urban is persisting in those areas. Hopefully, a

very high percentage of even rural tribal children were found attending schools in 2021 and one may expect a reduced disparity in literacy among rural and urban tribal women in years to come.

**District wise literacy rate by Rural -Urban gap in literacy  
(2001) District**

Region		Female
West	Total	69.6
Rural	Rural	63.8
Urban	Urban	84.4
South	Total	60.3
Rural	Rural	58.2
Urban	Urban	87.3
Dhalai	Total	51.0
Rural	Rural	48.9
Urban	Urban	81.9
North	Total	65.6
Rural	Rural	62.7
Urban	Urban	88.3

**Marriage**

As far as the institution of marriage is concerned, the tribal societies have a modern approach. The young boy and girl live together without their families to cope up with the future marriage with more maturity and potentiality. Widow re-marriage is permitted in the tribal society. Also, there was no child marriage in the tribal community even in ancient times. All these, along with the general practice of monogamy and far more stable marital relations, have strengthened the wife's position in tribal households. The dowry problem does not bring down the women's position to the level of a commodity. On the contrary, in the tribal society, the groom has to pay a bride-price, Malbika Das Gupta deals with the institution of bride price among the tribal groups of Tripura, treating the prevalence of this custom as an indicator of the high status enjoyed by tribal women in the state. However, it is not merely the continuing economic and non-

economic value of women of their upkeep which explains the prevalence of bride price among the tribal peoples of Tripura. In the urban tribal society, despite of modernization, urbanization and education, the evil of dowry has replaced bride price. Also, amongst the Urban Tribal Women, only a few of them will engage in agriculture. However, in rural sector, agriculture is the single largest occupation for women. It has also been argued that the higher work participation capacity of tribal girls was instrumental in fetching a 'price' for them in marriage settlements. This does not, of course, mean that in the tribal society of Tripura, women have been reduced to a position of 'marketable commodity'. Rather, the practice of bride price prevalent among the *Tripuris*, *Riangs*, *Jamaliyasor Kukis* is an indicative of the higher social status of their women. One pointer to such a condition is the widespread practice of 'marriage by service' under which a young man has to serve at the girls' residence for a certain period (from six months to three years) to prove his credibility, capability and morality. The tribal society has also vested the right to withhold consent in such marriages to their girls.

### **Inheritance and Property Rights**

Welfare considerations dictate that women should enjoy land rights. The right to homestead land is important for women as it is a guarantee against homelessness and destitution. As land-dependent livelihoods are the chief source of earning a living among rural households, the right to arable land is important for rural households in general and for rural women in particular. From the point of view of ensuring equality between the sexes, men and women should both enjoy land rights. Rights over land are an important determinant of social status and

political power and granting land rights to women is an important means of empowering them.

However, case studies show that the Tribal women are the least endowed as compared to Muslim and Hindu groups of women, as far as their land rights were concerned. This is partly due to the fact that by and large, tribal women were not conferred land rights by the government when plain lands were granted to tribes to wean them away from shifting cultivation and also because the customary rights of tribes in Tripura relating to inheriting land are heavily biased against women

The tribal community is governed by unmodified customary law. Among the Kolois, Malsums and Halams who live in Ghantacherra, women get a third of the deceased father's property. Even though Hindu women are supposed to inherit an equal share of the parental property by law, this is seldom the case in actual practice. Though the system of inheritance is patrilineal among the Tripuris, the father usually gives daughters some land. This is a kind of gift and the prospective heirs do not raise any objection against the practice. Similarly, among the *Jamatiyas* and *Halams*, daughters do not inherit paternal property; but in practice the rule is not strictly adhered. Hence, there are many instances of daughters receiving a share of the family property. In Riang society, the surviving spouse and the legitimate children are entitled to equal shares of the property but the son or the daughter who looks after the parents in their old age receive a larger share. Among the Moghs, the widow of a deceased person is entitled to subsistence only. She has no right to sell or transfer property. The property is devolved strictly on male successors. Daughters are not entitled to inherit property.

### Health

As far as the health sector is concerned the programmes, schemes and projects of the governmental and non-governmental organisation, aimed at the development of tribes have not achieved their set objectives although it is more than seventy years that we have been administering our own people, especially health status of the tribal people. There have been very few studies on the health condition of the tribal population. Based on a few crucial parameters of health gleaned from these studies, especially on morbidity, mortality and nutritional status, an attempt has been made to depict the present scenario of health of tribal women in Tripura.

92% of the tribal people live in the rural areas, mostly in remote underserved forest regions, with little or no basic civic amenities like transport, roads, markets, health care, safe drinking water or sanitation. Therefore they lag behind in getting basic community nutrition. Tropical diseases like malaria are rampant spread in rural areas of Tripura. Women in rural areas have higher infant mortality rate than the tribal women in urban areas. Child bearing imposes health problems on women-physically, psychologically and socially. Maternal mortality rate is again higher in rural areas than in urban regions. From the inception to the termination of pregnancy, the women do not take a prescribed nutritious diet. Alcohol consumption and laborious work have been another cause for higher Maternal mortality rate amongst rural tribal women. Regular vaccination and immunization is not taken off. As far as life expectancy is concerned, women in west district live more than women in Dhalai. Also, women are highly anaemic in the rural areas. Tribal population is affected by various social, economic and

developmental constraints, which exposes them to high rate of malnutrition and health problems.

### **Role of Non-Governmental Organisations in Tribal Development**

In the 21<sup>st</sup> century, with the expansion of an open, free market economy, in the period of Liberalisation, Privatization and Globalisation, the state's role is shrinking and it is withdrawing its authority from several development sectors. In such times, the NGOs, known for their virtues of positive orientation, dedication, initiative, human touch and to reach out to the marginalized sector comes into picture. Non-governmental Organisations work hand in glove with the government sector in development issues. They help these 'Exclusive' groups to become self reliant and become a part of the main stream population.

NGOs have taken up the issues of Tribal Development. The concern for the indigenous population which forms 8% of the Indian population, had received high attention at the United Nations agenda too. The concern for 'Vanvasi' and 'AnusuchitJati'echo in the UN Charter as well as the Universal Declaration of Human Rights. Several NGOs like Agragami Social Organisation, Brain Power Computer Society, Chetna Institute for Women Studies, Dateline Agartala Science Academy, Indian Women's Development Society, Integrated Social Worker Association, Jan ShikshanSansthanAgartala, West Tripura, KishalayaMahilaSamiti, Maitri Social Welfare Society, Golaghati Welfare Society, Gomati SamajikSangstha, Green circle, Mahila Sangha SamabayaSamiti to name a few have played a positive role and change the dynamics of social life of tribal women in Tripura.



They create awareness among the tribals by demonstrating the use of conservation and preservation of medicinal plants. They inform about menace of deforestation and pressing need for environment protection. They are also made aware about the property rights and Intellectual Property rights. Also, a few tribal women leaders have come up to take up the cause of others, like Madhumati Debbarma, is a student leader, social activist and now an elected leader of Tripura Tribal Areas Autonomous District Council. She was actively involved in initiatives focused on empowering women in Tribal areas, especially devising programmes to help them acquire income generation skills. Sandhya Rani Chakma, is yet another leader who believes in Tribal Women's participation in local self-government and empowerment. Her decade long work in the sphere for development of tribal women of Tripura has been a testimony of this.

### **Conclusion**

Changes cited in the values, perceptions, occupations, institutions and life styles of Tripura tribals clearly suggest certain dualisms in the value perceptions and life pattern of (a) tribal and non-tribals, (b) members of different tribes, (c) men and women among the tribals, and finally (d) urban tribal women and rural tribal women. No one would deny that there are huge gaps between development achievements among the Urban tribal women and rural tribal women in Tripura. The benefits of state sponsored development have got concentrated in certain hands and particularly among educated and urban tribals. The proportion of tribals living in urban areas is still negligible. Yet the processes of urbanization, modernization and development

have hardly benefited the vast majority of poor rural tribals. It is apparent that the urban tribals, who mostly represent the advanced section of Tripuris, have been able to adjust themselves with the wider socio-political reality.

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## **Role of NGOs in Building Small Scale Industries in Tribal Areas in Tripura**

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&  
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### **Introduction**

The organizations which are outside the direct control of government agencies or autonomous bodies and are engaged in providing financial and nonfinancial services to the community are called non- governmental organizations (NGOs). The NGOs have been a vital part of the historical legacy of rural development in India. The NGOs in India came to prominence after independence, especially after 1970s. Development practitioners, government officials and foreign donors consider that NGOs by virtue of being small scale, flexible, innovative and participatory, are more successful in reaching the poor and in poverty alleviation. This consideration has resulted in the rapid growth of NGOs involved in initiating and implementing rural development programmes. G.R. Madan's (2005) 1 paper on 'Voluntary Organizations and Development' dealt with social work done during ancient, medieval and modern India. Tracing the growth of welfare institutions, he narrated the historical roots of social work being the foundation of India as a social state. He also described his own efforts aimed at reviewing Lok Sevak Sangh (LSS) visualised by Mahatma Gandhi through his own organisation known as Association of Voluntary Social Agencies and Workers, India (AVSAWI). 213 Kumar (2004)2 , in his paper,

'Role of Voluntary Organisations in Social Change: Some Issues' made some observations on NGOs and considered them as change agents in bringing about change in the societal structure and technology.

### **Methodology**

This paper is a punch of secondary and primary information source. The observation made during a visit at Tripura has been taken into count. The interaction with the local tribal people while traveling from Agartala to Dharmanagar & Agartala to Mohanbhog (Melaghar) has added some values.

Objectives of the Study are :

- ◆ To plot the overall situation of the Tribal Small Scale Industries & economics status especially in the state of Tripura.
- ◆ To find out the challenges for uplifting economics status among Tribes.
- ◆ To come up with strategies for development of Tribal Small Scale Industries status in Tripura.

### **Nature of NGOs**

NGOs are directed towards improving the socio-economic situations of people with whom they work. Blouse (2003)3 presented the following important characteristics of NGOs :

1. **Voluntary** : NGOs are formed voluntarily and are built upon the commitment of a few persons.
2. **Legal Status** : NGOs are registered with the Government under the Societies Act, Trust Act, etc. They are also registered under Foreign Contribution Regulation Act (FCRA) with the ministry of Home Affairs, Government of India. This is required to be entitled to obtain funds from abroad.
3. **Independent** : NGOs are independent in planning and implementation of their programmes.

**4. Flexible :** NGOs are flexible in interventions. They are not bound by redtapism and bureaucratic obstacles.

**5. Quicker in Decision Making :** NGOs take quick decisions in response to the needs of the community. As decisions are taken quickly, their services are delivered timely to the people.

**6. High Motivation :** The members and the staff are endowed with high motivation and inspiration to work for the cause of the people. They strive tirelessly to achieve their purpose for the benefit of the target groups.

**7. Freedom in Work :** NGO workers enjoy freedom in their field work, in organising the community and carrying out the development schemes.

**8. Catalytic :** NGOs facilitate the communities towards social action but they do not dilute and distort themselves in the process of intervention.

**9. People-Centred :** NGOs facilitate people's participation. They plan things with the people and implement the same through the people. Thus they learn the best from the people and replicate the same with other groups.

**10. Non-profit oriented :** NGOs are not run on profit motives. The surplus and gains from economic projects, if any, are not distributed to the members or stakeholders. They are re-used for development purposes.

#### **Lack of NGOs**

We also identified the issues related to changing technology and emerging unemployment, lack of entrepreneurship, people's orientation and participation in sustained development activities and resistance to change. We also enumerated the action programme for change agents whose aim is to empower the powerless for leading their lives in a self-sufficient way. An

attempt has been made to examine the active role that NGOs can play in promotion of self-employment among women as well as throw light on the opinion of women themselves as to what they think about the effectiveness of NGOs in betterment of their lives and self-employed ventures. However, in order to understand the role of NGOs in self-employment generation, it becomes imperative to analyze the nature of NGOs and examine their significance in the society for the better lives of women.

#### **Concept of Small Scale Industries**

In its literal sense it is the process or transformation of regional or local phenomena into global one. The word is used first in 1930 in a publication 'Towards New Education' according to Oxford Dictionary. The economists used this term in 1880s but the social scientists used this term since 1960s<sup>12</sup>. But the concept appeared in new form in late nineties<sup>13</sup>. This process is usually recognized as a combination of economic, socio-cultural, political and technological aspects. Through globalization colonization and cultural transformation occur (through acculturation and cultural diffusion) at different degree in all society of the world. The people of the world are unified into a single family through globalization by erasing the national boundary and the national economy become international economy through trade, investment of foreign capital spread of technology and migration. "A 'global village' and a 'global market' 'have developed'. Globalization process is associated with poverty and inequality, environmental degradation and communication, research and development in technology, change in population, improvement of transport network and also on language and ethical aspect of human life. All the sectors as factories, forest and field as bank, government, laboring and farming industrial activities are interconnected by the process of globalization<sup>14</sup>.

### **Role of NGOs in Self Employment and Small Scale Industries Development**

NGOs can play a meaningful role towards self-employment of women and their empowerment in the following ways:

#### **Training & Skill Development**

Out of the total 22.27% female work participation in India, main workers contribute 16.03% and marginal workers 6.24%. Women constitute 90% of the total marginal workers of the country. There are wide regional variations in work participation rates within the country from 4% to 34%. Women find employment mostly as casual labour in agriculture and the growing informal sector. Efforts by NGOs focus attention on poor women. Their aim is to train and provide them opportunities of self-employment to improve their social and economic status. They also encourage the habit of thrift and credit among them to improve the welfare and quality of life of the family and community.

#### **Legal Awareness and Property Rights In Rural India**

Only 13% of women inherited land from their fathers, as daughters. In the rural areas, the daughters marry and leave the village; hence no inheritance rights exist. The government schemes also allot land to male household heads. An adult married son gets compensation for displacement but the adult daughter gets nothing. NGOs are working closely with women to generate awareness regarding their legal rights and help them get land by extending loan facilities to buy land in groups.

#### **Women Empowerment**

Widespread efforts by NGOs to improve the access of women to national resources and ensure their rightful place in the mainstream of economic development are beginning to have positive results. Self Help Groups (SHGs) of women in India have



been recognized as an effective strategy for the empowerment of women in rural as well as urban areas bringing women together from all spheres of life to fight for their rights or a cause. Since the overall empowerment of women is crucially dependent on economic empowerment, women through these SHGs work on a range of issues such as health, nutrition, agriculture, forestry, besides income generation activities and seeking micro credit.

#### **Fair Trade**

“Fair is a relative term.” The idea is also to cut down on the middlemen so that the product reaching the buyer in the richer part of the world is still desirable, price-wise. Fair Trade is about giving poor people power. It is a thriving business concept. It means paying producers a fair price for their work, helping them gain the skills and knowledge they need to develop their businesses, and challenging ways of trading which keep people poor. NGOs often act as facilitators in this process.

#### **Credit/ Micro Credit/ Self-help Groups**

“If we are looking for one single action which will enable the poor to overcome poverty, I would focus on credit”-Prof. Mohammad Yunus, Founder, Grameen Bank, Bangladesh. Provision of credit is an exercise in self-help and community reinvestment. Credit leads to social justice and empowerment. Effort is being made by credit planners to target women as they have a history of being better re-payers of loan. The development of confidence in the community has been the single biggest impact of micro finance interventions at grassroot levels.

#### **Skill Training**

The small scale/cottage sector accounts for over 10% of the production in agro and rural based industries in India.

Government programmes focus on skill improvement, employment generation, transfer of technology, rural industrialization and promotion of self-reliance among the people. NGO's assist in raw material assistance, skill training, marketing, coordination and inter institutional linkages and render advice to the government on policy matters concerning the small-scale sector. There is a need to motivate educated unemployed youth for self-employment, by setting up small enterprises.

### **Capacity Building**

The technical competence of the people manning the delivery of the cooperative support services must be enhanced and adopted to the specific requirements of the cooperative societies. Keeping in view the present state of economic liberalization, immediate necessary measures must be taken by government institutions, cooperative sector, private sector, NGOs, national and international agencies to sufficiently equip self-employed women with information, knowledge, technology, training and managerial techniques.

### **Importance of Linkages**

If micro-finance programmes are to be successful, linkages between the financing agency (bank), NGOs and SHGs must be strong and durable. The following linkage models, depending on workability and other practical aspects, have evolved over the years. Direct bank lending to SHG: Under this linkage, the financial agency deals directly with SHG and provides credit for further lending to individual members. Since no intermediary in the form of NGO is involved, only registered and highly efficient SHG can deal directly with financial agencies.

**Lending by Bank to SHG with NGO as Facilitator**

Here also the lending agency provides credit directly to the SHG, but through the mediation of the NGO. The NGO acts as a facilitator, and also provides training and other services to the SHG members.

**Lending by Banks to SHG, with NGO Working as Financing Intermediary**

Under this model (widely prevalent in South East Asia), the linkage between the financial agency and the SHG is indirect. The NGO, which functions as a financial intermediary, accepts the contractual responsibility for lending to the SHG and for repayment of the credit to the bank. The NGO is also responsible for providing training and consultancy services to SHGs

**Bulk Lending by Financing Agencies through Revolving Fund Arrangement**

Under this model, the NGO is provided with a revolving fund, which it lends to SHGs based on viability and demand. The NGO also adopts project-based approach to promote livelihood activities among the poor and provides access to various financial services. NGOs play an important role in training and guiding SHGs besides monitoring, supervising and collecting loans/ repayments, financial management, market intelligence etc. to make them operationally efficient and economically productive so that they can meet the challenges of open market forces within a reasonable period of time.

**Objective of the Study**

Mainly the objectives of this paper are :

- i) How the standard of living or the quality of life of the tribal people in Tripura have improved by globalization process through modernization, improvement of communication and

transport network, industrialization, and improvement of infrastructural facilities and implementation of different schemes help to improve to the literacy level and the reservation policy for education and job by which they can change their livelihood improve the quality of life; and

ii) To examine how far the tribal people should develop or transformed their lifestyle in accordance with their ecological set up and genius.

**Socio-Economic and Cultural Life of Tribal People of Tripura (Changing Trend)**

In India tribal people share 8.2 per cent (21467179 in 2011) and in Tripura 5.8 per cent (11,66,816 in 2011) of total population. They are in different socio-cultural (preliterate, semiliterate, nomadic or settled) levels of development, in different activity as hunting, food gathering, settled agriculturist, in household and small industries and services engaged in primary sector as agriculture, hunting, gathering etc. based on their ecological condition. Some of them engage in industrial sector as labour.

<i>Type of Activity</i>	<i>1971</i>	<i>1981</i>	<i>1991</i>	<i>2001</i>	<i>2011</i>
<i>Cultivator</i>	<i>48.74</i>	<i>31.18</i>	<i>31.04</i>	<i>31.01</i>	<i>23.71</i>
<i>Agricultural Labour</i>	<i>28.39</i>	<i>48.91</i>	<i>48.73</i>	<i>53.93</i>	<i>45.09</i>
<i>Household, Industry, Manufacturing Repairing</i>	<i>01.34</i>	<i>01.02</i>	<i>01.05</i>	<i>02.92</i>	<i>02.2</i>
<i>Other Services</i>	<i>21.53</i>	<i>18.89</i>	<i>19.18</i>	<i>12.14</i>	<i>29.01</i>

Table 3 : Male and female in different activity (in%) Tripura, 1971-2011. (Source: Census of India, Tripura Series 1971-2011)

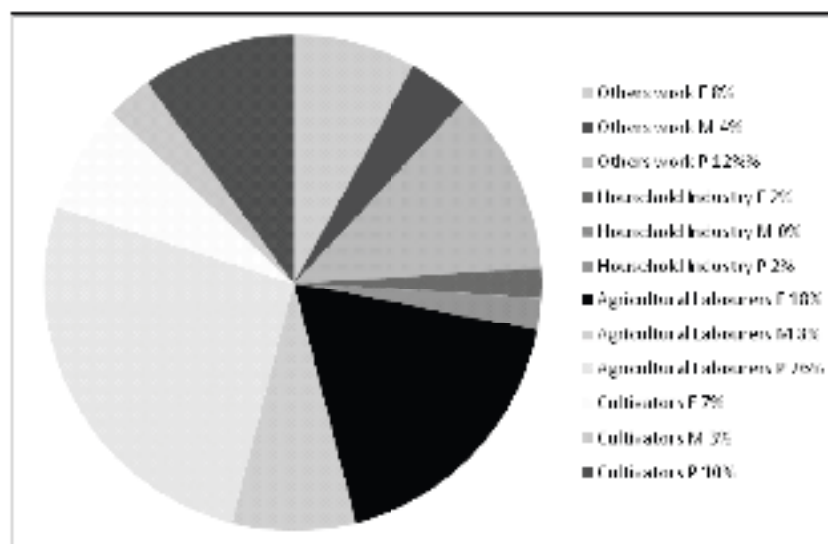


Figure 3 : Male and female in different activity in (%) Tripura, 2011. (Source: Census of India, Tripura Series 2011)

- ◆ Decrease the cultivation near about 7% which was biggest issue of Globalization, production, less profit, poor technology etc.
- ◆ Household, industry, manufacturing, repairing sector increase less than 1%, which was biggest challenge of last 40 years.
- ◆ Other services 29.01% which was more two time increase than 2001, they are Govt job 02.25%, self business 01.34% remaining are migrated for livelihood development & urban labour.

The impact of globalization is not enough in transformation of tribal world is not satisfactory because the effect of globalization did not reach equally in all segment of our society. Together with globalization there are some programmes which have impact on the following :

- i. quality and competition; and
- ii. implementation of reservation policy in different levels of education and scholarship;
- iii. implementation of development and welfare programmes after independence help them to change their occupation which have direct effect on mode of livelihood.

### **Findings**

As per the observation of this paper, development took place in various sectors in Tripura but the fruits of globalization were not realized yet.

- ◆ In Tripura literacy rate is high Lack of Quality Education, Skill Education, Technical Education.
- ◆ Geographical Isolation of the area for Industries Development.
- ◆ Lack of the govt Awareness of the Govt. scheme & benefits.
- ◆ Decentralization of inhabitant.
- ◆ Lack of water resource, Power Connection, Modern Industries concept.
- ◆ Poor Technology use in Agri, Horti, Fishery, Handcrafts & Hand loom production.
- ◆ Language problem.
- ◆ Lack of Quality Human Resource Management.
- ◆ Non -industrialization etc.

### **Conclusion**

We have to take the following steps with collaboration of government to improve and transform the living pattern, economic condition and standard of life of the through small-tribal population in Tripura.

- ◆ Development in infrastructural and other facilities regarding education and demography. (IEC materials base on tribal language, corporate concept/ professional Industries system.

#### The Role of NGOs In Tribal Areas In Tripura

- ◆ Establish the business hub through GEM(Govt. E- Market Place) portals, E-mahila Haat etc.
- ◆ Land acquisition for Industrial sector with proper infrastructure.
- ◆ Increase of opportunity in employment generation (Skill Development/Startup Programme/Research and Development through CSR Programme).
- ◆ Digital Concept Development (e-Suvicha, e-governance ,e-marketplace, e-payment, e- commerce site).
- ◆ Promotion the Rural Tourism (Conservation of Culture, Heritage, Minimization etc).

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## A Study on the Manifestation & Role of NGO-A Case from Grass Root Level

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Dr. Shankha Shubhra Bhadra

### Introduction

The concept of 'voluntary service' has a long history in India, where the concepts of *daana* (giving) and *seva* (service) had been a pivotal point. Voluntary organizations are voluntary in spirit and serve without profit-making objectives, hence neither driven nor motivated by profit. The objectives of such organizations are to promote culture, education, health awareness and natural disaster reliefs etc. Such an organization proliferates during the British rule, working to improve social welfare, literacy and pursuing relief projects<sup>1</sup> gradually they came to be known as non-government organization. NGO is a "private organizations that pursue activities to relief people from suffering, promote the interests of the poor, protect the environment, provide basic social services or undertake community development" (World Bank, 1995).<sup>2</sup>

Although, voluntary sectors are termed as NGO or Civil Society or Grassroot Organizations; their objective remains same ie. welfare of the mankind in form of enhancing the livelihood of

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<sup>1</sup> Mohanty, M., and A.K. Singh (2001), "Voluntarism and Government-Policy, Programme and Assistance:" New Delhi.

<sup>2</sup> Carmen Malena (1995) "Working with NGO: A Practical Guide to Operational Collaboration between the World Bank and Non Governmental Organisation", p7.



the poor or marginalized sections of the society. Such sections of the society are usually deprived of basic amenities such as medical, education, sanitation, environment, income generating programmes, etc. Amongst such deprived sections majority are *adivasi* or tribes of our country.

The role of NGO was analyzed from various dimensions of its services, such as enhancing socio-economic condition, health care, education, awareness etc. Hence, NGOs play a significant role in overall development of backward and downtrodden people of the society in general and tribal people in particular. With the help of various policies, programmes and schemes of government, NGOs have grown in size and capabilities which resulted in eradication of many such socio-economic problems to certain extent (Nanjunda D.D. & Dinesha P.T.,2011). Such socio economic developments are done through proper implementation of various policies, services, arrangement of awareness programs through road shows, vocational trainings, debates, etc. Therefore, NGOs are more successful than government, local leaders, MPs or MLAs in reaching out to the tribal people, because they are successful in communicating with the tribal people in comparison to newspaper, TV, radio— which are medium for the government to aware people about schemes, programs and policies (Behera, S. 2011). It has also been studied that there is lack of interest and resources in the Government sector which has increased the gap in treatment, medical facility, medicine, for tribal's health. NGOs on the other hand not only help to bridge those gaps, but also create low cost replicable models of health care. Though NGOs have successfully put on efforts in wide range

of areas however some special area such as drug & alcohol abuse, psychotic conditions, mental health, schizophrenia and dementia etc. among tribes are matter of concern for the NGOs. Hence various programmes and activities such as awareness, community care, rehabilitation center, treatment, research training, capacity building and lobbying (Patel, 2010) are done in those direction. As India strives towards becoming a more egalitarian society, health of marginal section of the society has become a significant issue and health education has become a serious factor in reaching its goal. Some noted NGOs have developed the concept of 'Health Modernity' to be implemented in the tribal areas (Shah, 2010; Ratna, 2009). Hence, the demands for NGOs are gradually increasing. On one hand, there is a demand from the tribal & backward community for such types of agencies; whereas on the other hand, there is interest to promote the development of such community under voluntary framework of individual (Bhaker, 2014).

Therefore, it is matter of study to find out what are the causes that gives rise to NGOs. At this backdrop, the following issues were undertaken in the objective of the study.

### **Objectives**

1. To study the reason of growth of NGO in numbers.
2. To study the role of NGO- A case from grass-root level.

### **Methodology**

In this paper both primary and secondary data have been used. For the primary data sample NGO was selected on the basis of snowball sampling method; where small pool of initial informants nominates through their social networks, other

participants who meet the eligibility criteria and potentially contribute to this study and hence the NGO *‘Tripura Adibashi Mahila Samity’*<sup>1</sup> was selected. This NGO is located at Krishnanagar, Agartala, West District of Tripura. The data was collected through interview schedules, where the interviewer recorded the answers in a set of structured questions. Moreover, case study method is used as an empirical enquiry that investigates the contemporary phenomenon by using multiple sources of evidence (Yin 1989). As secondary source, various journals, books, articles, newspapers, websites and reports have been used, to collect data and facts.

#### **Findings**

The tribal population of India is 8.6% of the country’s total population (Census, 2011). This community is considered to be economically and socially backward and disadvantaged. The majority of the tribal or *mūnsi* is living in the remote forests or hills, which results in their detachment from the rest of the civilization. Therefore they remain backward particularly in health, education and socio-economic aspects (Najunda & Dinesha, 2011). The widespread poverty, illiteracy, malnutrition, absence of safe drinking water and sanitation, poor living conditions, poor maternal and child health services etc. are seen in the many states of India. In Tripura, malnutrition and health infrastructure specifically need severe focus (The Tripura Human Development Report, 2007). In this context, NGOs can play a role of liaison; where they can breach the communication barrier and reach the needy in the isolated areas

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<sup>1</sup> Tripura Adibashi Mahila Samity was established in the year 1953 under the stewardship of Smt. Anurupa Mukherjee and registered it in the year 1964 under Nikhil Bharat Mahila Samity and Kasturba Gandhu Memorial Trust.

to provide the government schemes and policies for tribal welfare. According to Ministry of Tribal Affairs for the FY 2016-17 total fund allocated for the tribal welfare was Rs. 3573.24 crore (upto 31.12.2016) which is 74.44% of the budget estimates which has been increased to 3972.28 crore (upto 31.12.2017) which is 74.95% of the budget estimates for the FY 2017-18. The funds were allocated for the following activities:

- ◆ Ekalavya Model Residential School (EMRS)-Recurring and Non-Recurring cost.
- ◆ Addition to existing building infrastructure of secondary/ Sr. secondary School.
- ◆ Construction of Girls and Boys Hostels.
- ◆ Adoption and Extension of commercial and traditional crops to augment tribal household income.
- ◆ Soil Health management and moisture/water conservation measures.
- ◆ Promotion of organic farming.
- ◆ Setting up nurseries of fruits, flowers, vegetables including polyhouse, greenhouse farming.
- ◆ Practice and promotion of growing horticulture products with forward linkages like warehousing, processing, etc.
- ◆ Promotion of poultry as income generating activity with both backward and forward linkages.

All these facts and figures are quite evident that central government has put on all the efforts for the welfare activity of the scheduled tribes of India which are channelized to the states. The state of Tripura, in particular, focuses on education, besides playing an active role in other welfare activities of the tribes, which gets reflected in the percentage of their academic performance of EMR School in AISSE (10+) under CBSE, New

Delhi which has kept 100% success in almost all the years. Academic performance of EMR Schools in AISC (12th) under CBSE, New Delhi (upto Academic year 2016-17) were on an average 80% of the appeared students who passed the examination, including some good number of students having first division (Refer Table 1 & 2). Undoubtedly, these facts reflect the success story of the governments (both central and state). At the same time a question emerges. Do all the tribal students get the benefit of such policy? There is also a significant gap in female literacy above the age of 7 years who are mostly illiterate (Human Development Report, 2007, p13).

Moreover, if we look at the Gross Enrolment Ratio for scheduled tribe students of 2016-17 based on the MHRD report, we find that only 15.4% of the 51 students enrolled for the higher education in total, whereas female enrollment was only 14.2% and male 16.7% (Refer Table 3); which shows that somewhere there is a lacuna. The question that arises here is that, inspite of enormous welfare activities initiated and implemented by the central government and state government how such gaps has been created? Due to such unfilled gap, the NGOs' position grows enormously both quantitatively and qualitatively. The causes of such gaps may be due to unawareness, remote location, earning as a priority, health issues, financial instability, lifestyle, fear of acceptance, malnutrition, language barrier, and so on.

The manifestation of NGO, civil society or grass root organization begins where there is a gap between government initiatives and such deprived societies unawareness. The NGOs in such cases play a significant role to aware the unaware, reach the un-reached, provide the deprived, educate the uneducated,

nourish the unnourished and breach the barrier of language-caste and sex. These are the reasons which lead to materialization of true spirit of NGO which are growing in leaps and bounds. Such an exemplary work of NGO can be seen in the state of Tripura, where an NGO named as *Tripura Adibashi Mahila Samity* is working persistently.

*Tripura Adibashi Mahila Samity* was the pioneer NGO in the state of Tripura which was established in the year 1953 by some local enthusiastic women of Agartala who were keen to take up the responsibilities to help women in the slums, hills, and remote areas of the state and uplift their socio-economic conditions.

The Samity has completed its 60 years and is still continuing its services in the field of education, infrastructure, cultural and income generation sector. Mostly the women and children are benefitted from different projects run by the Samity. The objectives of the Samity in brief are :

- i) to spread education among the tribal and downtrodden people of Tripura.
- ii) to eradicate the problems of deprived people from different community living in the remotest areas of the state through the implementation of various community development programs/ schemes.
- iii) to develop the condition of the marginalized groups especially women, children, and deprived sections of the society through various self groups and income generating schemes.
- iv) to develop the sense of self-esteem among women through awareness.

This Samity caters and serves relentlessly to all marginalized and poor people in general and some of the tribes such as Jamatia,

Reang, Koloi, Tripuri in particular. Through their various programs, activities & services<sup>1</sup> such as:

◆ **Residential School for Tribal Girls**

Education forms the backbone of the society. This Samity took the challenge of educating deprived tribal girls and bring them in main stream of the society. Hence a school was established<sup>2</sup>. In this school tribal girls who are deprived and financially poor were provided education along with fooding, lodging, stationery, uniform, etc with the aid of Ministry of Tribal Affairs. Apart from academic knowledge the students of the school take part in various competition and co-curricular activities such as quiz, essay writing, field trip, excursion, dance, songs, etc. This school enrolled 100 students (See Table 4) till 2014 out of which 13 students appeared in madhyamik examination in which 12 students passed the exam in 2014. In other words, over 90% of the students pass the exam out of which two students successfully secured 2<sup>nd</sup> division with the care and support of the Samity.

◆ **Short Stay Home**

*Swadhar Greh* or Short Stay Home of the Samity provides temporary shelter & counseling to all those women who are the victims of rape, domestic violence, human trafficking and unmarried mothers also where send to such Home by the 'Tripura Women Commission', 'Tripura Samaj Kalyan Parishad', 'Samaj Sevi Pratisthan' tripura police and judicial Departments. During

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<sup>1</sup> The Programs and Activities of Tripura Adibashi Mahila Samity are taken up in the year 2017.

<sup>2</sup> Anurupa Academy established in the year 2008 and affiliated under Tripura Board of Secondary Education (TBSE) in the year 2010. This school enrolled 100 students till 2014 out of which 13 students appeared in Madhyamik Examination.

the stay, the inmates are counseled and trained in tailoring, embroidery, artificial flower manufacturing, incense stick, candle, envelope & toy making, beautician courses, mushroom cultivation, book bindings, etc. to make them self-employed in their life. Presently the home consists of 23 adult inmates and seven infants out of which four women are working as assistants in beauty parlours in Agartala. In the year 2014 five newborn babies of the inmates were handed over to Child Welfare Committee (CWC) to arrange for their adoption. The Home provides regular medical checkups of the inmates as well as provides medicines as-and-when required. Moreover, new clothes are also provided to the inmates and children during Durga Puja and Bengali New Year.

◆ **Crèche Centers**

Three Crèche Centers operates for the children of tea garden workers of Kalachhara, Gopal Nagar Tea Garden under Mohanpur block and Lefunga Para under Lefunga block. 75 tribal children are being benefitted in the center by providing nutritional food, medicines, etc. Kichdi, dalia, fruits, puffed rice, milk, cornflakes, eggs, soyabean are provided to the children regularly. Couple of Crèche are also very active at Radhnagar and Abhoynagar, where similar facilities and service are provided.<sup>6</sup>

◆ **Jan Shikshan Shasthan**

One of the services provided by the NGO '*Jan Shikshan Shasthan*' organize vocational training<sup>7</sup> for livelihood upgradation project through training in on beauty culture, machine embroidery,

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<sup>6</sup> Information based on 2014 Annual Report of *Tripura Adibashi Mahila Samity*.

<sup>7</sup> Through *Jan Shikshan Shasthan* project 1,887 tribal women had received vocational training in the year 2014.



garment making, zari works on dress materials, jute hand crafts, batik printing, appliqué work, food preservation technique to the inmates of the NGO. The most important feature of this project is, it reaches to the most deprived and victims of society in the rural and remote areas by organizing various campaigns.

◆ **Child Line Project**

The Samity is working as the Nodal Agency of Childline, Agartala. Some of the activities performed are:

- One training was organized for the Creche mothers and workers in the Creche Centers on 20<sup>th</sup> August, 2016, on nurturing the infants and children.
- Two awareness programmes on Child Rights were organized by Childline, Agartala and funded by Tripura State Commission for Protection of Child Rights on 23<sup>rd</sup> October, 2016 at Janmejyongnar H.S School, Belbari Block.
- On 27<sup>th</sup> October, 2016 at Jatindra Kr. H.S School, East Noagaon Landless Colony under Old Agartala Block, various issues like Child Labour, Child Trafficking, and Child Marriage related issues were discussed by the resource persons.
- “Childline Se: Dosti” campaign organized on Children’s Day was observed by the branch of the Samity.

◆ **Other Programmes**

Apart from all the programs mentioned above, the Samity organized several awareness campaigns for the poor & marginalized tribal women. Some of the awareness programs are as follows :

- Awareness generation program on Police Accountability was organized<sup>§</sup> at Pwongbari Block under South Tripura District.

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<sup>§</sup> The Program was organized with the sponsorship of Tripura Police Accountability Commission

- Awareness generation program on Police Accountability was organized<sup>9</sup> at Myung Bekereng High School, Tulashikhar Block, Khowai District.
- Awareness program on 'Prevention of Crime Against Women' was organized<sup>10</sup> at West Rajnagar High school, Tulashikhar Block, Khowai District. The resource person discussed in length regarding the role of local people as guardian to prevent the evils of the society against women such as dowry, child marriage, trafficking, desertion, witch hunting etc.
- Awareness program on 'Prevention of Crime Against Women' was organized<sup>11</sup> at Esrai Bazar under Hezamara Block, Mohanpur.

### **Conclusion**

Since Independence, government has undertaken various programmes and schemes for the tribals of the country to uplift their socio-economic condition of the deprived and backward community of the society in general and the tribes of India in particular. In Tripura there are 19 tribes consisting of 11.67 lakhs of population (Census, 2011). The Ministry of Tribal Affairs has initiated many socio-economic development schemes and programs to uplift their livelihood, education, and to prevent crime against women, etc. However, some lacuna still exists which prevents such schemes and programs to reach to those who need them the most. Such gaps exist because of the remoteness of locality, illiteracy, language barrier, infrastructure, etc. Hence the role of NGO emerges, which is also known as

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<sup>9</sup> The Program was organized with the sponsorship of Tripura Police Accountability Commission

<sup>10</sup> The Program was organized with the sponsorship of Tripura Commission for Women

<sup>11</sup> The Program was organized with the sponsorship of Tripura Commission for Women

'Third Force' after Socialism and Communism which are first and second force of society. Therefore the NGOs act as liaison between government and deprived sector of the society, which tries to aware the unaware, reach the un-reach, provide the deprived, educate the uneducated, nourish the malnutrition's and breach the barrier of language-caste and sex. It seems clear that NGO has a greater role to play not only through awareness campaign on health, rights and education, but also by providing education to enhance GER at higher education and also provide various skills to live life with self-respect. Moreover, NGO has the capability to inspire, motivate and change the mind set for and towards constructive work. That is what exactly the pioneer NGO of the state "*Tripura Adibashi Mahila Samity*"<sup>12</sup> has been doing relentlessly. Their service in the form of residential school, crèche, Short Stay Home, skill development projects, awareness campaigns are operating in parallel to one another so that all the deprived and marginalized sectors in general and tribal women in particular can be benefitted. They are fighting not only to provide the rights of Tribal Women who were raped, were victims of trafficking, burnt and tortured for dowry, desertion, etc. but also working hard to change the mindset of some tribes regarding witch hunting due to which many tribal women were tortured and slaughtered. Therefore, NGO plays a significant role that of a liaison between government and these tribal people.

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<sup>12</sup> I sincerely thank the member(s) of "*Tripura Adibashi Mahila Samity*", who not only provide me the valuable time but also various insights and data regarding the tribes of Tripura and their institutions. I also thank Mrs. Debanjana Chakraborty & Mrs. Ankita Chakraborty for conducting the interview, without whom this paper would be incomplete. I also thank Mrs. Moumita Dey for her valuable suggestion and time.

**Annexures :**

**Table 1: Academic Performance of EMR Schools in AISSE (10+) under CBSE, New Delhi**

EMR School	Academic Year	Students Appeared	Students Passed	Remarks
<b>EMR School, B.C. Nagar, Santirbazar, South Tripura</b>	2007-08 (1st Batch)	55	55	* 100 % success. * First Division-9 Students
	2008-09 (2nd Batch)	41	41	* 100 % success. * First Division-21 Students
	2009-10 (3rd Batch)	39	39	* 100 % success. * First Division-17 Students
	2010-11 (4th Batch)	53	53	* 100 % success. * First Division-38 Students
	2011-12 (5th Batch)	46	46	* 100 % success. * First Division-29 Students
	2012-13 (6th batch)	68	68	* 100 % success. * First Division-36 Students
	2013-14 (7th Batch)	73	73	* 100 % success. * First Division-71 Students
	2014-15 (8th batch)	75	75	* 100 % success. * First Division-68 Students
	2015-16 (9 <sup>th</sup> Batch)	63	63	* 100 % success. * First Division-63 Students
	2016-17 (10 <sup>th</sup> Batch)	66	66	* 100 % success. * First Division-36 Students
<b>EMR School, Khumulwng, Jirania, West Tripura</b>	2008-09 (1st Batch)	26	26	* 100 % success. * First Division-11 Students
	2009-10 (2nd Batch)	41	41	* 100 % success. * First Division-41 Students
	2010-11 (3rd Batch)	75	75	* 100 % success. * First Division-72 Students

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	2011-12 (1th Batch)	60	60	· 100 % success. · First Division-35 Students
	2012-13 (5th Batch)	64	64	· 100 % success. · First Division 54 Students
	2013-14 (6th batch)	61	61	· 100 % success. · First Division 51 Students
	2014-15 (7th Batch)	84	84	· 100 % success. · First Division 51 Students
	2015-16 (8th batch)	65	65	· 100 % success. · First Division-52 Students
	2016-17 (9 <sup>th</sup> Batch)	68	68	· 100 % success. · First Division 23 Students
	2011-12	38	38	· 100 % success.
<b>PMR School, Kumarghal, Unakoti</b>	(1st Batch)			· First Division 38 Students
	2012-13 (2nd Batch)	61	51	· 83.61 % success. · First Division 51 Students
	2013-14 (3rd Batch)	67	67	· 100 % success. · First Division 57 Students
	2014-15 (4th Batch)	64	64	· 100 % success. · First Division 53 Students
	2015-16 (5th Batch)	71	57	· 80.28 % success. · First Division 42 Students
	2016-17 (6th batch)	44	44	· 100 % success. · First Division-22 Students
<b>PMR School, Rajnagar, Khowai.</b>	2014-15 (1st Batch)	54	54	· 100 % success. · First Division-54 Students
	2015-16 (2nd Batch)	53	53	· 100 % success. · First Division 53 Students
	2016-17 (3rd Batch)	61	53	· 86.89 % success. · First Division 8 Students

Source: Tribal Welfare Department, Govt. of Tripura.

**Table 2 : Academic Performance of EMR Schools in AISSCE (12th) under CBSE, New Delhi (upto Academic year 2016-17)**

EMR School	Academic Year	Students Appeared	Students Passed	Remarks
<b>EMR School, B.C. Nagar, Santirbazar, South Tripura</b>	2009-10 (1st Batch)	44	31	* 70.45 % success. * First Division-24 Students
	2010-11 (2nd Batch)	32	21	* 65.62 % success. * First Division-8 Students
	2011-12 (3rd Batch)	29	26	* 89.66 % success. * First Division-14 Students
	2012-13 (4th Batch)	42	42	* 100 % success. * First Division-35 Students
	2013-14 (5th Batch)	44	38	* 86.36 % success. * First Division-29 Students
	2014-15 (6th Batch)	60	46	* 76.67 % success. * First Division-19 Students
	2015-16 (7th Batch)	62	37	* 59.68% success. * First Division-18 students
	2016-17 (8th Batch)	47	36	* 76.60% success. * First Division-20 students
<b>EMR School, Khumulwng, Jirania, West Tripura</b>	2010-11 (1st Batch)	23	23	* 100 % success. * First Division-19 Students
	2011-12 (2nd Batch)	36	36	* 100 % success. * First Division- 31 Students
	2012-13 (3rd Batch)	58	58	* 100 % success. * First Division-51 Students
	2013-14 (4th Batch)	46	23	* 50 % success. * First Division-15 Students
	2014-15 (5th Batch)	39	29	* 74.36 % success. * First Division-19 Students

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	2015-16 (6th Batch)	49	44	* 89.60% success. * First Division-52
	2016-17 (7th Batch)	47	29	* 61.70% success. * First D division-18 students
EMR School, Kumarghat, Dunakoti	2013-14 (1st Batch)	28	19	* 67.86 % success. * First D division-2 Students
	2014-15 (2nd Batch)	46	31	* 67.39 % success. * First D division-16 Students
	2015-16 (3rd Batch)	48	32	* 66.66% success. * First D division-28 Students
	2016-17 (4th Batch)	50	32	* 64% success. * First D division-8 students
EMR School, Rajnagar	2016-17 (1st Batch)	44	41	* 92.73 % success. * First D division-21 students

Source: Tribal Welfare Department, Govt. of Tripura.

**Table 3 : Cross Enrolment Ratio for Scheduled Tribe Students**

Level/ Year	Secondary (IX-X) 14-15years			Senior Secondary (XI-XII) 16- 17years			Higher Education 18-23 years		
	Boys	Girls	Total	Boys	Girls	Total	Boys	Females	Total
2013-14	70.3	70.1	70.2	36.7	34.1	35.4	12.5	10.2	11.3
2014-15	71.8	72.6	72.2	39.8	37.8	38.8	15.2	12.3	13.7
2015-16	75.7	75.4	74.5	43.8	42.4	43.1	15.6	12.9	14.2
2016-17	NA	NA	NA	NA	NA	NA	16.7	14.2	15.4

Source: For School Education: Unified District Information System for Education (U-DISE), NMEP.

For Higher Education: All India Survey on Higher Education (AISHE) Reports, MHRD.

**Table 4 :** Students enrolled and passed in the different classes

Class	No. of Students Enrolled	No. of Students Passed
VI	21	21
VII	25	25
VIII	25	25
IX	18	10
X	13	12
<b>Total</b>	<b>102</b>	<b>93</b>

*Source: Annual Report, 2014 of Tripura Adibashi Mahila Samity*

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## **The Role of NGOs in Responding to Halam's Identity Distortion**

**Thomas Molsom**

### **Introduction**

The ever-increasing ethnic identity crisis is indeed a product of social change or part of transformed society. There are always so many factors at play, not to deny external forces like colonialism, modernization, migration and globalization has brought intensified transformation in identification of oneself (Qadri, et al;2015) especially among the marginalised groups, along with it new changing contour of ethnicity have evolved rapidly in the contemporary global context. In this globally allied and malformed society, identity seem to be overused in different domain, perhaps for various utility, be it in virtual or digital world or be it culturally or socially constructed various identities. But what if anybody or any other cultural groups decides your identification or recognition for you by distorting your identity. Many studies have attempted in understanding and conceptualizing the issues of ethnic identity, particularly on various nomenclatures given by outside members of the community. Notwithstanding after understanding or knowing the issue no consideration has ever taken in renovating the distortion of ethnic identity. Consequently this distortion is alarming as the days gone by especially regard to the marginalised groups. Rather attempted, having this in mind, to argue the cause of this issue I am more intend to ask a question

or perhaps to communicate through this small paper that since no intervention nor any renovating is taking place can any Non-Governmental Organization be the instrumental for uplifting or re-pairing those distorted Ethnic Identities, whose identity deliberately or unconsciously been humiliated. Therefore, my primary concerned are not those fragmented identities which are constructed virtually or digitally nor any socially created gender Identities but what I intend to deal is mainly pertaining to distorted ethnic identities laced by marginalized groups. Not to deny, of course, many literatures had argued and made diverse assumptions regard to constructed fragmented identities and its Crisis. Many have argued that mere reasons of constructing identities are mainly for political interest or gain that led to the identities fragmentation to which the identity fragmented have resulted because some external forces through social interaction (Jenkins 2011; Harriet 2013; Hall et al 1992; Woodward 2004).

When we negotiate with our cultural or ethnic identification we simply infer about our identity that becomes a matter of what we share with other people. But when your identity is already been distorted under various nomenclature what will you share with people, which identity would you be taking into acknowledgment for yourself. As a result, uncertainty is brought about apathy for a stronger cultural identification among the community leading to failure in deciding 'Who am I to be?', 'belonging to which community?' but many a times it is failed to comprehend about how marginalised groups are struggling to be found themselves and make correction their distorted identities. It so happens due to adverse affect of one's recognition community members may stop thinking regard to their ethnic identity or sometimes an individual have become of his own

personal biography representing his own new merger identity. Halam community of Tripura, unfolding to the above whispered, demonstrate the exact exemplar for their ethnic identity remains distorted and there have been shown a great problem in recognition in term of ethnic identity. More or less ethnic groups belonging to the state of Tripura has identity issues. The ethnic group of Halams are found to be more critical with major identity distortion. Recently, however, Halams are found to be re-constructing their fractured or distorted identity, the possibility upshot merely because of some community association or not-profitd organisation's initiative. Therefore, it would be reasonable to enquire whether the possibility could be making to the complete rectification of identity distortion or maybe to re-build with the help of any associations or non-governmental organisations as distorted identities has brought great community bewilderment and challenging. This study is merely meant for minority groups of Halams, whose identity has been frequently distorted, challenge, debate but never revives and remains still underemphasized. Tripura is the land of different ethnic tribes with diverse sub-tribes carrying out their own unique identities. Of the 19(nineteen) tribes in the state, Halam is one of the major ethnic tribe consisting of diverse ethnic sub-groups.

#### **Halams: Past and Present**

Linguistically, Halams belongs to the Old Kuki groups. According to the study of Thomas Halam (2014) it is difficult to point out where the Halams where inhabited in the past. However, there are some evidences which tell that all the ethnic groups belonging to the Halam community have come from the place called Khurpuitabum. The census report of 1340 T.E tells

that the Halams were originally the inhabitants of Khurpuitabum (Halam, 2014, 11). In addition, for many writings of various scholars Halams were considered under various appellations and considered to be migrated from Manipur and Lushai Hills (now Mizoram). For example, Grierson acknowledges them as *old Kukis* who had once inhabited in Manipur but after settling in Tripura came to be known as *Halams* or put under one community. Halams were acknowledged by different names under different appellations such as '*Kukis*', '*Lushai*', '*khongpais*', '*Kirates*' '*Chins*', by different people (Malsom 2019). Just like other Chin-Kuki-Mizo, belonging to different groups of Halams their progenitors had sprung out from *Khurpui Tabung*, also known as *Sinlung*. It is generally believed that *Khurpui Tabung* meaning a giant hole of the *Tabung* or a large cave in the earth of *Tabung* covered by a rocky slab, which is supposed to be somewhere in the southwest of China (Lalsim, 2012). Because meaning of the word *Khurpui Tabung* is exactly similar to the word *khurpui Tabun* of the *Ranglong*, *Hrangkhais* (*Hrangkhawls*), *Sakcheps* and other old *Kuki* groups of Tripura, who are presently breathing under Halam community. Evidently, the present Halams like many other *Chin-Kuki-Mizo* tribes traces their origin from the same stone cave called *Sinlung*. Halams were also known to be *Mia kukis* and in the state like Meghalaya and Nagaland the Halams were known to be '*Kheba*'. The literal meaning of '*kheba*' is 'outsider' in kachari dialect (Halam 2014, 11). In the territory of Tripura, a majority tribal group the *Tripuris* addresses them as '*Sikam*', (Singh ed, 2002), and the Tripura king attributed them as *Halam*. But significantly, none of sub-tribes of Halam like to be addressed as *Kukis* or *Halams* nor any other appellations (to most extent) but *Hre-ew* or *Riam* or *Hriam* meaning 'man' (F. Hrangkhawl 2016,

Lalsim 2012). The word 'Hre-em' or 'Riam' implies not only to this or that particular ethnic groups but their entire brethren Chin Kuki Mizo groups.

The term 'Halam' had derived from the *Kok-Borok* language i.e. comprised of two words "Ha" meaning land or earth's surface and "lam" meaning path or road, combining both the term denotes to path or land to earth. (Malsom, 2019; Halam, 2014). According to Bhattacharya (1983), Halam is refers to those Kukis who shows a great submissive and loyalty to their new master (Perhaps after migration) in order to protect a land as their means of subsistence. Because in recognition of the service of loyalty and submission of those old Kukis (now Halam), the king of Tripura used to hold a great community dinner on the night of *Vijaya Dasami* called 'Hasam -Bhujan' every year, bearing meaning which "Hasam" means a Soldier and "Bhujan" means a feast or banquet. This great banquet of *Hasam-Bhujan* was celebrated just to honour his old kuki soldiers who are now recognize as Halam. Halams were the strongest base of Tripura king's army. Therefore, this particular celebration is meant only to those kukis in a tribute to their loyalty and submission. It is merely for their loyalty to the king a new appellation was given i.e. Halam (Malsom 2019; Bhattacharya 1983).

Different source shows regarding the sub-tribes under the Halam community: - Morsum, Rangkhoh, Kolo, Kaibeng, Bongshel, Rupini, Korbong, Thangachep and Chorai (F. Hrangkhawl 2016), which unambiguously shows that the term Halam was just an appellation, does not represent to any particular ethnic group. According to the oral sources the term Halam was giving by the king of Tripura as already mentioned. However, most of the sub-tribes belonging to the community of

Halams don't consider themselves as Halams but as *Hre-mu, Riam, Uram* as already mention in the preceding lines. Perhaps only for preferential reference they do called themselves as Halams. According to the Rajmala the sub-groups of Halams are Ranglong, Molsom, Rangkhel, Koloi, Kaipeng, Rupini, Dap, Khulong, Chorei, Langkai, Bongcher, Morsephang and Korong (Halam, 2014, 13). Currently, *Halams* dwelled in different part of the Indian states such as Tripura, Mizoram, Manipur and Assam and also in the neighbouring country of Myanmar (H. Hrangkahwi, 2016). In Tripura mainly sub-groups of Halam are found in different districts such as South, Khowai, Sepahijala, Comali, Dhalai, Unokuti and North Tripura. Evidently Halams, who were earlier known to be *Old Kukis*, identity have already been gifted with different appellations, to the more harsh, at present their identity is being humiliated under various nomenclature by the heedless state administration which are evident on those certified issued documents and never been accentuated appropriately regard to the all sub-groups of Halam. Many controversies and confusion arises regarding derivation of the term *Halam*. Many derivative meaning are presented and debated, however, still failed to produce a sufficient justification regarding the derivative meaning of the term Halam.

#### **Responding to Distorted Ethnic Identities**

Regardless to the preceding line currently Halam's Ethnic Identity is being humiliated under various nomenclatures, despite already being existed various identity appellations in the past, there has been identity distortion leading to the submergence of the identity under bigger or stronger cultural groups. These identity distortions have destroyed glorious of Halam's history

under various appellations, also its language leading to the verge of annihilation. Due to this ever-increasing phenomena the member of the communities are in deep perplexed as their identity is being humiliated. The reason being perplexed because their current appellations are not serving the real meaning or does not define accurately to their common ethnic Identity but rather mounting more difficulties and chaos among the communities. Consequently, proper ethnic socialization is losing down leading more to identity distortion. For example, minority groups of Halams were acknowledged as *Kukis* by the Bangalees, the Cacharis addresses them '*Lushai*', the Manipuris called them '*khongjais*', as matter of fact, in the early Sanskrit texts they have been recorded as '*kirates*', in Chin hills generally on the Burman border all their clans are called '*Chins*', and in Tripura, the *Tripuris* the majority of tribal groups addresses them as '*Sikam*'. (Singh ed, 2002), and the Tripura king accredited them as *Halam*. But, presently various groups of Chin-Kuki-Mizos are breathing under one umbrella community of Halam. Despite of the said preceding line, their identities becomes more distorted because not only socially or academically these communities are acknowledged under various nomenclatures but also in their certified Governmental documents, identity distortion has resulted regard to their community tag. Officially the number of Halam communities is varies, however, the group claimed to be '*Baro halam*' (Twelve Halam), but their sub-groups names are not convincingly produce (Debnath 2010).

Essentially many studies have already conducted, these phenomena have already seen limelight, but no elucidation or no correction is captivating from the state administration rather there has been shown a steady growth of identity distortion,



which the community members could do nothing in order to preserve or retain their ethnic Identity, in fact, some community members have already start accepting whatever the Government have set up or decided for them. No responses are made in order to measure up this particular phenomenon. As the communities are already confused considering their Ethnic Identity, also humiliated intellectually, some members of Halam community have developed a strong dislike for their present nomenclature and trying to rebuild their ethnic identity. Regard to their commonness of cultural or ethnic identity some myths or oral literature will be required to objectivity verified and corrected in certain aspects, because there are some historical evidences that supported to peep into the matters and facts to find out the proper nomenclature of the Halam communities of Tripura. But unfortunately there is no one to take this inventiveness to make revitalization of ethnic identity. Since there have been shown the failure of the state administration or census officials to peep into this matter. Therefore, considering their identity distortion and merger with different communities the members or multi-ethnic of communities are going through serious identity crisis. As Ranglong (2019, Tripura times) opined that these ethnic groups are officially compelled to identify themselves to a community with which the state government had merged them. Perhaps sharing some culture values, through oral histories appropriate ethnic socialization could be conveyed to the community. But as these marginalised groups of Halam merged with culturally strong groups what it remains is only the offer made by the other groups for them to tell who they are, consequently marginalised groups has reach to the verge of distortion or misinterpretation of their actual cultural identity.

However, over last few years some youths and learned generations realizing the need for revitalization of an ethnic identity some associations or non-profit organization are evolving as a machinery to re-shape or make correction to those distorted Identities within Halam communities. For instance, the Ranglongs and Hrangkhawls, sub-ethnic groups of Halam, with their strong associations, have slowly recuperating their past identities in the recent years. As Dr. Ranglong (2019, Tripura Times) mentioned it that they have been very vocal on their distinct identity as 'Ranglong' and acknowledged their common identity through diverse socio-cultural activities. The Ranglong Youth Association (RYA), a registered association under Societies Registration Act, 1860, and the only umbrella organisation, have been playing a big role for the socio-cultural uplift of the Ranglong Community since its inception in 1994. (Dr. Ranglong 2019, Tripura Times). Also the Hrangkhawls organisation of the 'Roots Youth Associations' (RYA), have played a vital role in straighten up the distorted identities. What is more decisive considering to the distorted identity if the active consideration and modification is not formulate, it can also lead to the risk of civil violence leading to more conflict. As Østby (2008) reports that diversity does not increase the risk of civil violence. It is only where there are social inequalities between ethnic groups that there is more violence. (2008, 20)

### **Conclusion**

Alas! Due to heedless contemplation in most of the society identity distortions is alarming greatly in our society suffered by particularly marginalised ethnic groups. There is always anticipation that unless the respective state administration does

not take some proactive measures to establish an acceptable justification to the fact these ethnic groups constantly be to the highest degree victims of injustice. Perhaps, hence, it would be fairer to ask whether there are an overall association or any organisation to bring resolution to the problem of ethnic groups. However, it is very rare to find or possibly proudly to say that with the help of some association the distortion can be resolved. It is also to the highest degree that if any culturally strong groups condemn other culture groups, particularly minority groups, eventually marginalised groups would not ever last long.

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## **Role of “Congregation of Holy Cross” in Promoting Education among the Tribals of Tripura**

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Education empowers. It is both a means and an end in itself. A well-educated population, adequately equipped with knowledge and skill is not only essential to support economic growth, but is also a precondition for growth to be inclusive since it is the educated and skilled person who can stand to benefit most from the employment opportunities which growth will provide (Tiwari, K.N. 2013). Thus any effort to achieve development of any kind must include focus on giving quality education. In tribal areas, it becomes an all the more important means by which tribal people can escape the intergenerational cycles of poverty and backwardness. And thus, the Government of India have taken numerous educational initiatives. But being a big nation the government alone cannot handle such an enormous burden, therefore many organizations and institutions have come forward to complement government endeavors in promoting education especially in the tribal areas. Indeed, NGOs plays a vital role in setting up educational institutes in what would have been rather isolated tribal areas in Tripura, thus generating awareness and capacity building among the tribes. Tripura is the 3<sup>rd</sup> smallest state in India and it is inhabited by different ethnic communities. The tribal communities consist of 31.8 per cent of the total population (Economic Review of Tripura, 2015-16). And most of the tribal communities still live in hilly and forest areas of Tripura.

The "Congregation of Holy Cross" is a society that has been involved in both formal and non-formal education so that the tribal children who are staying in the remote hilly and forest areas can also have access to the system of education.

This present paper tries to assess the role of Holy cross schools in enhancing access to education in tribal areas of Tripura. And it also tries to analyze the role of "ASHA Holy Cross" in promoting livelihood sustainability through informal education. The paper is based on facts gathered from both secondary and primary information source. The primary data was collected through interview method.

#### **The "Congregation of Holy Cross"**

The "Congregation of Holy Cross" was founded by Fr. Basil Moreau in 1837. He believed that to uplift any broken society and to achieve a better and brighter world, youths need to be empowered through education. And with the same vision, the Holy Cross Fathers started the education ministry in northeast India so as to uplift the downtrodden section of the population.

The "Congregation of Holy Cross" registered as "The Society of the Fathers of Holy Cross" in the state of Tripura has been working for the development of the tribal community in Tripura through the means of education even prior to its attainment of statehood. The Society of the Fathers of Holy Cross has been involved in formal and non-formal education. It has established full-fledged English medium schools across the state and also provides non formal education through its social wing called ASHA.

#### **The thrust of CSC educational policy**

1. Through the formal and non-formal education, it was hoped to develop the physical, spiritual, social and moral values of

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young people with a privileged focus on the tribal youth of the Northeast and Tripura in particular, to keep the torch of literacy burning in the remotest villages of Tripura.

2. To empower the poor and neglected youth of Tripura to be economically developed and self-reliant.
3. To enable the tribal population to be aware and appreciate the richness of their tribal values and attitudes and grow towards social change.
4. Education of the whole person, educating their ‘hearts and minds’.
5. Education of the whole person, educating them to be better citizens and better human beings.
6. Knowledge aimed at formation of character above all.
7. Youth prepared for the responsible tasks of tomorrow, training them in knowledge as well as in life skills.

**Discussions and Findings :**

***A) Formal Education through Holy Cross Schools***

The local people of Tripura held aspirations for the development of their children and thus a need for formal English medium education was seen as a necessity to reach that vision. Most of the existing government Bengali medium schools in the remote villages were non-functional and moreover, the tribal students were not comfortable with the vernacular language. Therefore, the establishment of English Medium educational institutions became the utmost priority of the Holy Cross Fathers as it would help in the integral development of the neglected people of Tripura. It was a herculean task for the Holy Cross Fathers to setup educational institutions especially in the remote interior villages of Tripura. The physical inaccessibility to hilly remote interior villages, problems of building the



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infrastructures coupled with scarcity of finances and political turmoil in the state posed a challenge in their endeavors. The Holy Cross Fathers rose against all these challenges with rigor and enthusiasm, and went to the rural and interior villages of Tripura and set up educational institutions of excellence where the students could have easy access to quality education within their affordable means.

The first English Medium school of the "Society of the Fathers of Holy Cross" was established in 1970 in Agarlala, which is now among the best schools in Tripura. Then slowly English Medium Schools were opened at Moharpara (1982), Kathalcherra (1987), Tuikarmaw (1989), Bodhjungmagar (1991), Panisagar (1998), Kumarghat (2008), Baghasa (2012), Chailangta (2013), Dhumachira (2014) and recently at Tuichakma (2017). In 2009, a college was started at Lembucherra.

**Table 1 : District-wise distribution of Schools**

District Names	No. of Schools
Dhalai	3
North Tripura	3
Unakoti	1
Khowai	2
West Tripura	2
Sepahi-jala	0
South Tripura	0
Gomati	0

*Source: Primary source, 2019*

The Holy Cross teachers are given high-quality training programmes like "Global classroom training" so as to develop their self-reflective abilities. This makes them better equipped to strengthen their instructional skills, lesson plan details and meet

the varied needs of their students. No doubt, the Holy Schools have well-qualified teachers to educate the rural tribal students from remote interior villages children. Thus the educators have themselves been enabled in order to bring out students who not only excel academically but also express themselves creatively and develop critical thinking.

The Holy Cross Schools also provide good infrastructure facilities. The students are not deprived of the essential facilities like sports educations, extracurricular activities and basic computer training classes. The access to computer lab indicates that the village students are not deprived of the modern technological advancement. “Smart classes” have also been introduced in some of its schools which have enabled the students to grasp and learn rather than mere rote learning. Indeed, the contributions of the Holy Cross Fathers have played a major role in the education of tribals who live in the remote villages, helping them to surpass many social hurdles.

***B) Non-Formal Education through “ASHA holy cross”***

The Society of the Fathers of Holy Cross, Northeast India also have an official development wing in the form of ASHA, the Association for Social and Human Advancement. It was registered as a Social Service Society in the year 1999. It was established to enhance the informal education and development works for the poor and other disadvantaged sections of the societies so that they have a brighter future.

**Concrete Action Plan for ASHA**

- ◆ Leadership training programmes at various levels (Youth, Students, Farmers, SHG leaders, Women groups)
- ◆ Vocational training programme for unemployed youth, dropouts especially from the villages. It would include media

ministry, computer education, organizational skills for leadership, T.V, radio and self-employment programmes, documentation for Holy Cross.

- ◆ Ongoing networking with like-minded NGOs and government organizations.
- ◆ Strengthening the Peace initiative programmes in schools.
- ◆ Director of Asha to visit Mizoram, Meghalaya, and Arunachal Pradesh at the earliest to work out the possibilities of reach out programmes.
- ◆ Communication Centre to be established as ASHA for research and produce documents based on it. Production of audio-visual materials for education, awareness as well as for entertainment.

Some of the important initiatives that were introduced in ASHA so as to promote livelihood sustainability through informal education in Tripura are as follows :

#### **1. Community and Human Development Programs**

Since its inception, ASHA Holy cross has been organizing various kinds of Community and human development programs focusing on women, youth, and school students. Seminar on Leadership and Personality Development had been organized for the young leaders of Tripura who are in schools with an aim to boost their self-esteem and self-awareness, communication and public speaking skills. Trainings on career guidance were also organized for Class 12 students which have helped them to make informed choices.

Another important community and human development program is the functional vocational training programs like hostel management training for the wardens, beauty training, mobile repairing training. These programs are mainly for the school drop-out students of Tripura. The motto of these self-entrepreneurship

programmes was to equip the youth to become self-sustained and economically well balanced in their near future. The small-scale business did help them earn their livelihood regularly and this enabled them to meet their daily needs on a regular basis. Besides they were also given spoken English training so as to build their communication and business capacity.

## **2. ASHA Community College**

ASHA Community College offers one year, six months and three months diploma/certificate courses in computer to the dropout youngsters as well as to those students who have less access to compete with the computerized and mechanized world. The trainees are recognized as IGNOU students as these courses are registered under IGNOU community College Programme (CODE No. CAS7906). Every year nearly 170 students pass out from ASHA Community College and majority of them have got placements and are earning for their livelihood.

## **3. Collaboration Works**

a) NNET Activities - NETWORK OF NORTH-EAST TRIBES (NNET) is a forum in which 10 NGO's from Assam and Tripura are involved in the upliftment of Adivasi and Reang communities. At present, in Tripura NNET is working in 20 villages under 5 centres i.e. the Holy Spirit sisters of Gandhacherra and Mohorpara, Annecy sisters of Kamranga, Bethany sisters of Kathalcherra and ASHA Holy Cross. The primary focus of NNET in Tripura is the Adivasis and the Reangs of Dhalai and West Tripura. NNET organizes various activities and trainings such as youth leadership training, women leadership training, mobile repairing training, tailoring and embroidery training, awareness programs (on legal issues). Through these programs, many of the Adivasis and the Reangs of Dhalai and West Tripura have

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become self-sufficient and economically well balanced as they earn their livelihood regularly. Besides, they have also become aware of their rights and entitlement and have started demanding for their rights to the government officials through RTI Act and other legal procedures.

b) NERLP activities (North-East Rural Livelihood Project) – The aim was to improve rural livelihoods especially that of women, unemployed youth and the most disadvantaged group in four North-East states – Nagaland, Mizoram, Sikkim, and Tripura. And ASHA is facilitating the project in the Unakoti district of North Tripura.

c) IKYA – ASHA in collaboration with the Ministry of Rural Development, Government of India through IKYA a Bangalore based skill development company has been organizing skill development programmes for the youth of BPL families. ASHA through IKYA is striking hard to reduce the level of unemployment in the state.

d) TRP/PIC skill development program is in collaboration with the state government of Tripura which implements skill development programmes in the field of Basic computer course, basic electrical and home appliances, mobile phone repairs, welding, masonry cum rod binding and driving for the dropout youth of the primitive tribe Reang. According to 2015-16 Annual Report of Asha Holy Cross, out of 112 drop out youth who joined this course 30 of them are driving different vehicles, 15 of them are working in computer centers and 18 electrician students are engaged in electrical works of the villages.

e) ICAR (Indian Council of Agricultural Research) – ASHA in collaboration with ICAR – Lembucherra organizes training on vermin compost for single Women Support Group Members and

also provides support-system to start vermin compost trade in a bigger level.

f) ASDET (Academy of Skill Development and Educational Trust) -ASHA in collaboration with ASDET, Agartala provides residential and non-residential trainings on tailoring and various other skill trainings to enable the youth towards self-reliance and future sustainability.

#### **4. ASHA Summer School**

Basic computer skills such as MS Office, typing, and internet browsing are taught in ASHA summer school. And certificates were issued at the end of the programme which ensured job opportunities in any computer sectors.

#### **Conclusion**

Holy Cross Institutes are considered as the ‘Centers of Excellence’. Today, it has 11 English medium schools across Tripura which is serving a student population of over 8,000 approximately. These schools address the quality learning and educational needs of the disadvantaged and deprived sections of the society. It has also helped students to have access to affordable secondary education which in turn have encouraged many students to go for higher education. The school has indeed empowered the poor and neglected youth of Tripura to be economically developed and self-reliant as many of them are either employed in the Government Service or are working in big companies. The less privileged tribal students from remote interior villages of Tripura would not have a chance without the policy of the community of Holy Cross to go to the interior villages and offer them English medium education as most excellent educational institutions are located in the urban areas which are not affordable for the tribal poor. In this light, there should be

more push towards setting up more schools in the districts of Sepahijala, South Tripura, and Gomati.

The Society of the Holy Cross Fathers have contributed in the non-formal education of the tribal population through ASHA- its social wing. They have successfully provided vocational trainings for the unemployed youths, the school dropouts, and women which have prepared them to get gainfully employed in the economy. It has also collaborated with many other institutions which provide skill-based trainings that enables the tribal youth towards self-reliance and sustainability.

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## **Determinants of Primary Livelihood Choices among Kuki Tribes : An Empirical Analysis from Tripura**

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### **Introduction**

Tripura is a small state of North-East India, which constitutes 30 per cent tribal population with total 19 sub-groups. According to 2001 census report, there are 11,674 Kuki tribes with only 1.2 per cent proportion of total tribal population in the state (Census of India, 2011). This small ethnic group witnessed having highest literacy rate, with 73 per cent of its population, as compare to other tribal ethnic groups. The Kuki ethnic group of Tripura is habitat in five Districts namely, Unakoti, Dhalai, North Tripura, Gomati and Khowai District. They are concentrated in Kailashahar, Dharmanagar and Amarpur sub-division but of late they have spilled over Kumarghat, Ambassa, Taidu, Teliamura, Sunamura, Kanchancherra and Udaipur sub-division. The Kukis do not call themselves as Kukis. They call themselves as 'Hriem'. They are known as Kukis to the Bengali's and other people. The Cacharis called them Lushais.

Since the ages tribal people live into the lap of forest as well as nature. The culture and economy of the Tribal's are highly associated with nature. The nature is like worship for them. Nature provides food and livelihood to them. In fact, there is a symbiotic relationship between tribal livelihood pursuits and



natural resources like land, forest, mineral resources etc. Conceptually the term 'livelihood' denotes the means, entitlements, activities and assets for people's living, an effort to meet the various basic and economic necessities of life (Haan & Zoomers, 2002). Although agriculture is considered the main source of livelihood in rural areas of developing economies, the transformative potential of non-agricultural livelihood options has been increasingly recognized over the past three decades (Rahman & Akter, 2014). Tribal population of Tripura are also not beyond that perception. Once upon a time large numbers of tribal peoples were shifting cultivators (locally known as *Jhumia*). Although, large scale of *Jhum* cultivators have been diverted towards Rubber cultivation but lots of them emphasised towards other non-agricultural sources as primary livelihood. Under the circumstance, the study addresses the livelihood issues of Kuki tribes.

#### **Objectives & Methodology**

The main objectives of the study are :

1. To understand the present pattern of primary livelihood among Kuki tribes.
2. To identify the determinants of primary livelihood choices among Kuki tribes.

The methodology adopted is quantitative in order to deal with objectives. The study completely stands on primary data.

#### **Sampling Framework**

In order to conduct the study purposive random sampling procedure has been adopted for the selection of target population from the universe. Randomly 105 households were covered. The data has been collected through field survey by schedule.

**Study area**

The study was conducted in two Panchayats namely Howaibari and Dhuptali. Total 53 Kuki households from Dhuptali Panchayat under Kakraban RD block of Gomati district and rest 52 households from Howaibari Panchayat under Teliamura R.D block of Khowai district.

**Analytical framework**

All prevalent sources of livelihood among Kuki tribes have been divided into two categories namely, agricultural livelihood and non-agricultural livelihood. Since, dependent variable is dichotomous variable binary logistic regression model has been considered as appropriate model to meet with objective (Ömay, 2010). Besides, it fits for both continuous as well as categorical independent variables. The functional form of binary logistic model may be written as equation 1

$$Z_i = \ln \left[ \frac{P_i}{1-p_i} \right] = \alpha + \beta X_{1i} + \gamma X_{2i} + \dots + \delta X_{ni} + \varepsilon_i \dots \dots (1)$$

Here,  $Z_i$  is a log odds,  $\alpha$  is constant,  $\beta, \gamma, \dots, \delta$  are vectors of coefficients of independent variables (see table 1),  $X_{1i}, X_{2i}, \dots, X_{ni}$  and  $\varepsilon_i$  is an error term for  $i^{\text{th}}$  households or respondents. In the above equation, only change in log odds of the dependent variable calculates by coefficients, not the change in the variable itself. Therefore, the logit equation may be converted into odds ratio by using the exponential function in order to make an easy interpretation. Now the functional form of odds ratio may be written as equation 2.

$$\text{Odds ratio} = \left[ \frac{P_i}{1-p_i} \right] = e^{(\alpha + \beta X_{1i} + \gamma X_{2i} + \dots + \delta X_{ni} + \varepsilon_i)} \dots \dots (2)$$

Here, odds ratio means the ratio of the probability that the household or respondent will choose agricultural activities as primary source of livelihood to the probability that the household or respondent will choose non-agricultural activities as primary source of livelihood. If the independent variable is dichotomous by nature then exponential of the respective coefficient gives the proportion of change in odds for shift in the given independent variable and in case of continuous independent variables both the coefficients and exponential of coefficients are associated with the effect of per unit change in the given independent variable to log odds and odds ratio respectively. The sign of coefficient of both types of variables indicates the direction of change. After reviewing available literatures related to livelihood issues total 12 numbers of variables have been identified (see table1).

**Table : 1 Variable description**

Variables	Measurement	Expected sign (-/+)	Reference:
<b>Demographic determinants</b>			
Age	Years	+	(Rahman & Akter, 2014)
Gender of head of the household	Dummy, (1 if male, 0 otherwise)	+	(Rahman & Akter, 2014)
Year of schooling	Years	+	(Rahman & Akter, 2014)
Dependency ratio(by age)	Percentage	-	(Ahmed, 2015)
<b>Economic determinants</b>			
Land-Man ratio		+	(Ahmed, 2015)

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Annual savings	Rupees	+/-	(Ahmed, 2015)
Indebtedness	Dummy (1 if yes, 0 otherwise)	+/-	(Khatun & Roy, 2012)
Type of ration card	Dummy (1 if APL, 0 otherwise)	+	-----
<b>Infrastructural availability determinants</b>			
Good road condition	Dummy (1 if yes, 0 otherwise)	+	(Saha & Bahal, 2010)
Irrigation facility	Dummy (1 if yes, 0 otherwise)	+	(Rahman & Akter, 2014)
Electric facility	Dummy (1 if yes, 0 otherwise)	+	(Rahman & Akter, 2014)
Well transportation facility	Dummy (1 if yes, 0 otherwise)	+	(Saha & Bahal, 2010)

**Results and Discussions**

Largest sections of respondents belong to the age group 37-47 years but interestingly prominent sections among non-agricultural respondents belong to 26-36 years age group (see table 2). Not a single respondent above 58 years age has been found to have non-agricultural source of livelihood rather almost 29.8 per cent of agricultural respondents reported about their age is 59 and above. Non-agricultural respondents are comparatively younger with mean age 36 than agricultural counterparts with mean age 49. However, overall mean age of respondents is 43. The gender distribution is indicating domination of male respondents regarding participation over livelihood. However, participation of female respondents, with almost 41.7 per cent, is comparatively better in case of non-agricultural livelihood than

their agricultural counterparts. An interesting similarity has been witnessed in terms of family size. In both categories of livelihood options prominent numbers of respondents belong to 3-5 members' family, followed by 6-8 members' family. Mean family size is also similar for both categories.

Table : 2 Basic profiles

Category of primary livelihood of Respondents	Respondents		Aggregate
	Agricultural	Non-agricultural	
<b>Age distribution</b>			
Up to 25	0 (0)	2 (4.2)	2(1.9)
26-36	9(15.8)	73 (47.9)	37(30.5)
37-47	16 (28.1)	18 (37.5)	34(32.4)
48-58	15 (26.3)	5(10.4)	20(19)
59 & Above	17 (29.8)	0 (0)	17(16)
<b>Total</b>	57 (100)	48(100)	105(100)
<b>Mean age</b>	49.4	36.4	43
<b>Gender distribution</b>			
Male	42 (73.7)	28(58.3)	70 (66.7)
Female	15(26.3)	20(41.7)	35(33.3)
<b>Total</b>	57 (100)	48(100)	105(100)
<b>Family size</b>			
Up to 2 members	2 (3.5)	3(6.3)	5(4.8)
3-5 members	35 (61.4)	27(56.3)	62(59)
6-8 members	18(31.6)	16(33.3)	34(32)
9-11 members	1(1.8)	2 (4.2)	3(2.9)
12 & above members	1 (1.8)	0(0)	1(1)
<b>Total</b>	57(100)	48(100)	105(100)
<b>Mean size</b>	3.24	5.1	5.2

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<b>Category of ration card</b>			
Antodaya	6(10.5)	8(16.7)	14(13.3)
BPL	21(36.8)	28(58.3)	49(46.7)
Adhoc-BPL	1(1.8)	3(6.3)	4(3.8)
APL	29(50.9)	9(18.8)	38(36.2)
<b>Total</b>	<b>57(100)</b>	<b>48(100)</b>	<b>105 (100)</b>
<b>Land holding size</b>			
Landless	6(10.5)	8(16.7)	14(13.3)
Marginal	51 (89.5)	40 ( 83.3)	91(86.7)
<b>Year of schooling</b>			
No schooling	14(24.6)	25(52.1)	39(37.1)
1-5 years	20(35.1)	12(25)	32(30.5)
6-8 years	6(10.5)	1(2.1)	7(6.7)
9-12 years	17(29.8)	10(20.8)	105(100)
<b>Mean</b>	<b>5.5</b>	<b>3.5</b>	<b>4.6</b>
<b>Land-Man ratio</b>			
<b>Mean</b>	<b>3.1</b>	<b>1.02</b>	<b>2.15</b>

*Source: Field survey, 2017 Note: Figures in parentheses indicate per cent*

More than 50.9 per cent of agricultural respondents are economically sound as they are above poverty Line (APL) ration card holder, whereas only 18.8 per cent non-agricultural respondents have the same ration card. Rather largest portion of non-agricultural respondents with almost 58.3 per cent proportion come under the below poverty line (BPL) category (see table 2). Maximum respondents from both categories are having marginal land holding size and small proportions are found landless with almost 10.5 per cent and 16.7 per cent from agriculture and non-agriculture categories respectively. Agricultural respondents are comparatively advanced than the counterpart in case of mean year of schooling with 5.5 and 3.5 years respectively (see table 2) and

overall the mean year of schooling is 4.6. Proportionally prominent numbers of non-agricultural respondents do not have any schooling with almost 52.1 per cent proportion as compare to 24.6 per cent agricultural respondents without schooling. The prominent agricultural respondent group has primary level (1-5 year of schooling) with 35.1 per cent proportion. Overall largest numbers of respondents have no schooling with 37.1 per cent proportion, followed by 30.05 per cent proportion having only 1-5 years of schooling. Expectedly agricultural respondents have high land-man ratio (3.1) as compare to their counterpart (1.02).

**Present Dominant Pattern of Primary Livelihood**

More than half of respondents with 54.3 per cent proportion chosen agricultural activities as their primary source of livelihood and rest 45.7 per cent respondents chosen non-agricultural activities for the same (table 3). In case of agricultural livelihood, rubber cultivation has emerged as most popular primary source of livelihood with almost 45.61 per cent share, followed by paddy cultivation with 40.35 per cent share (table 3). Only 8 respondents have been found to have livestock rearing (Poultry, Piggery etc.) as primary source of livelihood.

**Table 3: Primary livelihood pattern**

Agricultural livelihood		Non-agricultural livelihood	
Paddy cultivation	23(40.35)	Daily Wage labour	30(62.5)
Rubber Cultivation	26(45.61)	Private employee	5 (10.42)
Livestock Rearing	8(14.04)	Self employed	13(27.08)
Aggregate	57(100)	Aggregate	48(100)
<b>Total=105</b>	<b>57(54.3)</b>	<b>Total</b>	<b>48(45.7)</b>

Source: Field survey, 2017. Note: Figures in parentheses indicate per cent

In case of non agricultural livelihood, mos. of respondents (62.5 per cent) chosen daily wage work as primary source of livelihood

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(table 3). Thereafter, second portion of non-agricultural respondents depends on self-employment as source of primary livelihood with almost 27.08 per cent proportion (table 3). Only 5 respondents found to have employment in private non-farm sectors.

In aggregate, largest sections of respondents belong to Rs. 5001 to Rs.10, 000 earning group per month with almost 47.6 per cent. However, the variation reflects on category wise distribution of respondents. The prominent earner group among agricultural respondents is Rs. 10, 001 to Rs. 15,000 with almost 24.6 per cent proportion whereas the prominent sections of non-agricultural sector belong to the immediate lower earning range (Rs. 5001 to Rs. 10,000) as compare to their counterpart with almost 81.3 per cent proportion. The second prominent agricultural respondents jointly belong to two earning groups Rs. 5001- Rs.10, 000 and Rs. 15001- Rs. 20,000 per month.

**Table : 4 Income from primary sources of livelihood per month**

Range (Rs.)	Type of respondents		Aggregate
	Agricultural	Non-agricultural	
Up to 5000	0(0)	8(16.7)	8(7.6)
5001-10000	11 (19.3)	39(81.3)	50 (47.6)
10001-15000	14(24.6)	1(2.1)	15(14.3)
15001-20000	11(19.3)	0(0)	11(10.5)
20001-25000	9(15.8)	0(0)	9(8.6)
25001-30000	4(7.0)	0(0)	4(3.8)
Above 30001	8(14)	0(0)	8(7.6)
<b>Min</b>	7000	1600	1600
<b>Max</b>	51000	10500	51000
<b>Mean</b>	20143	7191	14222
<b>Coefficient of Variation</b>	0.59	0.27	0.77
<b>t-test</b>	t-value : 7.46** ; d.f: 103		

Source: Field survey, 2017 Note: Figures in parentheses indicate per cent



The monthly earnings from primary livelihood sources significantly differs between two categories of respondents (t-value: 7.46<sup>\*\*</sup>; d.f:103). However, the co-efficient of variation is higher (0.39) among agricultural respondents as compare to their counterparts (0.27) for the same. Minimum earning is Rs. 7000 per month of agricultural respondents whereas the amount is only Rs. 1600 for non-agricultural respondents. Similarly a huge gap has been witnessed in terms of maximum earning between both categories of respondents. Almost 63.2 per cent agricultural respondents earn less than their own average earning. Similarly, in an aggregate the monthly earning of respondents is less than their own average monthly earning with almost 54.6 per cent proportion.

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Since, the insignificant value of Hosmer-Lemeshow shows that there is no significant difference between observed value and model fitted value therefore the fitness of the model may be considered as good.

**Table: 5 Results of binary logistic model**

Dependent variable		Agricultural/ Non-agricultural livelihood		
Variables	B	Std. Error	p-value	Exp. (B)
Constant	-28.04	10.269	0.005	0.000
<b>Demographic determinants</b>				
Age	.201	.079	.011 <sup>**</sup>	1.223
Gender of head of the household	5.360	2.201	.015 <sup>**</sup>	21.683
Year of schooling	-.033	.095	.730	.968
Dependency ratio	.004	.010	.685	1.004

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<b>Economic determinants</b>				
Land-man ratio	.559	.225	.013**	1.749
Annual savings	.010	.009	.262	1.010
Indebtedness	2.692	1.461	.065***	14.765
Type of ration card	2.124	1.147	.064***	8.365
<b>Availability of infrastructure (Determinants)</b>				
Good road condition	10.949	5.271	.038**	56.30
Irrigation facility	3.524	1.927	.067***	33.908
Electric facility	1.572	1.054	.136	4.814
Well transportation facility	-.336	14,725	.982	.715
<b>Hosmer-Lemeshow's goodness of fit</b>			$\chi^2=1.906$ Sig (0.98)	

Note: \*\* significant at 0.05 level; \*\*\* significant at 0.10 level

#### **Demographic Determinants**

Total four variables under demographic determinants namely, age, gender of head of the household, year of schooling, dependency ratio have been added (see table 5). Above this only age and gender of the head of households witnessed as significant demographic determinants over the choice of primary livelihood source among Kuki respondents. Year of schooling and dependency ratio do not have any significant impact on choice of primary livelihood among Kuki respondents.

The variable age is positively associated with the odds of agricultural livelihood choice. That means the likelihood to choice non-agricultural option as primary occupation is significantly higher for respondents with younger age. The reason behind the dominance of non-agricultural options among young respondents

may be because of their less interest on traditional livelihood practices among Kuki ethnic groups. Similarly, gender of the head of households also has positive significant over the livelihood choice. If the gender of head of the household is male, then the respondent of that household is 21.683 ( $p < 0.05$ ) times likely to choose agricultural options as primary source of livelihood. This happened may be previously as head of the household a woman had to maintain the entire family along with earning. Therefore, the justification may be considered that a woman, as head of the household, is more comfortable to work within premises of house as because in case of non-agricultural options working sphere is not guaranteed to be within premises. Therefore, the probability of being an agricultural respondent significantly increases with increasing age and if the head of the household is male.

#### **Economic Determinants**

Few economic variables like land-man ratio, indebtedness and type of ration card all have significant positive association with odds of agricultural livelihood (see table 5). Expectedly, the chance of choosing agricultural livelihood increases 1.749 ( $p < 0.05$ ) times with more increasing land-man ratio. The reason is quite simple as land is the basic necessity for agricultural practices. Indebtedness also has positive significant association with the choice of primary livelihood option among Kuki respondents. Micro finance institutions (like Bandhan etc.) are very popular among rural peoples. They provide credit with easy terms and conditions among farmers. Moreover, Kisan Credit card also made easier to access credit money for farmers. Therefore, the probability of being agricultural practitioner of a household having indebtedness is likely to increase 14.765 times ( $p < 0.10$ ).

Type of ration card is also has a positive relationship with choice of primary livelihood option. If a household is APL card holder the likelihood of choosing agricultural option increases 8.365 ( $p < 0.10$ ) times. The reason behind less interest of BPL or Antodaya card holders on agriculture may be because of having subsidised food security from fair price shop.

**Availability of Infrastructure (Determinants)**

Availability of few infrastructures like good road, irrigation facility; these are highly influence the choice of primary livelihood among Kuki tribes (see table 5). A location having good road condition significantly attracts inhabitants towards agricultural livelihood. The road condition is critically associated with marketing of agricultural commodities. In other words road condition does not matter for any non-agricultural practice. This may be the reason of choosing agricultural practices, where road is good and well connected with near market. The probability of being agricultural practitioner for a Kuki respondent increases 56.30 times ( $p < 0.05$ ), if his or her house or agricultural field is connected to nearest market with good road.

Irrigation facility is prime condition for agricultural practice and therefore expectedly the co-efficient of the variable has positive association with choice of primary livelihood. The likelihood of being popular of agricultural practice increases 33.908 times ( $p < 0.10$ ) because of availability of irrigation facility in an area. However, the well transportation facility does not have any influence over the choice of primary livelihood. The justification behind the insignificance of that variable may be that marginal farmers' never seek for any costly transportation facility. Rather they depend on personal two wheelers or pushing van (locally known as *THELA GARI*). In fact availability of electric

facility is also not significantly associated with choice of primary livelihood option among Kuki tribes. The justification may be considered that the electricity is not always mandatory for marginal farmers. Therefore, electric facility does not significantly influences the choice over primary livelihood option among Kuki tribes.

#### **Concluding Remarks**

The binary logistic model identified total seven determinants of primary livelihood choice among Kuki tribes. The age and gender of head of the household positively influences the respondents towards agriculture or allied activities. Year of schooling as well as education does not influence to the choice of primary livelihood option as because prominent numbers of respondents have no schooling. Land size as well as land-man ratio definitely attracted the respondents towards agricultural practices. The positive co-efficient of indebtedness indicates that the tendency of being entrepreneur having handsome amount of loan from bank is still not prevalent among Kuki tribes. The positive co-efficient of the variable 'type of ration card' indicating food security highly determines the way of primary livelihood and that is why respondents unworriedly go through non-agricultural options because of having provision for subsidised food security. Expectedly, availability of infrastructure is one of the basic conditions for agricultural practices in rural areas. In other words, sometimes infrastructure has less importance on non agricultural options as compare to the counterpart. Apart from the model an interesting fact has been witnessed that dependency ratio as well as number of economically active members in a particular family is least important in terms of choosing primary livelihood option among Kuki tribes.

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## **Role of Tripura Adivasi Mahila Samiti (TAMS) in the Area of Educational Development among the Tribal Women in Tripura : An Assessment**

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**Dr. Sharmistha Chakraborty**

### **Introduction**

Education should be meant to enrich overall personality, productivity and creativity of individual to understand oneself and society. The European Research Association stresses the importance of education that is to help individuals for active participation in a democratic society. Eventually, education of women in particular has become a major concern of society for both as a human right and as a development imperative (Roy 2009). Formal, non-formal or informal education builds itself as a necessity and represents an important pillar of the knowledge in society.

Education system is undergoing huge transitions since 1991. New visions, motives and involvement of science and technology has been instrumental to develop the overall condition of Indian education. There is lack of participation among women in educational system because of social prejudice. Gender equality in India was like a dream to achieve where education system played one of the important prerequisite. According to Foucault, humans are socially constructed being. Male domination has always played an important part of social construction. This kind of domination impose the inequality where educational laws and social norms designed by men on women (Kilby 2011). This kinds of rules



become constructing stereotype pattern of participation as well as role for women which makes them unfree.

For the development of the country, it has been seen that stable economic growth usually increases along with the development literacy among population. The constitution of India itself has recognized the importance of education. Constitution says that "the state shall endeavour to provide, within a period of ten years from the commencement of the constitution, free and compulsory education for all children until (they complete the age of fourteen years"(Article 45, the constitution of India). The Sarba Shiksha Abhiyan (SSA) or education for all boosts the girls' education at the level of priority. Along with the formal educational institutions, voluntary organizations also play an important role in society in regard to the education.

In Indian society, the condition of girl child education is not satisfactory. Many girls are not able to achieve that education level which they themselves want. Ultimately, for girls, marriage is given more importance than education. In such a scenario, the role of society has become more important in order to ensure benefits of education among each and every girl child of different strata of the society. Government and many voluntary organizations (NGOs) have been simultaneously working at the grass root level in order to extend the opportunity for education to the underprivileged children in rural India. One voluntary organization, Tripura Adivashi Mahila Samity is mainly providing assistance to the tribal population preferably the tribal girls or women on education, income generation and building their capacity to have sustainable livelihoods. This study discussed briefly about the role of one important voluntary organization known as Tripura Adivasi Mahila Samity, on

specifically developmental efforts regarding education among the tribal girls of Tripura.

### **Historical Background**

The Tripura Adivasi Mahila Samity, was established in the year 1953 by a group of women social workers of Agartala with a goal to bring the rural tribal women into the development process. Soon after independence of India, the process had started to organize the state of Tripura with Indian union territory and efforts have been made by a group of tribal women to plan for its team welfare. Although the size, shape and geographical location of the state was not favourable for starting any developmental activities. But initiatives were taken based on the available local resources both in terms of physical and financial resources. ([http://www.adibasimahilasamiti.org/Latest\\_Prog.aspx](http://www.adibasimahilasamiti.org/Latest_Prog.aspx))

Anurupa Mukherjee was the founder member of Tripura Adivasi Mahila Samity, who received number of national level recognitions. She paved the way for the literacy movement among tribal women, especially for the drop-out school girls. In 1953, Anurupa started her Samity as she witnessed how the tribal girls were missing out on life's opportunities. She believed that education was the only key component of a better life for these girls. And yet, most of these girls could not go to school always. Thus began the 'coaching classes' pioneered by Anurupa. The idea was to get the girls to work at their own pace and convenience, without ever losing sight of finishing at least high school ([www.foradian.com/5-indian-naos-working-toward-education-equality](http://www.foradian.com/5-indian-naos-working-toward-education-equality)). Accordingly, the formal establishment of the Tripura Adivashi Mahila Samity had taken place during mid 1964 and got its legal identity through its registration under section XXII of the societies Registration Act 1860 bearing Regn. No '44' of

25th Sept' 1964. TAMS is also affiliated as State branch of All India Women Conference (AIWC), New Delhi and the Kasturba Gandhi National Memorial Trust (KGNMT), New Delhi. Considering the requirements and needs, the team of the samity started to concentrate on educational programmes. The first step was establishing a night school, which was named as Madhu Machabi Naisha Bidhyalaya. Later on, it was realised by the organisation that along with education, health and nutritional awareness programmes has motivated tribal women in their developmental process for a long period. Gradually many initiatives were taken to introduce skill education like embroidery, weaving etc.

**Objective of the study**

- ◆ To study about the Tripura Adivasi Mahila Samity.
- ◆ To analyse the role of Tripura Adivasi Mahila Samity in educational development.

**Methodology**

This study is mainly based on secondary data, collected from different books and journals.

**Findings and Discussion**

**Development Programmes of TAMS**

The functions of the Tripura Adivasi Mahila Samity are mainly based on the implementation of the following development programmes: Educational Programmes, Women Empowerment Programmes, Livelihood Development Programmes, Cultural Programme and Women & Tribal Development Programmes.

**Aims and Objectives of Tripura Adivasi Mahila Samity(TAMS)**

The aims and objectives of the Tripura Adivasi Mahila Samity were to create a developmental platform for the rural tribal women in Tripura. Initially the target of this organization was to guide and provide education for drop out tribal girls but

gradually the target of the '*samity*' included various gender issues to assist them in acquiring respect and recognition as an individual, girl, women or mother towards empowerment of the tribal women in Tripura. The overall aims and objectives of TAMS, concentrate on the following matter :

1. To undertake activities for general progress and welfare of women and children of any social and nation on building scheme.
2. To arrange and hold from time to time or at regular intervals meetings, discussions, debates on the progress and welfare for the instruction and knowledge of the members.
3. To establish and maintain a library or a reading room for the members.
4. To promote and safe-guard the welfare of the member of the samity in particulars and women in general.
5. To promote advancement of industry and agriculture in Tripura.
6. To co-operate with government or other public private bodies or individuals in any scheme or enterprise for the welfare of the women.
7. To take affiliation with any other association whose objectives are in whole or in part identical to the samity.

**Vision and Mission of TAMS**

The vision of the Tripura Adivasi Mahila Samity is to create opportunities for overall development of the tribal population and especially for the tribal women in Tripura. As women based development institute, the Samity should maintain balanced approach for its development initiatives on gender issues, women empowerment and towards ensuring sustainable development of the tribal women of Tripura.

The mission of the Tripura Adivasi Mahila Samity is to assist the tribal population preferably the tribal girls, women on education, income generation and build up their capacity to have sustainable livelihoods.

It further includes its dedicated service for organizing all categories of women population of the state and towards shouldering responsibilities of executing various developmental programmes especially designed for development of women population of Tripura.

#### **Operational Strategies of TAMS**

Since the initial stage of this organization, few strategies have been applied with the simplest and realistic way. These operational initiatives have been oriented or associated more with target people. The Samity has also taken initiatives to make itself transparent and confirm smooth, speedy and timely implementation of all its development actions. The operational strategies of the organization are as follows :

- i) The *Samity* produces different small training programmes like weaving, tailoring, basketry and other small industry works.
- ii) The organization purchase and supply raw materials, tools and collect grants from government and provide various funds and financial assistance to the members of *Samity*.
- iii) Purchase or receive the finished products from members and sell them to the best advantage.
- iv) This organization arranges various developmental and training programmes.
- v) This organization does all such things as are incidental to the attainment of the said objective and social and material progress of the members.

- vi) To improve social, economic and day to day living standard among the tribals.
- vii) To sponsor and execute welfare schemes as may be possible.
- viii) To encourage cultural activities, promote better understanding and friendliness among the members and among the people of the locality in general.
- ix) This samiti works to eradicate illiteracy from the adult tribal female by establishing education centres.
- x) To encourage nursing and midwifery training among the tribal women and to move to the government requesting grants and various scholarships for undergoing such training.

#### **Educational Programmes**

The educational programmes of the organization are confined to enable the tribal girls and boys, youth and women to stand on their own feet. The main motive is to generate awareness and provide minimum formal education to the present generation tribal youths. Initiatives have also been taken to organize technical education for income generation by imparting training to have alternative means to earn and maintain a sustainable livelihood.

The brief discussions of the educational programmes of the Samiti are as follows:

##### **a) Condensed Course for Madhyamik Dropout Tribal Girls**

The organization is running residential coaching centres for the Madhyamik drop out tribal girls who have passed successfully from this coaching centre. The drop out tribal girls also get the opportunity to stay nearly 8 (eight) months in the organization's hostel and prepare themselves for appearing in the Madhyamik/ Secondary examination. Tribal Welfare Dept., Government of Tripura, gives financial aid by providing accommodation and meals for the students and teachers honorarium.

The Samity is running three residential coaching centres for the Madhyamik drop-out tribal girls. These are situated at Pragati Road, Shyamali Bazar and Belbari. Those tribal girls dropped out from their regular studies due to various reasons are given the opportunities to continue their studies up to Madhyamik standard. This programme has been introduced with the assistance of Directorate of Tribal Welfare, Govt. of Tripura.

The drop-out tribal girls also get the opportunity to stay for nearly eight months in the Samity's hostel and prepare themselves for appearing in the Madhyamik/ Secondary Examination. During 2003-2004, the Samity accommodated a total of 200 girls in three coaching centres out of which 169 girls appeared for the examination. The result confirms 66.3% success rate with 107 girls becoming recipient of pass certificate. This year the Samity has also accommodated a total of 180 tribal drop-out girl students (at Krishnanagar 100, Shyamalibazar-20 and Belbari 60) and is continuing its efforts to build the educational capacity of these students.

**b) Residential School for Tribal Girls (Madhyamik Level)**

The Ministry of Tribal Affairs, Govt. of India sanctioned this project in the year 2006-07 for 100 tribal girls students. The school has got recognition from the School Educational Dept. Govt. of Tripura and Tripura Board of Secondary Education has the school.

**c) Pre-Primary School for the Children**

The Samity is also running a pre primary school for the children, namely Anurupan Sishu Sikha Kendra on its Krishnanagar campus. The school has a capacity to accommodate only 25 students in classes KC-I & KC-II in the English and Bengali subjects. This kendra is an educational centre of

Directorate of Social Education and Welfare run in collaboration with the *Samity*.

**d) Bridge Course Centres under Sarba Shiksha Abhiyan(SSA) Programme**

Tripura state of education department has sanctioned 22 number Bridge course centres under SSA programme in favour of TAMS in West Tripura and Dhalai Districts. In 2011, total 827 children in the age group of 6 - 14 years have been enrolled in the centres.

**e) Non Formal Education Programme**

With the financial assistance from the Ministry of Social Justice and Empowerment, Government of India, the *Samity* has implemented non formal education project at 25 nos. villages in Jampuijala Block, under West Tripura District. In these centres, 568 tribal children in the age group below 12 years were benefited.

**Conclusion**

Tripura Adivasi Mahila Samity implements combination of different integrated programmes for solving the problems of rural tribal girls work on educational upliftment. This *samity* expanded the help received from its sponsors, well wishers, donors and various departments of the state and central government for extending all kinds of financial, physical and social supports towards successful implementation of its programmes and activities. The initial objectives of the Tripura Adivasi Mahila Samity were to spread education to different nook and corners of Tripura. Together with the government educational institution, Tripura Adivashi Mahila Samity tries to ensure that no tribal girls are left behind from educational qualification and income.



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## Role of NGOs in CSR Activities

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### Introduction

Over the past few years CSR, as a concept, has been the focus of many deliberations and research. It has grown in importance both academically as well as in the business sense. It captures a spectrum of values and criteria for measuring a company's contribution to social development. As the term "CSR" is used continually, many complementary and overlapping concepts, such as corporate citizenship, business ethics, stakeholder management and sustainability, have emerged. These extensive ranges of synonymously used terms indicate that multiple perspectives and by those in facilitating roles such as the corporate sector, government agencies, academics and the public sector.

**Corporate social responsibility** or **corporate conscience**, corporate citizenship or sustainable or business responsibility is a form of **corporate self regulation integrated** into a Business model.

CSR policy functions as a **self regulatory mechanism** whereby any business monitors and ensures its **active compliance** with the spirits of the **law, ethical standards and international norms**.

The term "corporate social responsibility" became popular in the 1960s and has remained a term used indiscriminately by many to cover legal and moral responsibility more narrowly construed.

CSR not only includes the activities that a company undertakes development, but also includes the methods that a company responsible investments, and transparency to various stakeholders among others. Realizing the importance and having incorporated socially responsible business practices. The basic objective of CSR is to maximize the company's overall impact on the society and stakeholders while considering environment and overall sustainability. 'Corporate Citizenship' and 'Corporate Social Responsibility' (CSR) are popular concepts which have become integral to the businesses of several large and small companies around the world. These concepts intend to provide donations, long-term financial grants, non-financial support and even mutually beneficial partnerships to address social problems around the world. In such a context, NGOs have a strong potential look upon them as a one of the important sources of funding.

Not all major corporations have social responsibility programs and not all of them provide funding for NGOs to address various issues and problems of our society. The few corporations which have grant programs are too cautious to openly come out with strong commitments for rendering any kind of funding support. Such corporations do declare that they have community welfare programs but they do not seem to exist beyond their websites and publicity brochures.

This means that there are really fewer corporate groups that have clear policies on issuing grants to nonprofits. Such companies have dedicated budgets, separate CSR departments and regular call for proposals to offer funding to NGOs. Their policies are also very clear in supporting issues and NGOs around the world or in specific countries. Here we have selected ten corporate donor agencies which have full support programs for

addressing social problems. But before going through each of them, it is important to know why corporate donors are interested in CSR.

### **NGO and CSR in India**

The Ministry of Corporate Affairs has notified Section 135 and Schedule VII of the Companies Act 2013 as well as the provisions of the Companies (Corporate Social Responsibility Policy) Rules, 2014 to come into effect from April 1, 2014.

With effect from April 1, 2014, every company, private limited or public limited, which either has a net worth of Rs 500 crore or a turnover of Rs 1,000 crore or net profit of Rs 5 crore, needs to spend at least 2% of its average net profit for the immediately preceding three financial years on corporate social responsibility activities. The CSR activities should not be undertaken in the normal course of business and must be with respect to any of the activities mentioned in Schedule VII of the 2013 Act. Contribution to any political party is not considered to be a CSR activity and only activities in India would be considered for computing CSR expenditure.

As many companies attempt social responsibility projects, it is not easy for them to execute solely. It is not the shortage of funds, but resources they have already aligned their best talents to meet their aggressive business and expansion goals with companies. Deprived of talented minds in this space, they struggle with their CSR projects' sustainability. The team, supervision and training for CSR implementation is something only NGO's can provide and they don't have a choice - CSR is an essential tool of measurable goodwill in their respective communities with the Government. Leading NGO's can offer a customised approach to corporate strategic assets.

**Role of NGO's in CSR**

NGOs need the large resources that corporate own, including financial supports, influence, and technical expertise. India's dominance in the Asia's big business league makes it clear that guided correctly, corporate can function as powerful growth engines for the social sector for the eradication of poverty and growth in rural India.

NGOs can leverage their expertise in social welfare situation and also to influence both Government bodies and Local committees to generate corporate goodwill.

Area of CSR activities	NGOS		
	Vedanta Fashions Private Limited	Reliance home finance	I & T Technology services
Education, Employability and Livelihoods Enhancement, skill development	Manas Foundation, Friends of Tribal Society ◆ Round table India trust. Parivaar Education Society.	Smile foundation	Arch social consultant Labournet
Preventive Healthcare, Water and Sanitation	Tata Medical Centre, Rural Health Care Foundation.	Vandke foundation	National Agro foundation swami Vivekananda youth movement

### **Collective Impact of CSR and NGO**

With Corporate Social Responsibility (CSR) being made mandatory in the form of Section 135 of the Companies Act 2013, corporate have now begun to recognize CSR as a core activity, and are looking to find innovative ways to effectively utilize their CSR fund. This has brought to the fore the role that NGOs and other implementing agencies can jointly play along with corporate in order to achieve what is known as collective impact. Firstly, the importance of collective impact has been made clear in the legislation itself, which calls for and encourages companies to utilize the expertise of non-profits with a credible work record of three years or more. An NGO's interventions can be spread to geographies that a corporate has its presence in, while also being complemented by the corporate wherewithal, and as such the impact of the programme can be more widespread, as was seen with the association between Social Venture Partners (SVP) and Hand-in-Hand. Apart from providing funding to Hand-in-Hands fight against child labour, SVP's IT expertise has helped in the establishment of a robust management information system (MIS) for the NGO's operations.

CSR has become a popular concept only in the recent times and more and more companies are fast adopting it as a policy even in developing countries. This is happening mostly because of the increased pressure observed on the environment because of the uncontrolled profit-driven actions of the corporate agencies. How much of this policy is really implemented in the field is yet to be examined. Another reason for CSR is apparently tax benefits these corporate get when they invest their money in social welfare projects. One last reason could be that the corporations really feel for the society and believe in giving away a portion of the profit

they make – but this kind of genuine philanthropy is found in very companies.

### **Conclusion**

In the past, the role of a corporate has been understood in terms of a commercial business paradigm of thinking that focuses purely on economic parameters of success. However, over the past few decades, thanks to globalization and pressing ecological issues, the perception of the role of a corporate has undergone a sea change. Stakeholders today are redefining the role of corporate, taking into account the corporate responsibility beyond economic performance-its role towards social and environment. A corporate social responsibility is really about building sustainable businesses.

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## **The Role of Non-Governmental Organizations in Academic Development of Tribal Areas in Tripura**

**Rumi Debbarma**

### **Introduction**

The focus of this paper is on approaches by international non-governmental organization (NGOs) to reaching primary school aged children excluded from any access to the conventional state education system. In particular, the paper review alternative forms of services delivery that have developed to adopt to the needs of specific forms of exclusion, primarily through provisions of local and national NGOs supported by international NGOs and donor agencies. In some countries or areas, NGOs may even be the main provider of education given that the state lacks capacity and will including in fragile states. The paper highlights the concerns that have arisen in recent years about the options that children face after participating in such alternative systems in terms of further education and livelihood possibilities and whether they have opportunities for social mobility.

The paper reviews the possibility and implication of integration of different forms of provision in this way. This paper shows much of the literature on NGOs provision is written from the perspective of international agencies advocating for this form of provision. Education literature has not paid sufficient attention to the implications of these relationships for EFA.

It then considered the alternative forms of education services they provide in order to reach those otherwise excluded from



basic education. Basic education is commonly regarded as a state responsibility. NGOs play remarkable role in supporting education services delivery. Some NGOs are primarily involved in advocacy aimed at putting pressure on governments fulfill their commitment to ensure access for all children to an education of acceptable quality.

#### **Definition of Non- Governmental Organisation**

A non-governmental organisation is any non-profit, voluntary citizens group which is organised on a local, national or international level. Task oriented and driven by people with a common interest NGOs perform a variety of services and humanitarian functions, bring citizen concerns to governments, advocate and monitor policies and encourage political participation through provision of information. Some are organized around specified issues, such as human rights, environmental or health.

Non-governmental organisation is small or tiny social collective established by smaller or larger people to achieve a set of social goals. Here societal goals means achieving which improve the quality of human life, increase human security, strive towards promoting human welfare in socio- economic as well as politico-cultural sense.

A study by the World Bank (1996) defines non-governmental organization as private organization that pursue activities to relieve suffering, promote the interest of the poor, protect the environment, provide basic social service or undertake community development. A World Bank key document working with nongovernmental organization adds in wider usages the term nongovernment organization can be applied to nonprofits organization which is independent from the government.

Nongovernmental organizations are typically value based organization which depends in whole or in part, on charitable donations and voluntary service. Although the nongovernmental organization sector has become increasingly professionalized over the last two decades, principles of altruism and voluntarism remain key defining characteristics.

Some of the important features of these attempts to define the concept of nongovernmental organizations include the following elements:-

- ◆ Nongovernmental organizations are voluntary service as well as welfare organizations.
- ◆ Nongovernmental organizations are nonprofits organizations which deal with the problem of the poor and exploited people.
- ◆ Nongovernmental organizations strive towards promoting radical self organization at the individual level.
- ◆ Nongovernmental organizations may be organised or unorganised, structured or unstructured in reality.
- ◆ Nongovernmental organizations are peoples collective which participate in development process.
- ◆ Nongovernmental organizations are viewed as supplementary and complimentary organizations to deal with the diversified needs of the community.

The operational definition of the NGOs sector adopted by Najam state those NGOs include the broad spectrum of voluntary association that are entirely or largely independent and that are not primarily motivated by commercial concerns. According to the definition, NGOs constitute a distinct instructional sector with particular motivations and structural preferences.

The term nongovernmental organizations is understood to refer to those autonomous, non membership relatively permanent

or institutionalized, nonprofits intermediary organizations in a supportive capacity.

A nongovernmental organization is a legally constituted organization created by natural or legal person that operates independently from any form of government. The term originated from the United Nation and is normally used to refer to organizations that are not a part of the government and are not conventional for profits business.

#### **Establishment of Non-Governmental Organization**

To open an office and employ people, the NGO should be registered under the shop and establishment Act. To employ foreign staff, an Indian non-profit need to register as a trust, society, company have FCRA registration and also obtain a No objection certificate.

#### **Significance of Non-Governmental Organization in Academic Development**

The NGO are also called third sector organization because they are viewed as an alternative institutional form for promoting human development and welfare as against the capitalism and socialism that are viewed as first and second form of development organization.

The NGO in general are very unique organizations. In other words the NGOs are highly flexible and adaptable to local area or target group needs. They are also democratic and small organization with a small group of voluntary social worker or paid social worker who is well motivated and trained in social work. The NGOs have emerged on large scale since 1980's in less developed countries like India for two reasons :-

1) There is an increasing and more flow of donation and charities for poverty reduction, provision of health care, provision of

protective and welfare service for the infant and old age people in the south.

2) The states in many developing societies like India has recognised the role played by NGOs in poverty reduction, employment generation, income stabilization, education and health care service programmes for the poor in urban slums, rural areas and inaccessible tribal regions. Thus, the NGOs in India have come to stay with foreign or Indian state funding or by both. The NGOs have emerged and appeared as well as reappeared throughout the process of modernization, industrialization and urbanization in North since 1800 A.D.... therefore the NGOs have assumed the shape of single function or multiple function, welfare or development organizations.

Further, many NGOs which are unifunctional and operate in a small local area or community or funded by their own members. The local NGOs are depending more on their members' labour organizational and professional skills and abilities.

In recent years the role of NGOs or third sectors organization has been emphasized as a new remedy for the poor and disadvantages group. During the past decade there has been phenomenal growth of NGOs both in number and in volume of their activities. Some donor agencies have increased their support to NGOs even in stagnant or declining aid budget.

### **Objectives and Functions of the Non-Governmental Organization**

There are different economic theories of the origin of NGOs which serve the need of development and welfare. These are the contact failure theories which explain the inevitable role of voluntary organization in the production of certain goods which the private sector fails to produce.

The second economic theory, the subsidy theory argues that nonprofits organizations benefits from a variety of implicit and explicit subsidies such as exemption from taxes. That means the NCOs produce certain types of social goods which are essential for ensuring equity and social justice in the society.

The third theory, of NCOs origin is called exchange theory. This exchange views voluntary democratic association of a small or large group of people as a benefit exchange.

#### **Objectives of Non-Governmental Organisation**

The main objective of NCOs may be briefly stated as follows:

- ◆ To provide welfare services to the highly exploited and oppressed people more economically than the public sector.
- ◆ To take development programme to the interior and physically inaccessible areas of a country.
- ◆ To improve the economics, social, environmental standards of the people.
- ◆ To promote extra-curricular activities like sport, literacy, and performing arts for the benefit of the tribal children.
- ◆ Women empowerment, promotion and strengthening of Self-Help Group.
- ◆ To develop human resources through literacy campaigns, educational development, health care's service and nutritional programme.
- ◆ To provide for health and education of the tribal men, women, and children.
- ◆ To stimulate self- help and self- reliance through various field training programmes.
- ◆ Strengthening local governance at grassroots through PRI initiatives.

- ◆ To developed human resources through literacy campaigns, educational development, health care service and nutritional programmes.
- ◆ To create awareness about medical treatment programmes on STDs/ HIV/ AIDS.

#### **Function of Non-Governmental Organization**

Some of the important function of NGOs in developing countries in general and in India in particular includes the following :

- ◆ To promote the human resources development of the downtrodden and water sections of the people.
- ◆ To create and established the means of food security among the very poor people by eliminating the threat to their livelihood.
- ◆ To increase and promote the access to finance and financial services by the marginalized people by introducing financial inclusive services.
- ◆ To protect the marginalized people from the exploitative clutches of the market by organizing the nonprofits organizations locally in the habitations of the marginalized people in distant remote area.
- ◆ The second generation development NGOs organizes individuals locally to address issues like public health and agricultural development. These groups frequently help their constituents to overcome structural constraints to change local and regional elites and to assist in reducing dependency relationships.

#### **Non-Governmental Organisation in Tripura**

The function of NGOs is varied in accordance with the programmes they undertake. NGOs may be classified into the following :-

#### The Role of NGOs In Tribal Areas In Tripura

- ◆ Disha welfare society, Agartala, Abhoynagar.
- ◆ Socio Humanity Expedition & Blooming Association, North Tripura, Dharmanagar.
- ◆ Sukanla Seva Sangstha, Teliamura.
- ◆ Self Reliance Welfare Society, Agartala, Banamalipur.
- ◆ Charity NGOs
- ◆ Relief and Rehabilitation NGOs.
- ◆ Services providing NGOs.
- ◆ Economic Development NGOs.
- ◆ Social Development NGOs.
- ◆ Empowerment NGOs.
- ◆ Network NGOs.
- ◆ Support NGOs.
- ◆ National, Local and International NGOs

The structural obstacles placed at each level of activity and the need to influence the policies gave rise to the empowerment models by early 1990s. Gender justices, environment concerns, human right, were understood to be part and parcel of the structural aspects of the society which apart from class, caste and ethnicity, also were responsible for the exploitation of the marginalized sections of the society.

#### **How Public Can Help an Non-Governmental Organization**

No matter what cause you believe in, all NGOs required help both in terms of funds and manpower's. In order to support NGOs one has to keep in mind the nature of work it does and the scale on which the aid is provided.

- ◆ Donate : - the easiest way to make a different to an organisation you support is to donate to their fundraiser.
- ◆ Volunteer : - volunteering your's expertise and time can make the operational tasks of NGOs much easier.

◆ Spreading the word : - NGOs work with a strong principle. Every NGO has a different area of concern.

It can be historically traced that participation as a concept and a strategy of development is an outcome of a profound disillusionment with established development strategy in post industrial revelation period.

In everyday life the rural people take part or interact with other on a variety of activities and situations, casually incidentally purposely, or necessarily without which society will not function.

Two distinct people participations scenario emerge; one community participation facilitating external project designers achieving the goals which the designers have set for the community and communities by participation setting their own goal and achieving them. The community participation is needed since people welfare is very important and thus it has to attain. However the term of empowering people has gained increasing support and seen differently by different people. Some see empowering as development of skill and abilities to enables people to manage better to have a say or to be negotiable with the existing delivery system, other see it as more fundamentally political and conceded with enabling people to decide upon and to take action they believe to be essential for their own development.

Now the role of NGOs is very much a challenging one. In the current scenario of the 21<sup>st</sup> century as observed, the NGOs face the dual task of collaborating critically with the state and at the same time fighting against the anti- people and anti- marginalized policy. Such a dual task cannot be discharged effectively unless the NGOs have autonomy based on the self reliant capabilities. The NGOs have promoted vat social infrastructure of the poor



and marginalized the women, the delist, the agric- labours etc. the NGOs by and large focus developmental activities at the grassroots. In doing so, many NGOs tried to fill in the gap where government institutions and departments failed by running parallel programmes to provide services.

In Indian sub continent, NGOs are rendering multitudes of services and executing varied programmes such as relief, rehabilitees, income generation, community organization, awareness creation, capacity building and recently advocating, lobbying, empowering etc.

#### **Problem of Non-Governmental Organizations**

From the time immemorial India has a natural propensity for voluntary works by virtue of which "MOKSHA" was said to be attained. The trend persists obstinately. In the pre- independent India, conventional volunteerism was aimed primarily at charitable works, ushering in social reforms, providing relief and rehabilitation for the people who become the victims of natural calamities like drought, flood, cyclones, etc. However, in the post- independence India modern volunteerism has become an issue-based approach an ideology which aimed at income generating programmes, welfare service, protecting human right, creating awareness about environmental protection, AIDS, child labour, assisting the displaced who are the products of development induced programmes etc.

Apart from voluntary sector alternative terms like nongovernmental organizations, Independent sector, civil society, grassroots organization, self- help groups, and non- state actors have as well.

In the age of liberalisation, privatisation and globalisation where the state is withdrawing its authority from many of the

development sectors and market is not much willing to share the burden of development, this sector has appeared on the scene as a liberator to protect the society from the onslaught and challenges of consumerism coupled with an urge for an equitable distribution of the fruits of development.

The non-governmental organizations are known for their virtues of human touch, dedication, great initiative, flexibility, positive orientation, bonding with the society to reach the masses in a very effective manner. They are often regarded as the partners of development. They make an honest endeavour to empower the marginalised people in such a way so that they can stand on their own feet with self reliance and depends less on charity and concessions provided by other.

#### **Issue of Tribal Development**

At the other end of the spectrum is the issue of tribal development. The concern for the indigenous people had received high attention on the international agenda. The concerns for "Varanasi" as the tribes are called in India finds its echo in the UN Charter as well as the Universal Declaration of Human Rights.

In the post- independence India, welfare of the tribal communities has been the national goal and special responsibility of the centre and the various state governments. The governmental took commendable initiative for the upliftment of the tribes as they are required to take part in the nation- building process along with the development of the tribes has been the constitutional obligation of the government.

But it was very unfortunate that in spite of these efforts and initiative, the governmental could not bring any radical change in the socio- economic development of these marginalised sections

and subsequently they were pushed to the periphery. The failure of the government gives a fertile ground to the nongovernmental organizations to work upon and extends a helping hand to their fellow's tribal. In the long run the tribal should be made self-relevant through proper socialization and imparting training. Nongovernmental organizations can contribute in a positive way to the development of tribal health and in the protection of their indigenous knowledge base which is either ignored or exploited. We all know that tribal have the keys to the biologically diverse areas.

Deforestation, environmental degradation and lack of initiative of the younger generation to learn and adopt the medical practices of the tribal medicine men, lack of proper dissemination and transmission of the knowledge, piracy of the knowledge are some of them. Against the backdrop the nongovernmental organizations have a very important role to play. The nongovernmental organizations may create awareness among the tribes by demonstrating the conservation and preservation of the medical plants.

#### **Problem of Tribes on Account of Non-Governmental Organizations Entry**

There are a few important problems for the tribal people on accounts of the entry of nongovernmental organizations and some of them are as follows :-

So far there is no involvement or participation of tribal people in the tribal development planning and implementation attempted by both the state machinery and the nongovernmental organizations. Both the state and the nongovernmental organizations prescribe the solutions for the tribal backwardness and exploitation instead of allowing participation by the tribal

people. It is essential that the tribal people are consulted and heard before designing and formulating as well as implementing tribal development and empowerment programmes.

The non-governmental organizations are neither involved nor consulted in the tribal resettlement and rehabilitation programmes. This important programme so far is planned and implemented by all alone by the state forest department. This programme so far is planned and implemented by all alone by the state forest department.

It was found in north-eastern state that many non-governmental organizations are found in advocating and organizing the religious conversion programmes in favour of Christianity. This religious conversion activity of the nongovernment organizations criticized by the Hindu religious and charity organizations.

Literally in our tribal areas the tribal people mostly believe in their own customs they only follow their customs and never believed in the new rules and regulations which the government are been prescribed for the better benefits of backwards people.

**Why Education is necessary for better life?**

Education gives us knowledge of the world around us and change it into something better. It develops us a perspective of looking at life. It helps us to build opinions and have point of views on thinking in life. Education is important for everybody as it help to gain knowledge and live life without depending on others. Education is not only about studying and getting good marks. It is really or means to discovered new things which we didn't know about and increased our knowledge. An educated people have the ability to differentiate between rights and wrongs or goods and bad.

And also the focus should also be on women education because the knowledge and empowerment of one women can brings a change in a family and even in the society as a whole. Not only that, now a day's most of the crimes are been suffered to the women of our country as the rules and regulations are been provided especially to the women but still they didn't to utilised about their rights due to illiteracy rate and customs. They always fellows their own custom and decorum which they are been teach from their livelihood. But if we firstly focused to changes the women and developed the education system for women too then it will be better for our country.

Due to illiteracy and uneducated maximum of people don't even know how to study any kinds of guideline prescribed in any particular materials so, due to that they are been frauds by an educated people. A blinds person is better than those people who are uneducated because uneducated mean similar with the person blinds only.

#### **Role of Non-Governmental Organization in Promoting Education in India**

Education is both the mean as well as the end to a better life. It is a movement from darkness to light. Without education, people get caught in the inter- generational cycles of poverty and backwardness. Providing quality education to all children of India should be the top priority of both the state and central government. Since India is a vast country, both geographically and demographically, government alone cannot bring all children into the fold of education. The best things about NGOs is that they work at the grass root level connecting with the masses and spreading awareness on the important of getting good education to march ahead in life.

NGOs like SAVE THE CHILDREN have been spearheading the movement to provide quality education to the most marginalized and deprived children of India. With programmes in the most remote and marginalized areas of India, the NGO ensure that the benefit of that the benefits of the Right to Education. The idea is to ensure that all children, irrespective of their origin, are able to go to school, play, interact and learn with other children of their ages so that they secure for them a life of dignity and contribute to the betterment of the economy.

Most of the important aspect to boost the spread of education is to spread awareness amongst the parents and the communities and every child need education. The message needs to spread far and wide and getting quality education is the legitimate right of all children, no matter which social or economic background they come from.

Another important aspect to improve the penetration of quality education among the most deprived children is to make learning a fun experience. The nongovernmental organizations libraries and infrastructure right, conduct computer and English classes, promotes and facilitates extra- curricular activities and sports.

The nongovernmental organizations engage heavily with the local communities to form children groups and school management committees and work with them to ensure that they accountability of the development of the children in their community.

Group learning has proved to be one learning methodology which helps children learn better and fast and also promotes healthy competition.

Metros such as Kolkata and Delhi are home to a large number of urban poor who live in slum or slum – like areas.

Children in these communities are often involved in child labour and have very little or no access to education. The idea is to groom these children and help them take the leap to formal schooling.

### **Role of Non-Governmental Organization for the Academic Development of Tribal Area in Tripura**

Ours homeland Tripura is a place with large variety of indigenous people. The state of Tripura being the remotest and geographically most backwards state is devoid at all educational facilities especially for the tribal's who are living in the hilly states and to overcome this problem the educational development is most important.

Tripura is a small state in the North- Eastern region of India is homeland of 19<sup>th</sup> tribal communities in various areas.

In the present time the whole world is moving towards modernization, industrialization, and globalization. Many advanced countries have moved fast in this direction using education as a key tool in the process, whereas developing countries are still preparing to move on their lines. The development of the whole world will take places only if the developing countries develop their education system. And the countries will take places for development only when the state's education system will develop. A large proportion of Indian population live in condition of poverty and illiteracy. Education in any form needs to be provided to them for improving their quality of life. As well as in Tripura the education system are totally very poor in nature and only in the urban area the education system are little bit considerable in nature but in a rural area the education system are totally poor the students need to come in the city for better education system. Some areas the school

conduction is literally bad and there is no discipline in the school and in other place there is not even a single school yet.

If the NGOs can develop the education system in backward places then it will be benefit for the poor people to study and get a better life live. Some of the poor family child are not eligible to study in a high standard school due to high range of money and cannot give a sufficient amount in the school.

Education in any form needs to be provided to them for improving their quality of life. Non – governmental organisations are the only organization that could make the rural areas developed. NGOs can only bring the awareness among the poor as well as tribal people.

For the quality life of tribal people the educational system must be developed because without the educational knowledge everyone life looked liked a blind. Education is the key of the child foundations, we usually get an informal education which we are been teaches by ours parents. And for the development we need the formal education usually in school where a person learned a basic academic skill.

The nongovernmental organizations also need to focus on women educational system because the knowledge and empowerment of one woman can bring about a change in a family and even in a society as whole.

Education is important because it provides us with the knowledge that we can navigate the whole world. The nongovernmental organizations shall develop the educational system in mainly hilly areas. There are many nongovernmental organizations working for the development of human resources. We literally see that most of us come in city (urban) areas for the better education because the education systems in rural areas are



totally not maintained. Not only an academic but also other extra curriculum activity shall need to be developed.

Sometime due to financial problem the parents cannot provide a goods educational system to their child, so that the nongovernmental organizations shall look over that too.

Mainly there are three sectors – the state sector, the private sector and the NGOs sector. The third's sector which manage to developed work in our country. The education sector is a group of institutions likes- ministries of education, local education, school, university, teacher training and etc whose primary process is to provide education to children and young people in educational setting.

**Role of Non-Governmental Organization and Primary Education**

India has not been able to fulfil its constitutional pledge for providing free and compulsory education for all children up to the age of 14 nearly 5 decades after it was made. India is still grappling with serious problem of inadequate access, quality and inefficiency in the schooling system. It has been seen in Tripura mostly in the backward areas, villages there are less amount of schooling for which most of the child are remaining illiteracy even though their parents too. If there will be a proper education system in most backwards classes then there will be more educated people in Tripura where the people will be knowingly about all the news. The NGO can properly develop the education system with the help of society. If the society will corporate then.

The Indian education system is vast, consisting of both government and private school. India has a federal policy, where both the central and state government have the responsibility to take care of primary education, but the main responsibility lies on the state government. Primary education in India is facing different challenges. Some of the challenges that scholars have observed is

the fact that there is a vast difference in the quality of education, both the government and private schools. Another problem is the poor school infrastructures, such as shortages of classroom and toilets. Another problems is that teachers sometimes refuse to teach children from lower castes, if it so that the teacher comes from a higher caste.

Despite the problem with primary education, the government of India has for a long time considered education an issue that has to be addressed. The foundation and the goals of the programmes are ensuring universal primary education and retention, closing of the gender and social class gap in education and improving the quality of education.

The three types of nongovernmental organizations that were distinguished in part 1.2.2 can also be acknowledged from the studies. A common pattern among all six nongovernmental organization when it comes to improving primary education is that they all in some ways of works with awareness rising. All the nongovernmental organization is question agree on the fact that awareness rising among parents is highly important because many parents do not know why a child should be educated. Nongovernmental organization as well as the government official highlight that it is important to change the mindset of the people, because if the parents did not consider education important they will not send their children to school. Nongovernmental organizations has a slightly different approach when it come to awareness rising, instead of just counselling parents, they locate through their community visits the children that are not enrolled in school.

Based on how long it takes to enrol a child in school it can be asked if nongovernmental organizations have the potential to

improve primary education. When it comes to the former group it is beneficial that nongovernmental organization help in the admission process because many parents do not know how to seek admission. This is beneficial if the child is supposed to start first grade or the required knowledge to get enrolled in another grade. This is an area where nongovernmental organizations can step in and help those children that have fallen behind in their studies and nongovernmental organizations are hence, able to assist the governmental in providing education for those children. A problem associated with nongovernmental organizations helping children to seek admission is that someone should ensure that the children stay in school after admission otherwise there is no point with preparing them for school.

#### **Role of NGOs in Promoting of Education on Children with Disabled**

Over the past few years, focus on children with disabilities has resulted in greater awareness and increase sensitivity towards these children. Even as a broad policy, the government is promoting the role of NGO at level with a view to achieve participatory development and supporting the administrative in implementation its programme. There are over 70 million disabled people in India. This is about 6 percent of its population. The population of the mentally disabled comprising mental retardation cerebral palsy and multiple disabilities.

Various NGOs working in the areas of disability in a reasonable way can be divided into three categories. Organization for person with disabilities, national union of disabled persons of Uganda, national council of disable person in Zimbabwe.

A disability may be physical, cognitive, mental, sensory, emotional, development or some combination of these it may be

present from birth or occur during a person's life. Disabilities are umbrella term, covering impairments, activity limitation and participation restriction world health organization (2012).

Disability is defined as the limitation in the ability to provide an occupation because of physical or mental impairment; it is also the lack of legal qualification to do something. Disability can be said as the physical or mental condition that limits a person's mental movements, senses, and ability to do things by him/ herself, it can be grouped into three: -

- 1) Temporary Disability: - it is a type of curable impairment of mental or physical faculties that may impede the affected person from functioning normally only so far as he or she is under treatment.
- 2) Permanent Disability: - it is the type of impairment of mental or physical faculties that may last for an indeterminable period thus indefinitely preventing the affected person from functioning normally.
- 3) Intermittent Disability: - it is the type of impairment of mental or physical faculties that occur at irregular intervals and prevent the affected person from functioning normally.

As for any other group, education is critical to expanding the life prospects of people with disabilities. The education of children with disabilities and special needs in India was initiated in the late 1800s, with the establishment of special school for Deaf in Bombay in 1883, and for the Blind in Amritsar in 1887. By 1900 numerous special school for the visually and hearing impaired children were set up across the country. It was only in 1974 that the scheme on Integrated Education of Disabilities Children (IEDC) broke new group by stressing the need for educating children with mild to moderate disabilities in regular school setting.

Mental health nongovernmental organizations have made tremendous strides in mental health promotion and care, against massive odds ranging from low awareness about mental illness to lack of motivation donors. Although there can be little dispute whether the mental health nongovernmental organization have a definite role to play in meeting mental health needs in India, there is also little doubt that their impact on mental health care at the national level has been marginal. Nongovernmental organization placements becoming mandatory for psychiatric training for doctors and nurse whose current training programs are mainly hospital based thereby, missing out on the entire range of community based and experiences. Nongovernmental organizations representation should be sought in all committee task forces involved with planning of mental health activities and program implementation at state and national levels.

#### **NGOs Participation in Elementary Education**

The need of the hours is that elementary education should be universalized, secondary education should be vocationalized and higher education should be expanded. Discussion on universalization of elementary education had been a talk of policy makers even before independence.

Without government requiring additional support to fulfil their commitments to society, NGOs participation enables them to reach out to the most vulnerable sections of the society. The centrality of education in the development process cannot be overstated. There is extensive evidence of high social and economic returns to education, especially primary education. Although the government has been steadily increasing its investment in education, the requirements and expectations of schooling have also grown.

It is an opportunities time in India for the government to build partnership with the voluntary sector. The important of nongovernmental organizations work has grow over the years, with many nongovernmental organizations demonstrating successful and cost- effective ways of addressing problems in educations, whether it is to expand access to the disadvantages or to find innovative methods to improve the quality of schooling.

The nongovernmental organizations surveyed have worked to bring quality improvements at the school level. Their intervention has focused on the school as the unit for reform and change. Nongovernment organizations have expanded the scope of quality improvements within the school. The nongovernmental organization sector has developed and implemented incipient concepts such as multi- grade, multi- level teaching, child- centred teaching- learning process, and cognitive and non- cognitive attributes in children and integrated learning. All the nongovernmental organizations surveyed viewed community participation as an extremely valuable contributor to increase the quality of school education. Participations of parents in school managements increase the accountability of school and attendances rates of teachers and children.

All the nongovernmental organizations surveyed have developed intensive ways of working with teacher. Co- opting teachers as partners while understanding any new methodology in teaching, learning or curriculum development is considered essential and each nongovernmental organizations has its own training models. The teacher training programs adopted by the nongovernmental organizations surveyed differ significantly from those offered through the government system in both style and duration. Teacher training by the nongovernmental organization

surveyed indicated that the cascade model of teacher training by the government is not very effective.

**Role of Non-Governmental Organizations and Academic Development of 19th Tribes of Tripura**

Tripura lies in a geographically disadvantages location in India as only one major highway connects it with rest of the country. With five mountain ranges- boromira, atharamura, longtharai, shakhan and jamoui hills. Ours homelands Tripura is a places with large Varsity of indigenous people. Tripura is a small State in the North- Eastern region of India is a homeland of 19<sup>th</sup> tribal communities in various areas. The tribes are as follows :-

- ◆ Chakma
- ◆ Garo
- ◆ Halam
- ◆ lamalia
- ◆ Khashia
- ◆ Kuki
- ◆ Lepcha
- ◆ Lushai
- ◆ Mng
- ◆ Munda
- ◆ Noatia
- ◆ Orang
- ◆ Reang
- ◆ Santal
- ◆ Tripuri
- ◆ Uchui
- ◆ Bhil
- ◆ Bhutia
- ◆ Chaimal

Tripura a hilly state in north- eastern region of India is the homeland of different tribes. Although there are 19<sup>th</sup> tribes in the state. They could be divided into two major groups as ad- original and immigrants. All the aboriginal tribes have been migrated in this territory from a place in- between Tibbet, up hills of Burma like Arakan Hills Tracts and Shan state and adjacent to China. Aboriginal tribes are Tripuri, Reang, Jamatia, Noatia, Lusai, Uchai, Chaimal, Halam, Kukis, Bhutias, Garos, Mog, and Chakma.

Other tribes like Bill, Munda, Orang, Sental, Lepcha, Khasia, Bhutias, are the immigrant tribes came and settled here for economic reasons.

Linguistically tribes of Tripura could be divided into three groups :-

- ◆ Bodo groups
- ◆ Kuki- chin groups
- ◆ Arakan groups.

Tripuri, Reang, Jamatia, Uchai, and Noatias are Mongoloid tribes and belong to Bodo linguistic groups of tribes. Kukis, Lusai and most of the tribes under Halam tribes are linguistic belongs to Kuki- chin groups and speak in kuki- chin language. Mog and Chakmas speak in Arakan languages. By religion most of the Tripura tribes follow Hinduism. But Lusai- Kukis are mostly Christian. Chakmas and Mogs follow Buddhism.

In this all 19<sup>th</sup> tribes of Tripura education system is most important to develop their backwards class that is why the government as well as the nongovernmental organizations shall developed the education system for their better livelihood. As most of these tribes are staying in the hilly areas and they are unaware of the education systems which are been formed in the city areas. And in their place the education system are totally in a bad



conduction and the teachers are not available in the time. In place of getting goods education during the child time most of the children are wasting their time in playing and gathering together and going in the forests with their parents and collecting vegetable and sale the vegetable in the market or beside the road.

As their parents are uneducated they never encourage their child to sends in the school and never give any instruction about the education because they are not aware that education is necessary for their better life. That is why the nongovernmental organisations is most necessary system because they can provide an awareness camp in the backward area basically to the parents so, that they will send their children to the school for the better life. By the process of this the nongovernmental organizations can develop the academic system in the backward areas. Not only the education system but they can also develop the cultural structure to develop the cultural and brings the cultural model of structure.

As this tribes are been followings their customs from the very beginning it is very difficult to changes their mind. They only belief on their custom structure and the parents too never instructed their child for the education literally they live their life in the hilly place where the academic system are not totally developed and the teacher are also not to available they literally focus in their cultural and traditional system and advice their children about that too. But with the cultural and traditional the education also most important so that they can even developed their cultural too.

As the non governmental organizations are working for the development of human beings they also need to focus most in the academic development so that most of the people will be educated and aware of their right and duties. It is literally difficult to changes the mind of the parents who still continue to belief in their own

custom but the nongovernmental organizations shall organised an awareness camp and have a good communication with the society people so that they can changes the mind of the people and formed the education system in their locality where the people are totally illiterate. It is not a simple work from the side of nongovernmental organization to form such a structure they also need the supporting system from the government too so that they can build a good academic structure for the child and out coming future children because they are the foundation of the state.

As now a day the education system has been developed among the community because most of the parents are educated and aware about the education is necessary for every people they bring and develop their own children for the study purpose but that people too need to come in the city areas where education system are good but what about the poor people who are been living in the hilly areas and some are willing to joined the school but cant joined it because of the financial problem in their family. That is why the nongovernmental mostly focus on that kinds of children and provide them a free education system so that they can sets their goals and achieve and make their future bright.

The non-governmental organizations shall tried to developed the education system through organizing the awareness camp by way of communication to all the parents so that their child can get a better live life and came to know about their right and duty and can teach everybody who are uneducated so that the out coming child can develop from their childhoods. And also they can develop their cultural and traditional structure.

The nongovernmental organizations shall also need to develop the extra- cricurralm activity so that the children can be active in every playing field. There shall not be any kinds of discriminations

among the children of poor and average and they must be treated properly in every forms.

### **Conclusion**

The role of non- governmental organization in academic development of tribal area in Tripura. As the need of NGO is most important in the development of the educational system as the NCO is working for the benefit of people and for the development of society. Education is literally important in each and every one of the people. To gain all the knowledge education is most important where the NCO are developing the system day by day in every poor area like backward area.

Literally the main goal of NGO is for the development of people awareness. By the development of academic system they also developing many training centre mostly for women so that they can earn something for their family. They are also providing the agricultural system for farming persons. And giving more important types of creativity to the children and supporting the child education system and also providing free education to each and every child.

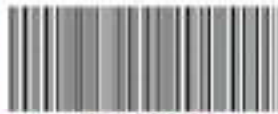
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078-93-86707-32-1

ISBN : 078-93-86707-32-1

Price : Rs. 200/-