

The Role of Non Government Organisations (NGOs) and their impact on Tribal Development

THESIS

*Submitted to the University of Calicut
For the awarding of the Degree of*

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By

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Under the guidance of

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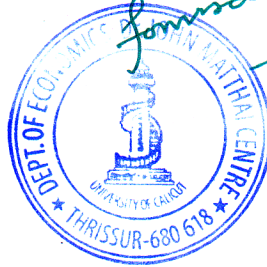
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Sub: Certificate of Correction

Sir/Madam,

My research work titled "The role of Non Government Organisations and their role on tribal Development" carried out under the Guidance and Supervision of Dr.K.P Mani, Prof (Retd.), Department of Economics, Dr.John Matthai Centre , was submitted on June 2019 for evaluation . As per the evaluation report received, the following changes and corrections have been incorporated in my thesis.

1. The initials of the authors have been indicated after their respective names on pages 8,9, 11
2. The unit of measurement of Consumption expenditure has been added "Rs" in table 6.1.
3. The reason for the high level of female work participation rate in Thirunelli have been mentioned in page 114.

The Revised copies after the correction is hereby submitted for the conduct of viva-voce on 27/02/2020. Kindly do the needful .

Thanking you

The changes have been made in the soft copy also.

K T Vidya
Yours Faithfully

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Supervising Teacher

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[Signature]
17/21 20

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Certificate

Certified that this written account on ‘The role of Non Government Organisations (NGOs) and their impact on Tribal Development’, submitted for the fulfillment of the award of the Degree of Doctor of Philosophy of the University of Calicut is a bonafide record of research work done by Ms K T Vidya under my guidance and supervision. No part of this work has been submitted earlier for the award of any other degree by any other university.

Place: Thrissur

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Dr. K P Mani

(Supervising Teacher)

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Declaration

I, K T Vidya, do hereby declare that this written account titled ‘The role of Non Government Organisations (NGOs) and their impact on Tribal Development’ is a bonafide record of research done by me under the guidance of Dr.K. P Mani, Professor (Retd.), Department of Economics, Dr. John Matthai Centre, University of Calicut.

I also declare that this thesis has not been submitted by me earlier for the award of any degree, diploma, fellowship or any other similar title.

Place: Thrissur

Date:

K T Vidya

Dedicated To Nithin, My Partner

Acknowledgment

I have awakened to a dream and was living in it for so long. Now I can sleep laying my eyes on the stars for I have been buried underneath all the while...working on my research was enriching by itself. The journey was tough, hurdles were unkind, road was narrow... but it was worth every bit. Looking at the moon, I feel the sea of tranquility is right here, within.....

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Chapter 1

Design of the study

1.1 Introduction

Non-Governmental Organisation (NGO), as the name indicates is an independent body approved by constitution, organized by an individual or a group of individuals collectively aiming at the common well-being of a community or a geographical territory. Here, the term community includes different sections of population categorised on the basis of factors like ethnic race, age, gender, ailment, disability or who have been the victims of any particular social, political, economic, cultural or natural haphazard. The term geographical territory on the other hand may range from the circumference of a village or city to a nation or all the countries combined together at the global level.

Across the world, the number of internationally operating NGOs is around 40,000 according to UNDP report (2014). The number of national NGO in developing countries is around 1-2 million. Most of the NGOs found in India function with a motive to eliminate social imbalance and locational constraints across different parts of the country by empowering their respective target groups. However there are also a large number of similar organisations focusing on environmental conservation, research and development, emancipation of under privileged groups etc. According to Central Statistical Organisation (CSO), an organisation can claim non-profit status if it is registered under any of the statutes of (1) The Societies Registration Act, 1860 (2) The Indian Trusts Act, 1882 (3) Public Trust Act, 1950 (4) The Indian Companies Act (section 25) 1956 (5) Religious Endowments Act, 1863(6) The Charitable and Religious Trust Act, 1920 (7) Mussalman Wakf Act, 1923 (8) Wakf Act, 1923 (9) Public Wakfs (Extension of Limitation) Act, 1959.

72 years earlier, the lives of more than 60 percent of Indians were similar to the lives the tribal population leading at present. With bare minimum necessities, meager provisions and basic facilities, without proper roads and public utilities most of the Indian households had lived in extreme poverty (Panigrahi, 2014).

The schedule castes are the communities belonging to the lower strata of the population, were living among others. They were considered untouchables and were assigned to do the work for a living which others were hesitant to do. Unlike them, scheduled tribe lived in remote areas, among the hills or forests areas in secluded locations feeding themselves without any contact with the civilian societies. Every tribe had their languages, songs, rituals and culture which included eating and working habits. Their socio-cultural patterns, geographical regions and behavior prevented them from mingling with others.

Exploitation of the tribal communities took place during the colonisation period and thereafter when their spaces were captured and they were evicted to conquer land areas, forest wood or for inhabitation. Tribals were also looked upon as a source of manual labour which could be easily exploited without having to pay for the work done. The alienation of market, trade and commerce made the 'concept of money' futile in tribal community since they solely depended upon their survival instincts and forest resources.

“Welfare programs for tribal people have to be based on respect and understanding of their culture and traditions and an appreciation of the social, psychological and economic problems with which they are faced. Details of development programs should be formulated in consultation with members of advisory councils, leaders of tribal opinion and institutes engaged in the study of tribal problems. The tribal people should feel that these programs are, in a real sense, a response to their own urge for better standards of living and the development of their culture. If the programs are implemented with popular support, they will give the tribal people in all parts of the country, a sense of partnership and integration with the nations as a whole.”, these were the statements by former Prime Minister Jawaharlal Nehru on the onset of five year plans giving due

consideration to development of tribal communities. How the tribal economy has not been evolved in a country, even after 70 years of its independence inspite of implementing many welfare oriented programs and policies, is a question worth pondering.

Is it an indicator of Government mechanism failing as the programs and schemes aiming at the tribal development were never in short of funding? If so, what is the alternate method of developing a community which is marginalised and also vulnerable? In this regard, the civilian collective platforms are the only solution. The civilian movement in the form of organisations aiming at any specific purpose which is selfless and altruistic, based on the foundations of philanthropy is otherwise called Non Governmental Organisations. Theory of Neoliberalism by Sachs J (2004) states that the rise of advocacy groups and NGOs has accompanied the neoliberal turn. The NGOs have in many instances stepped into the vacuum in social provision created by the withdrawal of the state from such activities .NGOs thereby function as "Trojan horses for neoliberal globalization."

1.2 Growth of Voluntary organisations through Five year plans

The enactment of the Societies Registration Act of 1860 is a landmark in the history of voluntary organization in India. The major responsibility of social welfare services continued with the voluntary organizations. Hence, even today, among others, it is the voluntary organizations that are also taking care of welfare activities (Kumar, 1995). Indian NGOs became prominent after independence, especially after 1970s. The planners in India have considered to the role of NGOs and have recognized services rendered by them in various fields.

A firm foundation for secular voluntary action in India was not laid until the Servants of India, a secular NGO, was established in 1905. After independence, the Government of India increased its presence in social welfare and development programs but recognised

the potential for civil society to supplement and complement its efforts. The first Five-Year Plan stated, “Any plan for social and economic regeneration should take into account the services rendered by these agencies and the state should give them maximum cooperation in strengthening their efforts.” The Central Social Welfare Board was established in 1953 to promote social welfare activities and support people’s participation programs through NGOs. This additional funding and recognition by the government led to the growth of professional NGOs. The Government of India decentralised development activities throughout the 1950s by establishing the National Community Development Program and the National Extension Service. Further decentralization was achieved with the introduction of the three-tier Panchayati Raj system in 1958. Many farmers unions and agricultural cooperatives were founded around this time. In 1958, the Association for Voluntary Agencies for Rural Development (AVARD) was founded as a consortium of major voluntary agencies. International NGOs began to enter in India in significant numbers to provide drought relief during two consecutive agricultural seasons, 1965–1966 and 1966–1967. Many of them established permanent local operations thereafter. Moreover, foreign funds began flowing to domestic NGOs in India, changing the character of civil society once more.

During the 1970s the government pursued a “minimum needs” program, focusing on the basic impediments to improving the quality of life for the rural poor, such as education, electrical power, and health. Several governmental development agencies were established around this time, such as the People’s Action for Development of India. With community participation as a defined component in a number of social sector projects during the 1970s and 1980s, NGOs began to be formally recognised as development partners of the state.

The 1990s also saw the establishment of several forums to promote dialogue between the government and NGOs. In the second half of the 1990s, the Council for Advancement of People’s Action and Rural Technology (CAPART) was decentralised so that envisaged benefits from NGO activities could also spread to the less explored and extremely poor

areas of the country. CAPART was created in 1986 to promote and assist voluntary efforts in implementing rural development programs.

The Planning Commission initiated an NGO– government interface through a series of conferences and, in 2000, was appointed the nodal agency for NGO–state interactions. In May 2007, the cabinet of ministers of the Government of India approved the National Policy on the Voluntary Sector as the first step in a process to. It recognised the contribution of voluntary sector in finding innovative solutions to poverty, deprivation, discrimination, and exclusion, through awareness raising, social mobilization, service delivery, training, research, and advocacy.

The NGOs have a major role to play towards the cause of people’s resettlement and are also performing commendable job in this direction from time to time. The projects like the construction of dams, road highways and railways have often made some sections of people, particularly in rural areas, vulnerable and are displaced without being properly compensated (Mahopatra,2018). NGOs are also rendering great service in restoring dignity to the deprived and discriminated sections of the people in the society like women suffering from gender discrimination, lower caste people suffering from caste segregation and the status of untouchable, racial and religious discriminations.

1.3 Review of Literature

The attempt is made to consolidate and comprehend the role of Non Governmental Organisations in various capacities and their need as well as importance in community development. The review of literature has been divided into five sections. This part examines the role of NGOs with respect to the state and the public sector. The second part attempts to bring about the role of NGOs discussed in international literatures. The third section deals with the articles pertaining to NGOs role in community development

of Indian states. The fourth and fifth section looks in to the problems faced by NGOs and the possible solutions respectively.

1.3.1 Public sector and Voluntary sector

The relation between voluntary organizations and government authorities have been largely controversial and is difficult to establish as it clearly depends on the nature, geographical area and the magnitude of work carried out by the former (Kilby,2004). The magnitude of activities carried out by NGOs from the perspective of governing bodies is subjective and hence the contribution of grass root as well as civilian institutions towards inclusive growth needs a detailed study. A larger section of NGOs in India focus their efforts on education, health, relief, environmental protection, poverty eradication and social welfare with the focus on the areas of tribal welfare, women empowerment, upliftment of the underprivileged and disaster management.

The development literature recognising the strength and extensive reach of civilian organisations agree on the views that NGOs are of high relevance in developing countries as they provide an answer to the corrupt, incompetent, irresponsible and repressive governments. Absence of flexibility in delivery mechanism by the government can be overcome by community participation through NGOs.

Tondon (2005) discusses the compliancy between the NGOs and the political system of the country to work toward rural development. Vasan (1993), elucidates on the scope and relevance of voluntary organisations in implementing government policies like Rural Employment Program and TRYSEM . Mohinder Singh (1992), also share the same view and consider that non- government organizations are best stimulants for rural development. Kanipakam (2008) discusses the compliancy between the NGOs and the political system of the country to work toward rural development pointing out the how implementation of MNREGA can be effective if NGOs are incorporated with the objectives of fund distribution, social auditing and work allocation. Elucidating on the scope and relevance of voluntary organisations in implementing government policies like

Rural Employment Program and National rural employment guarantee program, Glaba (1993) states that with the help of civilian organisations like Village development corporation for construction of roads, channels etc. while Parents committee can be entrusted with the construction of schools.

The contribution of civilians in welfare and relief programs leading to the formation of NGOs is examined by Kilby (2007). His study examines the role played by 12 local NGOS collectively formed a forum named East Coast Development Forum (ECDF) which participated along with government agencies in relief, rehabilitation and restoration of normal living conditions in the tsunami affected areas. Caltey et.al (2002) also discuss on the works carried out by NGOs and government working hand in hand and describes the role of 35 community animal health care projects carried out through NGOS with the involvement of local veterinarians.

In the view of Heathcoat (2004), the new relationships between public and private sectors around the world are resulting from a range of political, economic, social transitions and forces governmental bodies are experiencing both a decline in fiscal support and in public credibility. Srivasthava (2005) observes that the governance of third sector must focus on the maintenance of relationship between the board members, staff, volunteers and the target groups. It must also deals with connecting the organization to the local community, funding agencies, government and the civil society.

Stating, the NGOs can be vehicles of decentralized health planning, Sarkar P. et.al, (1999) observe that the NGOs have comparative advantages over the public sector and private sector for profit. Since, NGOs are the cost effective provider of health care in comparison to public sector .The authors suggest that the public sector in poor countries like India can collaborate with community based organizations. Budhi (2008) also opines that the growing concern of government must involve people in development process. The collaboration programs between GOs and NGOs are deemed important to develop

because each of this organization has its expertise on different fields which well understood to produce fruitful results if such capabilities are integrated.

Hubbard (2012), on the other hand, claims that NGOs themselves can form an apex body of the government to identify the focus groups and to implement the policies at a grass root level. Only such voluntary organisations can promote self-employment programmes as it is evident from the past experience that the failure of attempts to remove poverty and unemployment is not due to insufficient policies but due to the difficulty in practically accessing them by the poor

Shankar R (2003) throws light on the need and relevance of NGOs in developing countries where the government is overburdened, the problem of overpopulation persists and the human resources and untapped. A sensible voluntary organizations working at the village level could help to reduce their tensions as they are much efficient and trusted than the Government support mechanisms. Desai.V (2005) mentions the unaccounted work performed by NGOs in psychological aspects. The activities like counselling, support services, guidance, legal aids, and providing information as well as relief camps, disaster management activities are carried out by NGOs in remote places where the people have less access and knowledge concerning government support

The development programme undertaken with the active involvement of people has a greater chance of success when compared to development programmes undertaken by government where people became passive observers Baruah (2012). It is here the role of voluntary organization is crucial in creating awareness about such programmes among the rural people and in motivating them for actively participating in such programmes. Singh M (1992) also feels that the services of the NGOs can be of great use for mobilising local financial resources from within the community to make them self-reliant, they play vital role in monitoring data about the implementation of these programs and help in the process of providing needful feedback on the part of government. Critically examining the role, relevance and need for NGOs, Shirley M

(2008) throws light on the impact of foreign funds by international voluntary organisation on the economy of developing countries. NGOs also pose a threat in the form of hindrance to political organisations by forming alternative power houses and pressure groups. Petras (2005) also finds conflicting interests among them. Some of the NGOs attempt to break the current practices and introduce innovative methods whereas few others support the current structure and help the government perform in an efficient manner.

Unveiling the persistently existing exploitation of dalits ,Waghmore (2002), shares his experience encountered with the NGOs, only to reveal that unless the government do not interfere, the civil organisations cannot perform to fulfill its objectives. It is suggested that the only means to uplift dalit from social seclusion is to ensure state participation. Throwing light on the contradictory nature of NGOs the argument in favour of NGOs by Babbington (2010) which the bureaucracy oversee is the power of voluntarism opposing the sense of responsibility. Clearly, the state has commitment towards the people but nonetheless, volunteers without a motive of economic gain are what it needs.

India has possibly the largest number of active non-government, not-for-profit organizations in the world. The study commissioned by the government put the number of such entities, accounted for till 2009, at 3.3 million. That is one NGO for less than 400 Indians, and many times the number of primary schools and primary health centres in India¹. This abundant human resource accumulated under NGOs is overshadowed and they need to be channelized and tapped by for community development in UDCs.

Many of the government programmes like TRYSEM, IRDP, JRY, etc., have failed for want of rapport with beneficiaries. On the contrary the NGOs ensure not only successful implementation of schemes but also timely recovery NGOs, in this light could identify the local needs and attempt to answer the questions of “who, where and how “to direct the concerned authorities. The tasks like promotion of self employment through asset

creation, training, providing basic infrastructure, supplying inputs, financing loan and acting as a link to micro finance institutions can be best served by NGOs.

1.3.2 Role of Voluntary Organisations: A Global view

NGOs across the world have made a significant movement with participation from 142 countries in the form of “Global Forum” a parallel conference consisting of 17,000 members from 2400 NGOs to protest against “Rio Conference” attended by world leaders in 2011.

In the context Sukarko (2007) draws a comparison between the global scenario and situation in Nepal and states that the strength of civilian organisations in changing the political scenario of a country is evident from the case of Nepal .The uprising for the restoration of democracy in Nepal backed by NGOs has a deeper impact on the monarchy than the public civilian movements. Most of the development literature draws a distinction between governmental and Non-Governmental Organizations in the development process, observes Riker V. James (1995). Increasing claims have been made that NGOs, both indigenous and foreign can contribute to promoting a more responsive and sustained approach to development activities, especially at local levels.

The study by Aota and Murosaki (2006) is on the impact of the activities carried out by NGOs during earth quakes across the world. The authors have taken four case studies of earth quakes in (Gujarat) India, Japan, Taiwan and U.S.A to examine the significance, impact and effectiveness of the activities carried out by NGOs. Professional NGOs which consists of doctors, planners, architects and engineers along with community based NGOs had addressed the needs of the victims in a practical and efficient manner where the governments deliver mechanism failed. Lee (2010) in his study on the rise of international NGOs examines the conditions that facilitate the growth of International Non-Government Organizations (INGOs) in 126 countries, from 1982 to 2000 to find that the social, political and economic conditions across the nations converge and lead to the formation of NGOs. Robins (2013) compares social welfare systems operating in the

twelve countries of the European Community and finds that they are inhibited by lack of information about the voluntary or 'non-governmental' organisations which form an important element in those systems. Suharko (2007) gives case studies of NGOs functioning in Indonesia and India to examine the poverty alleviation programmes launched by NGOs in their respective countries. As mentioned in Clarke's Theory (1995), both supply side and demand side needs to address poverty for a sustainable solution. The activities at the micro level include advisory services, building infrastructure, providing employment training, education, building shelter and forming SHGs.

The effectiveness of NGOs in forest management has been discussed in detail by Tiwary M (2003) citing cross country evidences to point out that NGOs has an upper hand in environmental campaigns like activities like afforestation programmes, deforestation, protection of tribal and forest produce etc. The partnership between forest inhabitants, villagers and NGOs can lead to an informal organisation with active stake-holder relationship contributing to the efficient management of forest. Christina (2003) with the help of a time series data, states that measures taken by the government to tackle problem of drug dealing peddling and prostitution among women would have proved to be inefficient without the role of NGOs played in it. The employment schemes designed by the NGOs could bring a drastic decline in the rate of female unemployed population in Kenya.

Bebbington (2005) attempts the targeting of Non-Governmental organisation aid across countries in a multivariate regression frame work, based on a dataset for 61 important international NGOs from various OECD countries. While the results show that NGOs are more active in the neediest countries, the authors reject the hypothesis that NGOs complement official aid through engaging in so-called difficult institutional environments. These are in contrast to the studies by Yan and Zhang (2008), based on interviews with 31 NGOs officials in China, they note that the progress in organising educational campaigns and specific conservation projects, civic environmental

organisations have been less successful in influencing government decisions and official behaviours. David and Kanji (2009), also find that Nongovernmental organisations have attracted growing criticism for being unrepresentative of and unaccountable to the poor people for whose well-being they claim to work.

The activities of International NGOs towards environmental protection have made the heads turn and even question the quintessential reasons of their existence due to their involvement in third world countries. But, it has been undeniably agreed that such civilian organisations and mass movements can even change the jurisdiction (Haritha Tribunal and Chipko Movement to name a few) for a greater common good.

1.3.3 Indian experience of NGOs towards inclusive growth

The NGOs are in the fore front in charity oriented and community development programs in India. The number of environmental NGOs popularly known as ENGOs is also increasing. The community development form the key focus areas of the NGOs registered as Development societies, Trusts or Nonprofit companies. The community refers to any group ranging from rural poor, women, tribal groups or victims of any disaster.

The level of satisfaction is measured by Suresh (1990), who reveals that only 38 percent beneficiaries have satisfactory level of participation. 62 percent of beneficiaries have attained desirable degree of participation in the developmental programs initiated and implemented for their upliftment. The beneficiaries are found, to be not keen in getting represented in decision making bodies and planning process. However, the institutional arrangement for participation and the participation score are found to be directly correlated Citing the example of Andhra Pradesh, the Rajasekhar (2004) reveals that the NGO specialised in health, appointed by the government in order to train its civil servants resulted in a financially cheaper but self driven mechanism. Santhakumar (2003) analyses the impact of citizens' actions for protecting the environment in the context of the institutional features of developing countries. The enforcement of environmental

regulation is likely to be weak in developing countries, and thus their citizens are being compelled to sue the polluters or take direct actions that are costly to the polluter by forming mass movements in the form of NGOs and other committees of voluntary organisations. Venkitaraja and Indira (2011) attempt to analyse the contribution of NGOs to human development in Dakshina Kannada district of Karnataka state based on micro level data using Sen's capability studying to five functioning of development such as economic, social, political, organisational and environmental. Results of the study show that people of NGO villages have higher rate of achievement of functionings but the people of Non-NGO villages have higher rate of deprivation of functioning

Lakshmilatha, Ashokan and Thomas (2009), had found that NGOs are an essential medium for transferring the scientific advancement and technological application to the rural poor. Deshingkar, Farrington, Rao and Reddy (2011), discuss study involving 360 households from Andhra Pradesh and Madhya Pradesh. Livestock farming provides job opportunities without disturbing the ecological balance and also empowers the rural households. Nawani (2013) through her work concentrates on the role of NGOs in providing education to the community. The author also finds out from her study that less than 38 percent of the finance is from public or charity, 53 percent from membership fees and 1.3 percent from loans. Mohanan (2000), in his study conducted on the basis of work carried out by various NGOs in the Kerala found that livestock farming provides job opportunities without disturbing the ecological balance and also empower the rural households.

NGOs in Himachal Pradesh are directly contributing to the state's social welfare, economic and social development. The study by Sharma and Varma.L R(2012) finds that the condition of women and children improved, income generation and youth activities enhanced as a direct consequence of NGO activities. Gurulingaiah, M. (2002) also discusses the effort made by an NGO to empower the tribal women in Tumkur district of Karnataka. The author found that, the NGO has been organizing the women to form Self-

Help Groups (SHGs) to meet their felt needs and enable them participate in planning and implementation of their own developmental programmes.

The tribal development is another main arena of work of NGOs. NGO has been conducting social awareness and health awareness campaigns to reduce superstitious customs, attitude and thinking related to poverty and child birth which are obstacles to the progress of tribal women

Chandrakanth et.al observe (1998) the changes imparted by NGOs on lives of the tribals living in Raigad district of Maharashtra. The educational and living conditions of the tribals have improved apart from ensuring civilian rights to the tribal people. The author denoted the activities of the organisations as “watchdog” which however can be performed in a better manner given the proper training and counselling to the volunteers. Through the study by Khadei and Pandey (2010), emphasis is being laid on bringing the tribal and backward remote pockets to the mainstream of national development through the joint effort of public & private extension efforts in India. A summated rating scale has been developed through five steps to study the attitude of tribal farmers. NGO operational area was selected for study including 220 tribal’s selected through stratified random sampling from 23 Villages. Dharam Ghai, (1994) used participatory method for studying tribal forest groups (NGOs) to protect the forest resources as it provide them with an opportunity to develop themselves through the implication of successful livelihood creation programs.

1.3.4 Issues faced by Voluntary Organisations

According to the survey conducted by Society for Participatory Research in Asia (PRIA), 73.4% of NGOs have one or no paid staff, although across the country, more than 19 million persons work as volunteers or paid staff at an NGO. The PRIA survey also reveals that 26.5% of NGOs are engaged in religious activities, while 21.3% work in the area of community and/or social service. Only 6.6% work in the health sector.

Development literature is flooded with empirical studies investigating the impact of NGOs on their beneficiaries.

The implementation of Foreign Contributory Fund Regulation (2008) also cripples the NGOs as the decision was made without significant consultation from NGOs. The NGOs which employ professional social workers and claim to be working for the cause of Dalit welfare are not free from the caste bias and prejudices against Dalit community. Hilhorst (2003) makes a bold statement that, “The sole gainers from indulging the activities towards tribal upliftment are the NGOs themselves and not the target groups”.

NGOs in Uttarkhand face many challenges and problems ranging from lack of finance, professional help and guidance, psychological issues such as problem of identity, insecurity and inhibitions of the beneficiaries. Infrastructural difficulties like lack of accessibility, problem of isolation, bureaucratic limitations and hindrances etc. They also face many internal conflicts like lack of commitment, encouragement, and resentment towards NGOs observes Shah (2002). Due to these financial, administrative, psychological, social and internal issues, the NGOs, the new positive promise towards a bright future, which were in huge number (4000 NGOs in every district in Uttarakhand) are not able to deliver any substantial result. Gomes (2012), points out local NGOs are facing a series of problems such as insufficient funds, no technical manpower, lack of leadership skill, people’s poor participation in plans as well as programmes, knowledge gaps in rural development etc. entails stumbling block or progress in the rural development sector. Vasan (2004) has pointed out that many times women employees are exposed to sexual harassment. Besides, the women have to face many conservative and traditional objections due to non-day time working hours, working and travelling, mixed gender environment they share.

Lack of transparency and accountability also coexists among the voluntary organisations in developing nations. The State is skeptical about receiving foreign aids by developing nations from INGOs as it may lead to corruption among the volunteers. Adding to

economic issues like price instability, foreign aids can also yield misappropriation of funds as civilian organisations of such are not developed enough to absorb lump sum foreign aids. Except a few, most of the NGOs are lacking commitment and motivation to work towards taking up sensitive issues concerning Dalits. Nor the members of such civilian organisations are trained to face and take up the challenges.

1.3.5 Overcoming the Challenges

The most appropriate philosophy for NGOs to overcome their main hurdles would be perhaps one of cost sharing between NGO, government project and community. Heathcote (1998) in her work forecasts the futuristic transformation of NGOs in to multiple forms. The discussion is on changing the nature and framework of the organisation, keeping the objectives of it the same. The future according to her marks the closing of NGOs and their transformation in the form of a share company, Micro finance institution or as a non-banking financial intermediary. The advantages of such a transformation are to encourage massive participation of the public as share holders and ensuring transparency of the system. The proposal is to transform NGOs into a licensed private trust run by the citizens with legal support whose function is to accept deposits for meeting the set targets of the voluntary organisations. The share holders purchasing equities or shares are contributing to the organisation by being a part of it without pursuing financial returns. Zohir (2004), takes into cognizance the possibility of a 'non-for-profit' organisation transcending into one which undertakes commercial ventures, giving priority to economic efficiency; and yet continues to subsidise programmes with social objectives.

A Hudson (2003) argues that effectiveness, legitimacy, accountability and governance (and evaluation) ought to recognize explicitly the values that make an NGO what it is. Edwards, Hulme and Wallace (2003) reiterate that NGOs must be exemplars of the societies they want to create and work much harder to mainstream civic values into the arenas of economic, social and political power longer term. Vasan,(2009) is of the view

that the NGOs are to make longer term funding commitments which will enable them to work more closely with governments on developing services in countries where infrastructure is weak, health status is poor and poverty level is high. Regarding cost sharing, the NGOs need to develop clearer guidelines for field staff and projects and provide a range of options which will protect the interest of the poor. Ghate (2007) stresses on the need to combine Micro finance institution with Non Government Organisation to form a Non Banking Financial Company. The need for doing the same is justified as it would promote livelihood creation programmes, skill development programmes and commercial ventures in a better and efficient manner. He suggests that the already established NGOs can merge with a MFI to build a new platform with financial aids contributing to social reforms. Such an attempt can be promoted by other apex bodies leading to the formation of cooperative institutions also. However such a system may fall prey to weak governance as altruism and financial activities may not coexist under the same roof. Ronald (2014) in his attempt to familiarise with the concept of social accountability argues for the need for tools to measure the same. NGOs should prove their accountability to the society by using three tools of social accounting can be used in the case of NGOs to attract public trust and cooperation. 1. Social audit, 2. Social accountability standards and 3. social accountability report. The author also mentions some best practices which would be helpful in maintaining records, promoting job ventures and inspecting as well as auditing the records. He suggests appointing an accountant or an auditor depending upon the nature of works of organisation in every NGO. Kumar (2004), NGOs considers as an agent of change and they can play a significant role to meet the needs of the society. Government policies should facilitate the work of NGOs and other agencies of change

1.5 Research Problem

Inspite of nearly seventy years since independence, the marginalized communities of India haven't shown a satisfactory growth trend in terms of income, employment and education. Hence, the need and role for NGOs in catering to the needs of schedule tribe is

expected to bring positive results as, their services are voluntary in nature. However, the research gap of the study has probed the following questions

Has the government service delivery been efficient? Can voluntary sector be a substitute or can they be a supplementary agent for catering to the needs of marginalised segments of population? Is the impact of the activities carried out by NGOs showing any positive and significant difference in the lives of marginalised tribal population?

These are the research questions which have paved way to form the objectives.

1.6 Objectives of the study

The study has three objectives as given

1. To evaluate the impact of NGOs on gender development and education of tribal communities
2. To examine the role of NGOs on the health of tribal communities
3. To assess the role of NGOs in livelihood creation and economic development of tribal communities

1.6 Significance of the study

The present study is significant from the point of view that the difference made by voluntary organisations must be examined as it is a big step taken by the civilians of the State to collectively work against social issues implementing programs and activities without bureaucratic control exercising on them. Hence the activities of NGOs , if creates a positive impact on population facing poverty and unemployment, may even have further implications on government policies. There are insufficient literature comparing the areas with NGO's involvement and without NGOs belonging to the same socio-economic, political background focusing similar community has not taken place.

The role of NGOs in generating employment in tribal economy need to be examined so as to determine the relevance and importance of such voluntary organisations in serving

the marginalised sections of the population. This calls for an empirical study in this respect in order to analyse the impact of benefits conveyed to the recipients through livelihood programs initiated by NGOs.

The notable feature of a NGO is its welfare motive. Being a non-profit organisation, it is the drive for social commitment and public welfare which act as the guiding reason behind the formation of an NGO and not the economic gains. Also a NGO can overcome the difficulties faced by the government authorities and institutions in dealing with certain socio-cultural and sub-regional problems prevalent in any geographical area. The underlying fact that voluntary organisations are formed by the non-government sector set them free to formulate independent policies and activities without bureaucratic and procedural delays. In addition to it, there is also an advantage of making use of the local human and financial resources for the development and formulation of regional development policies.

“Focusing the unfocused” is a prominent characteristic of most of the NGOs. Representing the trails of population which doesn’t have a voice of its own, many voluntary organisations lead them from the fore front enabling them to exercise their rights on constitutional and humanitarian grounds. The livelihood creation programs focusing the tribals, backward communities, under privileged and disabled sections of the population are highly significant in this context. The momentum gained from the active participation of voluntary organisations in employment generation programmes is believed to bring the attention of the authorities for a greater well-being of the “unnoticed”.

Wayanad has 32 percent of the tribal population which is the in Kerala according to 2011 Census. Idukki has about 15 percent of tribal population followed by Kasargode with 13 percent. The districts of Palakkad, Kannur and Malappuram has 11-12 percent share of the tribal population. According to list of Non Profit institutions collected by the Department of Statistics and Planning in Kerala as directed by CSO in 2009, only 14

percent of NGOs which could be traced in Wayanad has maintained proper accounts. It is assumed that only the NGOs with properly maintained accounts are non profit institutions in the literal sense as NGOs need not give their account details unless they receive funds from abroad as per 2013 Foreign funds act. Given that, the data collected was in the year 2009-10, it could be inferred that the NGOs with audited accounts are reliable and committed in their acts. Among the districts with tribal population, Wayanad is identified as the study area as it has the highest proportion of Non Profit Institutions with proper accounts and also due to the large size of tribal population.

Also the study is important from the fact that besides obtaining information about the employment generation activities of different NGOs, it can also be helpful to the State policy makers and local government institutions to know about many livelihood diversification programs carried on in different localities. The global significance of NGOs cannot be overlooked as there are many international organisations willing to provide financial aids to civilian foundations of the backward economies.

Are such civilian organizations catering to the needs of the community more efficiently than the public sector? Is the voluntary sector working as a parallel system or are they working in compliance with the Government? Are they a better system to entrust the welfare programs of the Government at the grass root level thus enabling the latter to focus on the priority areas at a macro level? If so, how can voluntary organisations be proven capable of entrusting this responsibility by removing the discrepancies in the organisational structure of NGOs? Can NGOs carry out the responsibility of service delivery mechanism better than the State?

The policy implication of the study lies in ultimately finding answers to these daunting questions that NGOs face in the wake of transparency, trust and accountability issues associated with them.

1.7 Methodology

The study area, period of study and the tools used for data analysis are given below

1.7.1 Study area

The study has been confined to the district of Wayanad as the percentage of tribal population accounts to more than 30 percent of the total tribal population in Kerala. It is two times higher than the proportion of tribal population in the second highest district. Wayanad also has the highest number of NGOs with proper maintained accounts. Three gram panchayaths namely Panamaram, Noolpuzha and Thirunelli have been identified for the study due to their large number of Schedule Tribe Population in Wayanad. A control sample has also drawn from a fourth gram panchayath named Kaniyambetta due to its salient feature of absence of NGOs. The NGO absent gram panchayath facilitates comparison and helps to identify the magnitude of difference brought by NGOs. One percent of the total numbers of Scheduled population from each gram panchayath respectively constitute the size of the sample. A detailed picture of multi stage sampling method used for the study is provided in Chapter 3. The term “Village” has been used as a synonym to “Gram panchayath” in many studies as the village is the commonly accepted terminology in literatures. Hence hereafter, “gram panchayath ” will be denoted as village for the sake of simplicity.

1.7.2 Nature and source of Data

The study is based on primary data collected using question schedule method by primary survey in all three villages of Panamaram, Noolpuzha and Kaniyambetta. While participatory methods by hired enumerators were carried out in Thirunelli. The unit of the study is households. A total of 414 households were chosen across four villages. 107 households from Panamaram, 110 households from Noolpuzha, 133 from Thirunelli and 64 households from Kaniyambetta village were chosen.

Secondary data was collected from the respective gram panchayath offices, Wayanad District planning office, Tribal social welfare board, Economic Reviews, Census of India reports as well as from websites. The data collection was carried out between March to June 2018.

1.7.3 Tools used for Data Analysis

Tools like percentage analysis and arithmetic mean were used for presentation of data along with pie charts, histogram and line charts. ANOVA was used for testing of two hypotheses. For measuring the magnitude of poverty and backwardness of the tribes, Multidimensional poverty index, Tribal backwardness measure were used after identifying the major causes of tribal backwardness. A composite health index was constructed to measure the health status of the households and social mobility index were used to measure the gender development aspect.

The study is interdisciplinary in nature since the sociological, anthropological and geographical dimensions interfere with it. The experimental method of it makes it an exploratory study.

1.8 Chapterisation

The first introductory chapter where the literature review, objectives, research gap and significance is discussed is followed by the second chapter dealing with the growth of Non-Governmental Organisation, their types, roles and functions. The third chapter consists of the profile of the study area and respondents. The fourth chapter examines the impact of NGOs on gender and education level. The fifth chapter analysis the impact of NGOs on the health status of tribal communities and the sixth chapter deals with the economic development aspect. The seventh chapter gives the conclusions and findings of the study.

Chapter 2

Growth and Performance of Non Governmental Institutions in India

2.1 Introduction

The term “non-governmental organization” is used as a synonym to “civil society organization” in many jurisdictions. These are the organizations which can work both as a grass root level and at the global level, depending on its nature of work and motive to bring a positive difference for a section of population.

India has possibly the largest number of active non-government, not-for-profit organizations in the world. A study commissioned by the National Statistical Accounts (NSA) under the supervision of CSO has put the number of such entities, accounted for till 2009, at 3.3 million. That is one NGO for less than 400 Indians, and many times the number of primary schools and primary health centers in India. Even this staggering number may be less than the actual number of NGOs active in the country. This is because the study, commissioned in 2008, took into consideration only those entities which were registered under the Societies Registration Act, 1860 or the Mumbai Public Trust Act and its variants in other states. According to the CSO survey, the largest number of NGOs are registered in Maharashtra (4.8 lakh), followed by Andhra Pradesh (4.6 lakh), UP (4.3 lakh), Kerala (3.3 lakh), Karnataka (1.9 lakh), Gujarat (1.7 lakh), West Bengal (1.7 lakh), Tamil Nadu (1.4 lakh), Orissa (1.3 lakh) and Rajasthan (1 lakh). More than 80 per cent of registrations originated in these 10 states.

In India, they are often called as not-for-profit institutions, and officially defined as (a) organizations that, (b) are not-for-profit and, by law or custom, do not distribute any surplus they may generate to those who own or control them, (c) are institutionally

separate from government, (d) are self-governing and (e) are non compulsory. (CSO 2009, 2012)

In India, there are currently two broad regulatory frameworks for NGOs: public goods provision (Societies Registration Act and its state variant, Public/Private Trusts Acts, section 25 of the Company Act) and religious purpose (Wakf Acts, Religious Endowments Act and Charitable and Religious Trusts Act). An overwhelming number of NGOs in India are covered under the Societies Registration Act and Trusts Act (CSO 2012). In addition, there are informal associations working at grassroots level without being registered in the legal provision but may be counted as a part of the NGO-sector. Such heterogeneity and plurality of the NGO sector has a long history in India, with instances even from the ancient past.

2.2 Registration of NGOs and legislation

Legislation on NGO activity NGOs are not required to register with the government. However, registration allows an NGO to deduct expenses from income for tax purposes, receive foreign contributions, and be considered for government grant-in-aid schemes. Registration also facilitates domestic fund raising, as the income tax act permits donors to deduct contributions made to register NGOs. Registration Laws in India classify organizations working in development into three categories: charitable trusts, societies, and Section 25 companies. Whether registered as a trust, society, or company, NGOs are subject to the Societies Registration Act of 1860 and the Income Tax Act of 1961. Trusts are subject to the Public Trust Act (1976) and are, in addition to federal regulations, governed by the State Office of the Charity Commissioner. Organizations receiving foreign funds must abide by the Foreign Contribution Regulation Act of 1976, and are regulated by the Ministry of Home Affairs. The government offers three principal forms of tax relief for voluntary organizations under the Income Tax Act. Section 80G allows voluntary organizations working in specified areas deemed to be charitable to register with the income tax authority. This enables donors (individuals and companies) to claim

tax relief on 50% of the amount donated, up to 10% of the donor's income. The beneficiary organizations are required to issue a receipt or certificate in a prescribed format to the donor to enable the donor to claim tax deduction. This is the most widely used tax benefit for charitable giving. Apart from that, Section 35AC allows contributions to be 100% deductible. However its application is specific to projects, generally research projects, rather than to organizations. To benefit under this section, the recipient organization must typically be implementing the project itself. Approval must be sought from the National Committee for Promotion of Social and Economic Welfare based in New Delhi. Donations to government development agencies, such as the Integrated Rural Development Program are 100% deductible under this section. . Section 35 (I to III) provides for a similar 100% exemption for donations to approved scientific research associations such as universities, colleges, or other institutions for scientific research, research in social science, or statistical research. Section 25 businesses are exempt from paying income tax on profits "incidental to the attainment of the objects of the non-profit organization," as long as separate books of account are maintained. Bilateral development assistance to NGOs continues to be governed by the Foreign Contribution (Regulation) Act, 1976.

2.3 Historical background of Non- Government Organisations in India

India, a country known for its richness in economic prosperity as well as cultural heritage in the past was also well acclaimed for developing the concept of welfare state. When the Mesopotamian, Nile and Roman civilization thrived on the taxes levied on its citizens by the ruling class through hegemony and servitude, the Indus valley civilization laid its foundations on social co-existence and philanthropy to ensure egalitarianism. In 630 AD the Chinese traveller HieunTsang wrote: "Towards the west of the junction of the two rivers (Ganga and Yamuna at Allahabad) there was a great plain, called The Arena of Charitable offerings, as from very ancient times Kings from different parts of India frequented this spot for the purpose of practicing charity".

The earliest history of voluntarism can be traced back to the Rig Vedas, dating back to 1500 BC. Voluntarism was the main source of welfare and development. Individual and religious philanthropy were interrelated, but the main benefactors always belonged to the Brahmin class or the saints. The lower strata of the society consisting of the “shudras” were omitted from receiving, performing and taking part in any religious ceremonies. India has a long history of civil society based on the concepts of daana (giving) and seva (service). Voluntary organizations .Though the evidence of voluntarism towards welfare, patronising art and literature and charity can be traced in ancient documents , the absence of any form of structure prevents it from calling it an organisation; both formal as well as informal. The first organised voluntary efforts in social development were initiated by Christian missionaries in early 19th century since 1810 to 1820s.This example was emulated by modern Indian elite class, who became social reformers. From 1870s, institutions such as Brahmo Samaj centered its focus on empowerment and upliftment of women, while other associations like Arya Samaj, Ramakrishna Mission, Satyashodhak Samaj and Indian National Social Conference worked for emancipation of lower castes. The legislation recognised the significance of such organisation by the enactment of Societies Registration Act 1860.

Institutionalized and individual or group voluntary actions, for the alleviation of suffering and social and economic development of the poor, were mostly inspired by Gandhian ideology. Two types of Non Profit Organizations (NPOs) were predominant in the early post independent period: Religion-based NPOs (Christian and Non-Christian NPOs) and Gandhian NPOs (Rai and Tandon, 1999). The role of Gandhian NPOs in the arena of rural development was crucial in eradication of untouchability and proclaiming the ideals of self reliance through decentralisation.

After independence, traditional welfare activities were replaced by socio-economic or sustainable development. Government of India set up the Central Social Welfare Board in 1953 and Khadi and Village Industries Commission to channel funds to the NGOs and help them in their development. The Policy makers in Indian Government started laying

greater emphasis on NGOs. A major step towards enlisting their support for rural development was taken during the Seventh Plan period wherein it was stated that serious efforts would be made to involve voluntary agencies in development programmes more particularly in anti poverty and minimum needs programme. The Christian missionaries backed by foreign funding agencies, have played a significant role in the growth of voluntary organizations in India.

The enactment of the Societies Registration Act of 1860 is a landmark in the history of voluntary organization in India. The Act is still operative with minor amendments and Government of India undertook various welfare schemes under various plans and policies. Social welfare was included as a part of the Five Year Plans. The major responsibility of organizing social welfare services continued with the voluntary organizations. Hence, even today, among others, it is the voluntary organizations that are also taking care of welfare activities (Kumar, 1995). Indian NGOs became prominent after independence, especially after 1970s. The planners in India have considered to the role of NGOs and have recognized services rendered by them in various fields.

Over the years, the activities of Indian NGOs have changed and their traditional welfare and service programs are now being supplemented with sustainable development activities. NGOs focused their efforts on education, health, relief, and social welfare. A firm foundation for secular voluntary action in India was not laid until the Servants of India, a secular NGO, was established in 1905. After independence, the Government of India increased its presence in social welfare and development but recognized the potential for civil society to supplement and complement its efforts. The first Five-Year Plan stated, “Any plan for social and economic regeneration should take into account the services rendered by these agencies and the state should give them maximum cooperation in strengthening their efforts.” The Central Social Welfare Board was established in 1953 to promote social welfare activities and support people’s participation programs through NGOs. This additional funding and recognition led to a growing body of professional

NGOs. The Government of India decentralized development activities throughout the 1950s. The establishment of the National Community Development Program and the National Extension Service were early steps in this direction. Further decentralization was achieved with the introduction of the three-tier Panchayati Raj system in 1958. Many farmers unions and agricultural cooperatives were founded around this time, and networking became more commonplace in civil society. In 1958, the Association for Voluntary Agencies for Rural Development (AVARD) was founded as a consortium of major voluntary agencies. International NGOs entered India in significant numbers to provide drought relief during two consecutive agricultural seasons, 1965–1966 and 1966–1967. Many of them established permanent local operations thereafter. Moreover, foreign funds began flowing to domestic NGOs in India, changing the character of civil society once more.

During the 1970s the government pursued a “minimum needs” program, focusing on the basic impediments to improving the quality of life for the rural poor, such as education, electrical power, and health. Several governmental development agencies were established around this time, such as the People’s Action for Development of India. Foreign-trained Indians entered civil society in greater numbers, leading to professionalisation of the sector. India witnessed a rapid increase in and diversification of the NGO sector as a response to the national political scenario and increasing concern about poverty and marginalization. Both welfare and empowerment oriented organizations emerged during this period, and development, civil liberties, education, environment, health, and livelihood all became the focus of attention. With community participation as a defined component in a number of social sector projects during the 1970s and 1980s, NGOs began to be formally recognized as development partners of the state. Their work was increasingly characterized by grassroot interventions, advocacy at various levels, and mobilization of the marginalized to protect their rights.

The 1990s also saw the establishment of several forums to promote dialogue between the government and NGOs. The Planning Commission initiated an NGO– government interface through a series of conferences and, in 2000, was appointed the nodal agency for NGO–state interactions. In the second half of the 1990s, the Council for Advancement of People’s Action and Rural Technology (CAPART) was decentralized so that envisaged benefits from NGO activities could also spread to the less explored and extremely poor areas of the country. CAPART was created in 1986. In May 2007, the cabinet of ministers of the Government of India approved the National Policy on the Voluntary Sector¹² as the first step in a process to evolve a new working relationship between the government and volunteer organizations. Through the policy, the government commits to encouraging, enabling, and empowering an independent, creative, and effective voluntary sector with diverse form and function, so that it can contribute to the social, cultural, and economic advancement of the people of India. It recognizes that the voluntary sector has contributed significantly to finding innovative solutions to poverty, deprivation, discrimination, and exclusion, through awareness raising, social mobilization, service delivery, training, research, and advocacy.

The policy identifies four objectives:

1. Create an enabling environment for volunteer organizations that stimulates their enterprise and effectiveness, and safeguards their autonomy.
2. Enable volunteer organizations to legitimately mobilize necessary local and foreign financial resources.
3. Identify systems by which the government may work together with volunteer organizations, based on the principles of mutual trust and respect, and with shared responsibility.
4. Encourage volunteer organizations to adopt transparent, accountable systems of governance and management to promote and assist voluntary efforts in implementing rural development programs

Table 2.1 shows the major developments occurred in the journey of Non Profit sector in India

Table 2.1 Acts and Amendments

Time	Major Developments
Pre Victorian era	Religious based Non Governmental activism (Without formation of any organisations)
1860	Societies Registration Act (Constitutional recognition of civilian societies)
1863	Religious Endowments Act (Religious committees were given provisions to run charity institutions)
1882	India trusts act (Sanctioning of the lawful formation of private trusts)
1923	Mussalman Wakf Act (Recognition of muslim charity based organisations for religious purposes)
1950	Public Trust Act (Registration of public trust to be done under the Registrar of societies)
1953	Formation of Social Welfare Board
1956	Indian companies act (Allows Private companies to register as Non profit companies)
1958	Formation of AWARD
1959	Public Wakfs (Extension of Limitation) Act

1970s	Formation of Peoples Action (First internationally operating NGO in india)
1980s	Development of Grass root organisation
1990s	Formation of CAPART (For monitoring the grass root organisations in India)
2007	National policy on Voluntary sector
1994	Service tax act (Exemption of NGOs from the levy of service tax)
2010	Foreign Contributions Regulation Act (Act for regulating, accepting and utilizing foreign funds)
2013	Indian companies act(Amendment) (Regarding the regulation, responsibilities and dissolution of companies registered as NPO)

Source: Self Compiled

Not all organisations which are ‘legally non-profit’ are treated as non-profit organisations by experts within the non-profit sector. For example, in India, an organisation can claim non-profit status if it is registered under any of the following statutes (CSO, 2009). 1) The Societies Registration Act, 1860 2) The Indian Trusts Act, 1882 3) Public Trust Act, 1950 4) The Indian Companies Act (section 25), 1956 5) Religious Endowments Act, 1863 6) The Charitable and Religious Trust Act, 1920 7) Mussalman Wakf Act, 1923. 8) Wakf Act, 1923 9) Public Wakfs (Extension of Limitation) Act, 1959..

2.4 Classification of NGOs

National Policy for Voluntary Sector(2012) is deficient in one of the most important aspects of voluntary organisations –“State-NGO relations” which is enables the NGOs to

play complementary roles based on a unique identity rather than replacing or replicating the state. While the policy has addressed the more easily identified and rectifiable constraints to this ability, more complicated and problematic issues have been overlooked. According to Petras (2005), NGOs classified into three types, (i) radical (ii) reformists and (iii) neoliberal, out of which the first two are considered as progressive NGOs. Neoliberals on the other hand reject the role of government in bringing about welfare. The remodeling processes of the welfare state have led to the rapid development of the non-governmental sector in western countries. With increasing globalization, the intensity of such processes has increased further. In the 20th century, the globalization makes the people understand the importance of Voluntary sector. At the regional level, 1.5 million NGOs work in India (i.e., non-profit, voluntary citizens' groups organized on a local, national, or international level). This includes temples, churches, mosques, gurudwaras, sports associations, hospitals and educational institutions. Most NGOs in India are small and dependent on volunteers.

The largest number of NGOs are registered in Maharashtra (4.8 lakh), followed by Andhra Pradesh (4.6 lakh), UP (4.3 lakh), Kerala (3.3 lakh), Karnataka (1.9 lakh), Gujarat (1.7 lakh), West Bengal (1.7 lakh), Tamil Nadu (1.4 lakh), Orissa (1.3 lakh) and Rajasthan (1 lakh). More than 80 per cent of registrations come from these 10 states.

Formation and registration of an NGO can be done under any of the following categories

- 1)Trust
- 2)Society
- 3) Company(under section 25)

Kennedy (2009), categorises the actors forming the second tier of local governance in to three- (1.)Neighborhood association,(2.) Community based organisations and (3.) NGOs. Out of these, NGOs are the most important actor as they focus on improving urban environment, identify policy inputs, provide service delivery and connect people with specialised knowledge to address the local problems of the society.

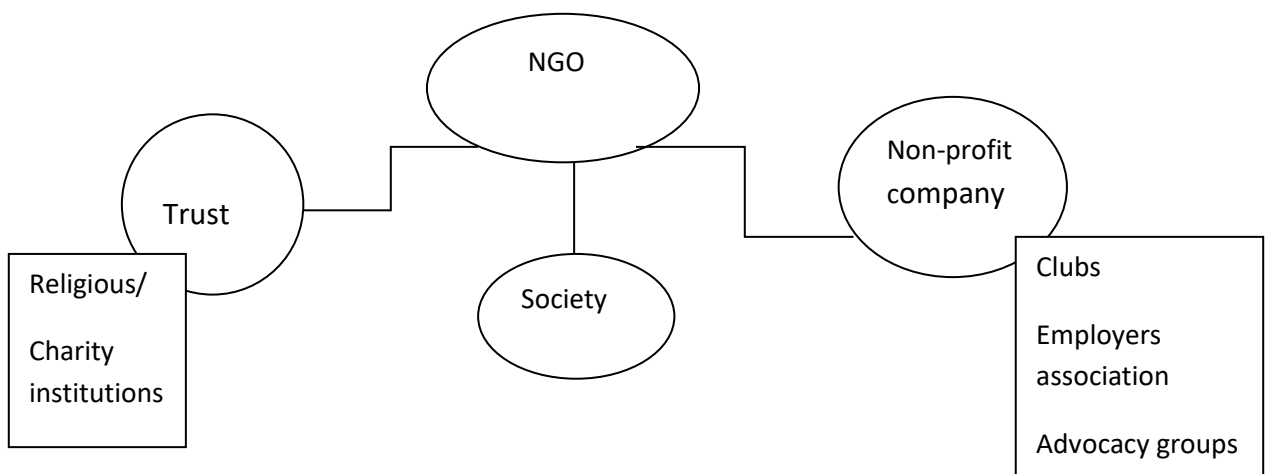
Literatures are found on issues and challenges faced by NGOs and the problems faced by them. Also abundant lights have been shed on whether the NGOs are efficiently planning and executing their work in their priority areas. The kinds and nature of works carried out by them and the impact also have been studied. This study in particular tries to focus on the overall involvement of NGOs towards the inclusive growth of the marginalised community. The types of NGOs can be classified in many ways

1. On the basis of formation
2. On the basis of purpose or nature of work
3. On the basis of region

2.4.1 On the basis of formation

According to Indian constitution, NGOs can be registered under any of the three broad categories enabling them to function as a Trust, Society or a non-Profit company. Hence, the basic form of classification of NGOs is based on the nature of registration at the time of their formation. Figure 2.1 shows the types of NGOs classified according to their formation

Fig 2.1 Classification based on Formation



Source:Self made

2.4.2 On the basis of economic activity

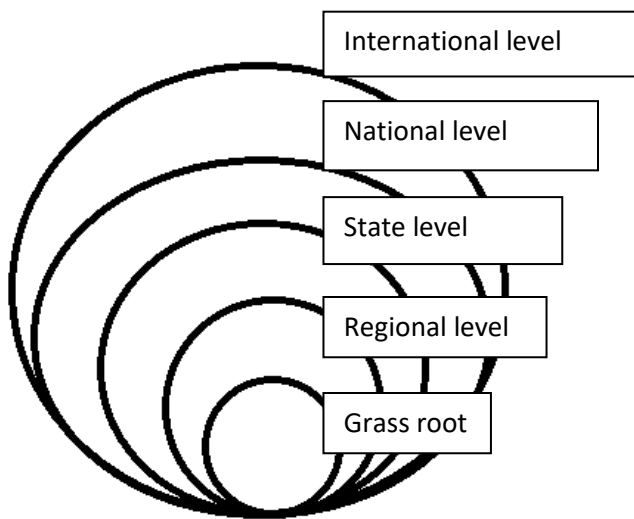
Another formal classification of this sector is a more general one in terms of economic activities. National Accounts Division of Central Statistics Office (CSO-NAD) has followed the International Classification of Non-Profit Organizations (ICNPO), which arranged the NGOs into 12 broad activity-groups:

1. Culture and recreation
2. Education and research
3. Health
4. Social services,
5. Environment
6. Development and housing,
7. Law/advocacy and politics,
8. Philanthropic intermediaries and voluntarism promotion,
9. International activities,
10. Religious,
11. Business and professional associations and
12. Not elsewhere classified category.

2.4.3 On the basis of Region of Operation

The geographical region of operation forms another major criterion useful for the classification of NGOs. The Environmental NGOs also known as ENGOs are mostly international in their origin. On the other extreme, there also community based NGOs targeting a specific community in particular areas operating at the grass root level which forms the lowest tier of their kind. The figure 2.2 shows the classification of NGOs based on its geographical area of operation

Figure 2.2: Classification of NGOs based on area of operation



Source: Self changed

The national level NGOs in India require two members or trustees belonging to different states of India whereas the International NGOs must include participants belonging to other countries.

2.4.4 Type of Organizations based on programs and activities

On the basis of institutions enlisted under voluntary organisations, development organizations are highest in number. The non profit sector throughout the world have resulted in the formation of many institutions belonging to the category given in table 2.2. The nature of voluntary organisations, according to the table is that of development organization. However, across the world NGOs are found under all the categories mentioned in the table.

Table 2.2: Types of Organisations

Development Organizations	<ol style="list-style-type: none">1. Voluntary Organizations2. Social Service Societies3. Research Institutions4. Non- Governmental Organizations (NGOs)5. Governmental Non-Governmental Organizations (GONGOs)
Social Welfare Organizations	<ol style="list-style-type: none">1. Orphanages2. Hostels3. Homes for the aged and the handicapped
Educational Institutions	<ol style="list-style-type: none">1. Schools2. Colleges3. Non-formal and Adult education centres
Health Organizations, Technical and Vocational Institutions	<ol style="list-style-type: none">1. Hospitals2. Dispensaries3. Health Centres4. Outreach programs

Source: Gurusamy, S. (2004). Role of Voluntary Agencies in Social Change. In: Pawar, SNGOs and Development: The Indian Scenerio. Rawat Publications, New Delhi

2.5 Categorisation of NGOs in India

A first of its kind study was conducted by National Statistical Office division of CSO in the year 2008 to count the number of NGOs functioning in India, as it was observed that a good number of them have been registered for the purpose of tax evasion. The study has two phases. In phase one, the NGOs registered in all the states were numbered based on the nature of activity and the area of operation. In the second phase of study, the auditing, performance and the operational status of NGOs registered under different states needed to be examined which was a herculean task. Only few states have submitted

the data, however the difference between the registered number of NGOs and those could be traced was very high. Table 2.3 shows the pattern of distribution of NGOs in India according to their nature of activities and their area of operation.

Table 2.3: Distribution of Societies registered under various activities or purposes

Activity	Number of Societies		
	Rural N (%)	Urban N (%)	Total N (%)
Culture and Recreation	2,34,583 (63.42)	1,35,327 (36.58)	3,69,912 (100.00)
Education and Research	2,99,858 (48.68)	3,16,085 (51.32)	6,15,954 (100.00)
Health	30,553 (51.34)	28,953 (48.65)	59,507 (100.00)
Social Services	8,09,920 (61.78)	5,00,949 (38.21)	13,10,911 (100.00)
Environment	18,661 (67.53)	8,970 (32.46)	27,632 (100.00)
Development and Housing	91,640 (57.76)	67,011 (42.23)	1,58,666 (100.00)
Law, Advocacy and Politics	2,508 (39.51)	3,838 (60.47)	6,347 (100.00)
Philanthropic intermediaries and voluntarism promotion	9,809 (53.32)	8,586 (46.68)	18,395 (100.00)
International activities	1,188 (38.67)	1,884 (61.33)	3,072 (100.00)
Religion	88,667 (58.22)	63,619 (41.78)	1,52,288 (100.00)
Business and professional associations, unions	1,33,311 (57.96)	96,701 (42.04)	2,30,017 (100.00)
Not elsewhere classified	1,09,692 (68.20)	51,144 (31.80)	1,60,845 (100.00)
Information not available	32,991 (54.20)	27,880 (45.80)	60,874 (100.00)
Total	18,63,381 (58.70)	13,10,947 (41.30)	31,74,420 (100.00)

Source: National Statistical Accounts Division Report, Central Statistical Organisations, 2012

The largest number of NGOs registered was involved in social services. Out of the 13,10,911 NGOs, more than 8 lakhs of them belonged to rural areas alone. The least number of NGOs were involved in the field of Law, advocacy and politics as well as International activities constituting just 6347 and 3072 respectively

2.6 NGOs in Kerala

The consolidated list of NGOs in Kerala was submitted to the Central Statistical Organisation on 2009 and after listing out the nature of activities, the report was submitted again in 2012. The number of Non Profit Institutions according to activity is given in Table 2.4

Table 2.4: Non Profit Institutions According to Activity in Kerala

Non Profit Institutions According to Activity	Number
Culture and recreation	12488
Education and research	1783
Social services	12255
Environment	1285
Development and housing	10362
Religion	5147
Business and professional associations and unions	7413
Others	471
Not elsewhere classified	4518

Source : Economic Review 2012, Government of Kerala, Thiruvananthapuram

The data shows that the highest number of NGOs under culture and recreation as well as social services. The higher number of NGOs belonging to ‘Development and housing’, and ‘Social services’ represent those NGOs which are in their infancy known as the first generation of NGOs (Kourten), while the number of NGOs registered under Environment being the least number represent fourth generation of NGOs striving towards a peoples movement. The unclassified NGOs also can be seen as a minority

2.7 Major Challenges of Tribal Development

There has been many studies on the nature of problems and challenges faced by tribal communities. Even though they belong to different ethnic and geographical units, the problems faced by the tribal population in general throughout India seem to be the same. Mohapatra (2018) identifies the tribal issues as (1) lack of education, (2) land alienation,(3) low health status,(4) indebtedness,(5) displacement and (6) alcoholism.

The issues and challenges of tribal development can be grouped into three types. (1) Physical (2) Psychological and (3) Institutional constraints.

The physical issues include the health aspects, locational disadvantages and unavailability of basic amenities like housing, sanitation, and drinking water facility, inaccessibility of public services like educational facilities, health facilities, transportation and commute. Psychological constraints include the lack of confidence, insecurity, stress, mental illness including depression, addiction to alcohol and anxiety.

Institutional constraints address the major problem of tribal development delved due to the failure of institutional mechanism (not the deficiency of institutions) including market, Government and administration. The lack of institutional support which restricts tribal development includes the defective and biased formal educational curriculum, Government policies of land distribution, Lack of marketing facilities and pricing mechanism for forest produce, cultural centers to preserve tribal unique culture and wisdom. Due to the above mentioned causes, the impact on tribal communities are classified under the following broad heads.

- 1) **Health Issues:** The tribal community faces health issues ranging from malnutrition to terminal diseases like cancer. The number of tribal women losing their husband to cancer are alarmingly high. Apart from cancer, the occurrence of asthma, sickle cell anemia, hormonal problems are also on the rise. The study also shows that maternal mortality rate and infant mortality rate is also high among the tribal population in India (Dixit,2006). The possible cause of low health status

presumes to be the high consumption of intoxicants among the community (N.Singh 2018).

2) Gender Issues

The tribal women is not subject to violence or physical abuse, however the incidence of unwed mothers in Thirunelli speaks in volume about the injustice met to them in the name of culture and tradition as single parents (Thirunelli tribal Sub plan-2010). Early motherhood is another issue which lead to droup out of female students from school. Early marriages leading to early motherhood results in higher number of children. The fertility rate among tribal women is higher due to this. The female members are unable to go for employment due to large size of family consisting of small children. Lack of education leads to neglect of post natal and pre natal health among females further causing health issues.

3) Economic Issues

The economic issues faced by tribal communities are due to land alienation and the status of reserved forest resulting in deprivation of the rights over the commonly jointly held property right over the forests along with displacement(Dixit,2006).The institutional mechanism has failed in handing over rightful share of properties to the tribal community and even if it is done, the exploitation by non tribals on them would increase in the form of illegal land dealing, Benami practices and underpricing of land value. Hence, the livelihood creation and employment guarantee program by the Government could be considered as better solutions. However, the failure of the tribal employment schemes (Burman,1972) and lack of interest on the part of Government agents in organizing, monitoring and guiding tribal livelihood schemes are the major setback.

The educational backwardness has not been included as it is assumed to be the underlying cause which triggers the above mentioned results. In such cases, when the Governance fails, the role of people's movement and voluntary agencies become indispensable. The role of NGOs needs a detail inspection in this regard.

The concept of “Development” has many dimensions added to it and had faced multiple paradigm shifts from time to time. The focus areas determining the extent of development includes basic education, health status, access to basic amenities like drinking water, housing, sanitation and income.

According to Todaro (1981), development is not a purely economic phenomenon but a multidimensional process involving reorganization and reorientation of entire economic and social system. The three objectives of development can be stated as

1. Raising the availability and widening the distribution of basic life sustaining goods such as food, shelter, health , protection and education
2. Creating conditions conducive to the growth of people’s self-esteem through the establishment of social, political and economic systems and institutions which promote human dignity and respect.
3. Increasing people’s freedom to choose by enlarging the range of their choice variables

Sen (1986), perceives development as improving the freedoms and capabilities of the disadvantaged thereby enhancing the overall quality of life including social, cultural and political freedom. Sen further states that development must provide an opportunity to people to free themselves from the suffering caused by 1)Early mortality 2)Persecution 3)Starvation 4) Illiteracy through entitlements.

The sociological analysis of conceptualization of development is well explained by Seers (1979), by making it simple yet specific through the bottoms up approach. He gives the preconditions to achieve development in the ‘Human scale development’ as a direct counter measure for assessing development from top down approach. Irrespective of the country’s economic status, the human scale development considers people as the principle actor. The pre requisites which leads to development from an individual’s point of view are-

1. The capacity to obtain physical necessities, particularly food

2. A job(not necessarily paid employment) including education or working on family business
3. Equality
4. Participation in Government
5. Living in a nation which is politically and economically independent
6. Basic literacy

Tribal Development is a complex phenomenon which involves various approaches and needs careful planning. Sustainability is the main element of tribal development as the process involves implementation of welfare measures without disturbing the natural and ecological living conditions.

Elvin (1959) had recommended alienation of tribal communities and formation of establishment like “national parks” for the tribal communities to grow, evolve and develop with regular Government intervention. Roy Burman committee (1982) moved against the alienation of tribal communities and gave the following recommendations

1. The development of forests, instead of being planned in isolation, should form an integral part of the comprehensive plans of Integrated Tribal Development.
2. Forest Department should constitute better organised forest labour co-operative societies within a time-bound program of 2-3 years to undertake all forestry operations replacing intermediaries.
3. The right of collection of Minor Forest Produce (MFP) by tribals and its marketing for remunerative price to tribals should be ensured.
4. Forest villages should be abolished and be converted into revenue villages.

The Dhebar Commission (1961) identifies the objective of tribal development as advancement without disturbing the harmony of tribal life. Shilu committee (1969) opines that the aim of the tribal development policy must be striving for equality with other communities eventually with a reasonable distance of time. Dube (1972) gives an

account of different approaches needed for tribal development. Since tribal development is an issue needs multidimensional approaches, the need based programs must be catered using

1. Anthropological approach- Based on each community and respective genealogy
2. Religious Approach- Need based approach to each religious group based on faith
3. Voluntary approach- Development by encouraging voluntary participation.
4. Social and political approach- By extending administrative support and social structures

The Lokur Committee (1965) was set up to look into criteria for defining Schedule Tribes. The Committee recommended five criteria for identification, namely, primitive traits, distinct culture, geographical isolation, shyness of contact with the community at large, and backwardness.

Tribal development cannot be disseminated without the preservation of their ethnic identity including their culture, traditional knowledge, livelihood practices and language along with provision for income earning activities. The tribal development has been always a priority and has occupied the foremost positions in the agendas of the Planning Commission

In the Fifth Five Year Plan, the introduction of the “Sub-Plan” Policy for total and integrated development of different tribal areas was carried out. The(CDPs)Community Development programmes included provision of health and sanitation, communication and housing, educational development. It needs special mention here that after the Burman Committee report which suggests a transformation and conversion of forest villages in to revenue villages, the approach towards tribal development has faced rampant changes. The approaches can be divided in to four types (Lakshmaiah (1992), as

1) Policy of isolation

2) Policy of assimilation of cultures

3)Policy of intervention

4)Policy of revitalisation.

Out of these, the policy of revitalization has been agreed by the development thinkers as the best approach to integrate the tribals into the mainstream. This called for special attention and acceptance to each tribe so as to preserve their cultural identity. Also it called for people's participation in development activities opening doors to NGOs for the otherwise isolated and marginalized tribal communities. These communities were not approached previously due to the nature of sensitivity and vulnerability.

The planning commission in 2011 has identified the reason for failure of the tribal sub plan as given

“Tribal people respond occasionally with anger and assertion, but often also in anomie and despair, because the following persistent problems have by and large remained unattended to:

1. Land alienation
2. Indebtedness
3. Relation with forests, and government monopoly over MFPs, and non-implementation of the Right Act 2006
4. Ineffective implementation of Panchayats Extension to the Scheduled Areas Act of 1996 (PESA, 1996)
5. Involuntary displacement due to development projects and lack of proper rehabilitation.
6. Poor utilisation of funds and poor delivery of government programmes”

The concomitant processes of displacement, both literal and metaphorical — as tribal institutions and practices were forced into uneasy existence with or gave way to market or formal state institutions (most significantly, in the legal sphere), tribal peoples found themselves at a profound disadvantage with respect to the influx of better-equipped

outsiders into tribal areas. The repercussions for the already fragile socio-economic livelihood base of the tribals were devastating — ranging from loss of livelihoods, land alienation on a vast scale, to hereditary bondage.

Xaxa committee (2013) has identified the challenges faced in the context of tribal development as

- 1) Eviction and displacement
- 2) Urbanisation and Construction of dams ruining their living pattern
- 3) The problem of armed conflicts in tribal areas
- 4) The categorisation of national parks and reserve forests leading to marginalization of tribal communities
- 5) Inability to provide livelihood means to the forest dwellers.

The reasons for tribal backwardness and the major problems faced by tribal communities are location specific and may vary to state to state. The reasons enlisted above do not form a serious threat to the tribal communities in Kerala at present, even though the possibilities cannot be ruled out in future.

2.9 Role of NGOs and Tribal Development

With an aim to focus in the tribal development, the Government of India had set up the Ministry of Tribal affairs in 1999 after the bifurcation of Ministry of Social Justice and Empowerment .The role of Non Government Organisations has been identified and recognized by the ministry in catering to the needs for tribal communities. The Government Portal “Darpan” has been opened for the ease of registration of NGOs and thereby to facilitate implementation of Government schemes via them.

“The Central Government and State Governments implement a number of schemes for the welfare and development of STs. However, VOs/NGOs also play an important role in enhancing the reach of Government Schemes and in filling the critical gaps of service deficient tribal areas. While governmental efforts are supplemented through VOs/NGOs

to achieve the ultimate objective of delivery of services to remote and unreached tribal areas, the standard of services provided is equally important. Each partner VO/NGO is, therefore, expected to strive towards delivery of quality services.”-MOTA

The role of NGOs as stated by Lewis (2005) can be divided into three types. Implementers, catalysts and Partners. Implementers are the groups focusing at the service delivery, fund utilization and provision of utilities as per the Government schemes. On the other hand Catalysts act as agents of development, consciously and precariously formulating ideas for the development of communities. Evidences show that these innovative plans and policies speed up the targeted community upliftment . The third type of NGOs function as partners who work hand in hand with the government, private business sector or the civilian institutions in terms of financial accountability.

Vakil (1997) says, “NGOs are organizations concerned with the promotion of social, political or economic change – an agenda that is usually associated with the concept of ‘development’. This gives emphasis to the idea that an NGO is an agency that is primarily engaged in work relating to the areas of development or humanitarian work at local, national and international levels”

Out of the many roles of NGOs discussed, “Development” is an obvious and indispensable term that cannot be separated from the functionalities of NGOs irrespective of their nature, structure, place of origin or orientation. Anything of improvement in the present condition can be termed as “development”. The development agenda of the NGOs can be associated with all the aspects of their arena which include community development, Gender development, Environmental development, Development of health, Education, Welfare as well as Research and Development.

Korten(1990), gives the transformational journey of the NGOs and the their evolution over the generations. The birth of any NGO starts as a voluntary agency supporting a segment of victims of disaster or calamity through charity and welfare oriented initiatives. In an attempt to continue the good nature of the work, the target group

changes from the victims to an under privileged section , thus focusing on community development aspect. The NGOs focusing on the welfare and relief of a particular sect of population are termed as first generation of NGOs by Kourten. The second generation of NGOs are mobilizers of fund, resources and volunteering activities which focus on a larger area. The third generation of NGOs act as a catalyst for development is national in nature focusing on a regional or national level, collaborating with the Government, private sector and civilian societies. The fourth generation represents International NGOs which are mostly environmental in character forming a global networking towards sustainable growth and environmental conservation.

Table 2.5: Generations of NGOs

	First (Welfare and Relief)	Second (Community Development)	Third (Sustainable systems and Development)	Fourth (People's Movement)
Nature of Problem	Scarcity arising from Calamity / Poverty	Backwardness/	Deficiency of institutions and policy constraints	Inadequate mobilizing vision
Time Frame	Immediate	Project Life	10-20 years	Indefinite future
Scope	Individual/Family	Neighborhood or village	State or Country	National or global
Main actors	NGOs	NGOs and Community	All relevant private and public institutions	Networks of people and organisations
NGO's Role	Doer	Mobilizer	Catalysts	Activist/Educator
NGO type	RWA, GROs,SHOs	CBOs, Development Agencies	Civil Societies, QUNAGOs, Non Profit Companies	ENGOs,INGOs, AGN

Source: Korten,D.C. (1987)'Third generation NGO strategies: a key to people-centred development'. World Development

The Community Based Organisations (CBOs) form the major type of NGOs in developing countries, paving way to the third generation of environmental NGOs, Nonprofit companies and Government funded agencies. The fourth generation of NGOs focuses on every aspect of human life including political, philosophical, governance and spirituality.

2.10 Functions of NGOs towards Tribal Development

The functions of NGOs depend on the location, community and the quantity as well as source of funds it receives. An NGO engaged in tribal development usually acts as a facilitator, implementer, moderator or intermediary agent, a service provider and as a stake holder. NGOs in many literatures have been termed as a catalyst of development. NGOs mostly had been under the shadows of doubt regarding the transparency of funding and utilization of funds. Edwards and Hume are of the opinion that “... there is increasing evidence that NGOs and Grass Root Organisations (GROs) do not perform as effectively as had been assumed in terms of poverty-reach, cost effectiveness, sustainability, popular participation (including gender), flexibility and innovation. In terms of service-provision, there is certainly evidence that NGOs are able to provide some services more cost-effectively than governments.

2.11 Tribal NGOs

NGOs are omnipresent catering to diversified needs and serving various purposes throughout the State. The NGOs are known by various names depending on the purpose, the origin or their nature of function. Some of the common terms used in NGO directory includes ENGO representing Environmental Non-Government Organisations and BONGO meaning Business oriented NGOs where the latter functions as Non Profit Companies. Similarly, GONGO and QUANGO are also commonly used for Government organised NGOs and Quasi Government NGOs. The possibility of using the term “TONGO”, for the Tribal organised NGOs constituting the tribal volunteers ,working for the well being and development of the tribal communities are not far away. Though, there are many NGOs like “Adivasi Gothra Mahasabha” lead by the tribal activists , the name TONGO has not been used anywhere before. The various roles undertaken by TONGOs are listed as follows.

2.11.1 NGO as facilitator:

The role of facilitator ranges from providing facilities to arranging venues for interaction, implementation and execution of government projects. The types of functions identified as a facilitator include (1) Execution and implementation of schemes (2) Facilitation of financial services (3) Communication Facilitator. NGOs act as planners and implementers of developmental plans. They help in mobilizing the local resources to be used for development. NGOs help in building a self-reliant and sustainable society. These agencies play the role of mediator between people and government. NGOs are actually the facilitator of development, education and professionalization.

2.11.2 NGO as an intermediary:

NGO acts as an intermediary in providing public utilities like health, education, drinking water supply, sanitation and housing for the tribal communities. The government service delivery mechanism eventually fails in places like hilly terrains or remote locations due to limitations in transportation and communication facilities. The government policies and programs including distribution of land to the marginalized and landless families, sanctioning of housing projects, and placement of job opportunities through MNREGA among the tribal communities cannot be efficiently carried out. The NGOs role in connecting the local administrative units to the tribal hamlets for the implementation of such programs launched by the government is commendable. NGOs are approached by the panchayath offices for obtaining the information about tribal sections located at various remote pockets of the villages. The responsibilities including data collection and compilation are handed over to the NGOs. NGOs act as the linkage for effective and efficient public service delivery to the tribal communities.

(i) Health Services

Vaccination and immunization cannot be effectively carried out as the tribal communities are apprehensive about going to PHCs and availing the treatments. In such cases, NGOs are instrumental in connecting the tribal communities to health institutions for availing

the health care vaccines including polio vaccines, DPT and other immunization programs. NGOs also help the Primary Health Centres to organize medical camps from time to time by ensuring the participation of tribal population. The establishment of relationship with the tribal communities by the volunteers is also useful for the ASHA workers in rendering maternal and post natal child care with the help of NGOs.

(ii) Educational services

The students in the hamlets are guided by the NGOs for their further studies and vocational courses. NGOs attract agencies to provide skill training and vocational courses to the tribal communities. Clubs and Private agencies also provide free tuition classes, Public Service Coaching (PSC) and entrance coaching. These free classes are availed by the tribal children mostly by the support system and guidance rendered by the NGO volunteers.

(iii) Distribution of land and Housing

The Kaatunayakar communities are forest dwellers who inhabit forest land and do not possess them. The assigning of land or pattaya bhoomi for the landless tribal communities need to be carried out after obtaining the detailed information about the communities. NGOs act as the channel which provides information and compile the data for the settlement of land and its distribution to the landless tribes. NGOs are also approached by the panchayath for the construction of housing and sanitation facilities on contract basis. NGOs act as the intermediary in linking the construction contractors and the panchayath for completion of housing projects within the stipulated time.

2.11.3 NGO as an advisor

NGOs undertake many advisory functions ranging from offering family counseling to financial guidance. NGO volunteers give guidance to the students regarding the schools courses and vocational training facilities. NGOs are also known to own deaddiction centers, counseling centers, special schools for differently abled children to provide

guidance and awareness. Health awareness classes, news on employment opportunities and guidance about new government policies and programs are the major advisory functions carried out by them. Apart from this information regarding agricultural practices, subsidies, loans and farming techniques are also provided by NGOs.

2.11.4 NGO as a stake holder

NGOs are also stake holders in many government schemes. Jalanidhi, a rural program for provision and management of drinking water supply and sanitation has been largely successful in remote areas of Wayanad due to the active participation of NGOs. The NGOs are also stake holders in many water shed development program in which they employ tribal population for the construction and management of watershed areas. NGOs are also involved as stake holder in cooperative farming by pooling in monetary resources and providing them guidelines.

2.11.5 NGO as a service provider

The institutional support extended by NGOs are in the form of self-help groups, Community based organizations like folk lore centres, day care home for adults, special school for differently abled children, De-addiction centre, library and recreation centers and counseling facilitation centers. NGOs also run special school for needy children and day care home for the children and adults.

2.12 Summary

The Chapter gave an account of the types of NGOs based on many classifications .Development of NGOs over the years and the major acts as well as amendments which have laid the foundations on NGOs in India was discussed. The different perceptions on the concept of tribal development from the perceptions of various tribal committees set up in India were studied. Focus area for Tribal development can be summed under the heads of livelihood, health, education, social and political participation. The NGOs and their role discussed at length may offer the much needed solutions to the problems of

tribal development. Given the activities of NGOs, their role and functions in the NGO village in this Chapter, attempt in the coming Chapters would be to assess the impact and identify the efficiency of NGOS in performing the given functions and tasks.

Chapter 2

Growth and Performance of Non Governmental Institutions in India

2.1 Introduction

The term “non-governmental organization” is used as a synonym to “civil society organization” in many jurisdictions. These are the organizations which can work both as a grass root level and at the global level, depending on its nature of work and motive to bring a positive difference for a section of population.

India has possibly the largest number of active non-government, not-for-profit organizations in the world. A study commissioned by the National Statistical Accounts (NSA) under the supervision of CSO has put the number of such entities, accounted for till 2009, at 3.3 million. That is one NGO for less than 400 Indians, and many times the number of primary schools and primary health centers in India. Even this staggering number may be less than the actual number of NGOs active in the country. This is because the study, commissioned in 2008, took into consideration only those entities which were registered under the Societies Registration Act, 1860 or the Mumbai Public Trust Act and its variants in other states. According to the CSO survey, the largest number of NGOs are registered in Maharashtra (4.8 lakh), followed by Andhra Pradesh (4.6 lakh), UP (4.3 lakh), Kerala (3.3 lakh), Karnataka (1.9 lakh), Gujarat (1.7 lakh), West Bengal (1.7 lakh), Tamil Nadu (1.4 lakh), Orissa (1.3 lakh) and Rajasthan (1 lakh). More than 80 per cent of registrations originated in these 10 states.

In India, they are often called as not-for-profit institutions, and officially defined as (a) organizations that, (b) are not-for-profit and, by law or custom, do not distribute any surplus they may generate to those who own or control them, (c) are institutionally

separate from government, (d) are self-governing and (e) are non compulsory. (CSO 2009, 2012)

In India, there are currently two broad regulatory frameworks for NGOs: public goods provision (Societies Registration Act and its state variant, Public/Private Trusts Acts, section 25 of the Company Act) and religious purpose (Wakf Acts, Religious Endowments Act and Charitable and Religious Trusts Act). An overwhelming number of NGOs in India are covered under the Societies Registration Act and Trusts Act (CSO 2012). In addition, there are informal associations working at grassroots level without being registered in the legal provision but may be counted as a part of the NGO-sector. Such heterogeneity and plurality of the NGO sector has a long history in India, with instances even from the ancient past.

2.2 Registration of NGOs and legislation

Legislation on NGO activity NGOs are not required to register with the government. However, registration allows an NGO to deduct expenses from income for tax purposes, receive foreign contributions, and be considered for government grant-in-aid schemes. Registration also facilitates domestic fund raising, as the income tax act permits donors to deduct contributions made to register NGOs. Registration Laws in India classify organizations working in development into three categories: charitable trusts, societies, and Section 25 companies. Whether registered as a trust, society, or company, NGOs are subject to the Societies Registration Act of 1860 and the Income Tax Act of 1961. Trusts are subject to the Public Trust Act (1976) and are, in addition to federal regulations, governed by the State Office of the Charity Commissioner. Organizations receiving foreign funds must abide by the Foreign Contribution Regulation Act of 1976, and are regulated by the Ministry of Home Affairs. The government offers three principal forms of tax relief for voluntary organizations under the Income Tax Act. Section 80G allows voluntary organizations working in specified areas deemed to be charitable to register with the income tax authority. This enables donors (individuals and companies) to claim

tax relief on 50% of the amount donated, up to 10% of the donor's income. The beneficiary organizations are required to issue a receipt or certificate in a prescribed format to the donor to enable the donor to claim tax deduction. This is the most widely used tax benefit for charitable giving. Apart from that, Section 35AC allows contributions to be 100% deductible. However its application is specific to projects, generally research projects, rather than to organizations. To benefit under this section, the recipient organization must typically be implementing the project itself. Approval must be sought from the National Committee for Promotion of Social and Economic Welfare based in New Delhi. Donations to government development agencies, such as the Integrated Rural Development Program are 100% deductible under this section. . Section 35 (I to III) provides for a similar 100% exemption for donations to approved scientific research associations such as universities, colleges, or other institutions for scientific research, research in social science, or statistical research. Section 25 businesses are exempt from paying income tax on profits "incidental to the attainment of the objects of the non-profit organization," as long as separate books of account are maintained. Bilateral development assistance to NGOs continues to be governed by the Foreign Contribution (Regulation) Act, 1976.

2.3 Historical background of Non- Government Organisations in India

India, a country known for its richness in economic prosperity as well as cultural heritage in the past was also well acclaimed for developing the concept of welfare state. When the Mesopotamian, Nile and Roman civilization thrived on the taxes levied on its citizens by the ruling class through hegemony and servitude, the Indus valley civilization laid its foundations on social co-existence and philanthropy to ensure egalitarianism. In 630 AD the Chinese traveller HieunTsang wrote: "Towards the west of the junction of the two rivers (Ganga and Yamuna at Allahabad) there was a great plain, called The Arena of Charitable offerings, as from very ancient times Kings from different parts of India frequented this spot for the purpose of practicing charity".

The earliest history of voluntarism can be traced back to the Rig Vedas, dating back to 1500 BC. Voluntarism was the main source of welfare and development. Individual and religious philanthropy were interrelated, but the main benefactors always belonged to the Brahmin class or the saints. The lower strata of the society consisting of the “shudras” were omitted from receiving, performing and taking part in any religious ceremonies. India has a long history of civil society based on the concepts of daana (giving) and seva (service). Voluntary organizations .Though the evidence of voluntarism towards welfare, patronising art and literature and charity can be traced in ancient documents , the absence of any form of structure prevents it from calling it an organisation; both formal as well as informal. The first organised voluntary efforts in social development were initiated by Christian missionaries in early 19th century since 1810 to 1820s.This example was emulated by modern Indian elite class, who became social reformers. From 1870s, institutions such as Brahmo Samaj centered its focus on empowerment and upliftment of women, while other associations like Arya Samaj, Ramakrishna Mission, Satyashodhak Samaj and Indian National Social Conference worked for emancipation of lower castes. The legislation recognised the significance of such organisation by the enactment of Societies Registration Act 1860.

Institutionalized and individual or group voluntary actions, for the alleviation of suffering and social and economic development of the poor, were mostly inspired by Gandhian ideology. Two types of Non Profit Organizations (NPOs) were predominant in the early post independent period: Religion-based NPOs (Christian and Non-Christian NPOs) and Gandhian NPOs (Rai and Tandon, 1999). The role of Gandhian NPOs in the arena of rural development was crucial in eradication of untouchability and proclaiming the ideals of self reliance through decentralisation.

After independence, traditional welfare activities were replaced by socio-economic or sustainable development. Government of India set up the Central Social Welfare Board in 1953 and Khadi and Village Industries Commission to channel funds to the NGOs and help them in their development. The Policy makers in Indian Government started laying

greater emphasis on NGOs. A major step towards enlisting their support for rural development was taken during the Seventh Plan period wherein it was stated that serious efforts would be made to involve voluntary agencies in development programmes more particularly in anti poverty and minimum needs programme. The Christian missionaries backed by foreign funding agencies, have played a significant role in the growth of voluntary organizations in India.

The enactment of the Societies Registration Act of 1860 is a landmark in the history of voluntary organization in India. The Act is still operative with minor amendments and Government of India undertook various welfare schemes under various plans and policies. Social welfare was included as a part of the Five Year Plans. The major responsibility of organizing social welfare services continued with the voluntary organizations. Hence, even today, among others, it is the voluntary organizations that are also taking care of welfare activities (Kumar, 1995). Indian NGOs became prominent after independence, especially after 1970s. The planners in India have considered to the role of NGOs and have recognized services rendered by them in various fields.

Over the years, the activities of Indian NGOs have changed and their traditional welfare and service programs are now being supplemented with sustainable development activities. NGOs focused their efforts on education, health, relief, and social welfare. A firm foundation for secular voluntary action in India was not laid until the Servants of India, a secular NGO, was established in 1905. After independence, the Government of India increased its presence in social welfare and development but recognized the potential for civil society to supplement and complement its efforts. The first Five-Year Plan stated, “Any plan for social and economic regeneration should take into account the services rendered by these agencies and the state should give them maximum cooperation in strengthening their efforts.” The Central Social Welfare Board was established in 1953 to promote social welfare activities and support people’s participation programs through NGOs. This additional funding and recognition led to a growing body of professional

NGOs. The Government of India decentralized development activities throughout the 1950s. The establishment of the National Community Development Program and the National Extension Service were early steps in this direction. Further decentralization was achieved with the introduction of the three-tier Panchayati Raj system in 1958. Many farmers unions and agricultural cooperatives were founded around this time, and networking became more commonplace in civil society. In 1958, the Association for Voluntary Agencies for Rural Development (AVARD) was founded as a consortium of major voluntary agencies. International NGOs entered India in significant numbers to provide drought relief during two consecutive agricultural seasons, 1965–1966 and 1966–1967. Many of them established permanent local operations thereafter. Moreover, foreign funds began flowing to domestic NGOs in India, changing the character of civil society once more.

During the 1970s the government pursued a “minimum needs” program, focusing on the basic impediments to improving the quality of life for the rural poor, such as education, electrical power, and health. Several governmental development agencies were established around this time, such as the People’s Action for Development of India. Foreign-trained Indians entered civil society in greater numbers, leading to professionalisation of the sector. India witnessed a rapid increase in and diversification of the NGO sector as a response to the national political scenario and increasing concern about poverty and marginalization. Both welfare and empowerment oriented organizations emerged during this period, and development, civil liberties, education, environment, health, and livelihood all became the focus of attention. With community participation as a defined component in a number of social sector projects during the 1970s and 1980s, NGOs began to be formally recognized as development partners of the state. Their work was increasingly characterized by grassroots interventions, advocacy at various levels, and mobilization of the marginalized to protect their rights.

The 1990s also saw the establishment of several forums to promote dialogue between the government and NGOs. The Planning Commission initiated an NGO– government interface through a series of conferences and, in 2000, was appointed the nodal agency for NGO–state interactions. In the second half of the 1990s, the Council for Advancement of People’s Action and Rural Technology (CAPART) was decentralized so that envisaged benefits from NGO activities could also spread to the less explored and extremely poor areas of the country. CAPART was created in 1986. In May 2007, the cabinet of ministers of the Government of India approved the National Policy on the Voluntary Sector¹² as the first step in a process to evolve a new working relationship between the government and volunteer organizations. Through the policy, the government commits to encouraging, enabling, and empowering an independent, creative, and effective voluntary sector with diverse form and function, so that it can contribute to the social, cultural, and economic advancement of the people of India. It recognizes that the voluntary sector has contributed significantly to finding innovative solutions to poverty, deprivation, discrimination, and exclusion, through awareness raising, social mobilization, service delivery, training, research, and advocacy.

The policy identifies four objectives:

1. Create an enabling environment for volunteer organizations that stimulates their enterprise and effectiveness, and safeguards their autonomy.
2. Enable volunteer organizations to legitimately mobilize necessary local and foreign financial resources.
3. Identify systems by which the government may work together with volunteer organizations, based on the principles of mutual trust and respect, and with shared responsibility.
4. Encourage volunteer organizations to adopt transparent, accountable systems of governance and management to promote and assist voluntary efforts in implementing rural development programs

Table 2.1 shows the major developments occurred in the journey of Non Profit sector in India

Table 2.1 Acts and Amendments

Time	Major Developments
Pre Victorian era	Religious based Non Governmental activism (Without formation of any organisations)
1860	Societies Registration Act (Constitutional recognition of civilian societies)
1863	Religious Endowments Act (Religious committees were given provisions to run charity institutions)
1882	India trusts act (Sanctioning of the lawful formation of private trusts)
1923	Mussalman Wakf Act (Recognition of muslim charity based organisations for religious purposes)
1950	Public Trust Act (Registration of public trust to be done under the Registrar of societies)
1953	Formation of Social Welfare Board
1956	Indian companies act (Allows Private companies to register as Non profit companies)
1958	Formation of AWARD
1959	Public Wakfs (Extension of Limitation) Act

1970s	Formation of Peoples Action (First internationally operating NGO in india)
1980s	Development of Grass root organisation
1990s	Formation of CAPART (For monitoring the grass root organisations in India)
2007	National policy on Voluntary sector
1994	Service tax act (Exemption of NGOs from the levy of service tax)
2010	Foreign Contributions Regulation Act (Act for regulating, accepting and utilizing foreign funds)
2013	Indian companies act(Amendment) (Regarding the regulation, responsibilities and dissolution of companies registered as NPO)

Source: Self Compiled

Not all organisations which are ‘legally non-profit’ are treated as non-profit organisations by experts within the non-profit sector. For example, in India, an organisation can claim non-profit status if it is registered under any of the following statutes (CSO, 2009). 1) The Societies Registration Act, 1860 2) The Indian Trusts Act, 1882 3) Public Trust Act, 1950 4) The Indian Companies Act (section 25), 1956 5) Religious Endowments Act, 1863 6) The Charitable and Religious Trust Act, 1920 7) Mussalman Wakf Act, 1923. 8) Wakf Act, 1923 9) Public Wakfs (Extension of Limitation) Act, 1959..

2.4 Classification of NGOs

National Policy for Voluntary Sector(2012) is deficient in one of the most important aspects of voluntary organisations –“State-NGO relations” which is enables the NGOs to

play complementary roles based on a unique identity rather than replacing or replicating the state. While the policy has addressed the more easily identified and rectifiable constraints to this ability, more complicated and problematic issues have been overlooked. According to Petras (2005), NGOs classified into three types, (i) radical (ii) reformists and (iii) neoliberal, out of which the first two are considered as progressive NGOs. Neoliberals on the other hand reject the role of government in bringing about welfare. The remodeling processes of the welfare state have led to the rapid development of the non-governmental sector in western countries. With increasing globalization, the intensity of such processes has increased further. In the 20th century, the globalization makes the people understand the importance of Voluntary sector. At the regional level, 1.5 million NGOs work in India (i.e., non-profit, voluntary citizens' groups organized on a local, national, or international level). This includes temples, churches, mosques, gurudwaras, sports associations, hospitals and educational institutions. Most NGOs in India are small and dependent on volunteers.

The largest number of NGOs are registered in Maharashtra (4.8 lakh), followed by Andhra Pradesh (4.6 lakh), UP (4.3 lakh), Kerala (3.3 lakh), Karnataka (1.9 lakh), Gujarat (1.7 lakh), West Bengal (1.7 lakh), Tamil Nadu (1.4 lakh), Orissa (1.3 lakh) and Rajasthan (1 lakh). More than 80 per cent of registrations come from these 10 states.

Formation and registration of an NGO can be done under any of the following categories

- 1) Trust
- 2) Society
- 3) Company(under section 25)

Kennedy (2009), categorises the actors forming the second tier of local governance in to three- (1.) Neighborhood association, (2.) Community based organisations and (3.) NGOs. Out of these, NGOs are the most important actor as they focus on improving urban environment, identify policy inputs, provide service delivery and connect people with specialised knowledge to address the local problems of the society.

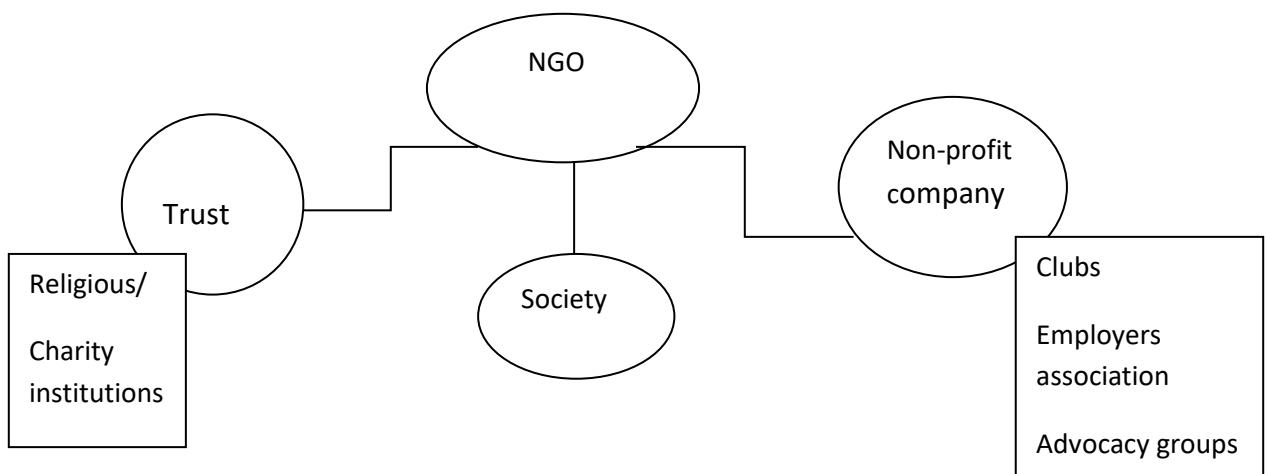
Literatures are found on issues and challenges faced by NGOs and the problems faced by them. Also abundant lights have been shed on whether the NGOs are efficiently planning and executing their work in their priority areas. The kinds and nature of works carried out by them and the impact also have been studied. This study in particular tries to focus on the overall involvement of NGOs towards the inclusive growth of the marginalised community. The types of NGOs can be classified in many ways

1. On the basis of formation
2. On the basis of purpose or nature of work
3. On the basis of region

2.4.1 On the basis of formation

According to Indian constitution, NGOs can be registered under any of the three broad categories enabling them to function as a Trust, Society or a non-Profit company. Hence, the basic form of classification of NGOs is based on the nature of registration at the time of their formation. Figure 2.1 shows the types of NGOs classified according to their formation

Fig 2.1 Classification based on Formation



Source:Self made

2.4.2 On the basis of economic activity

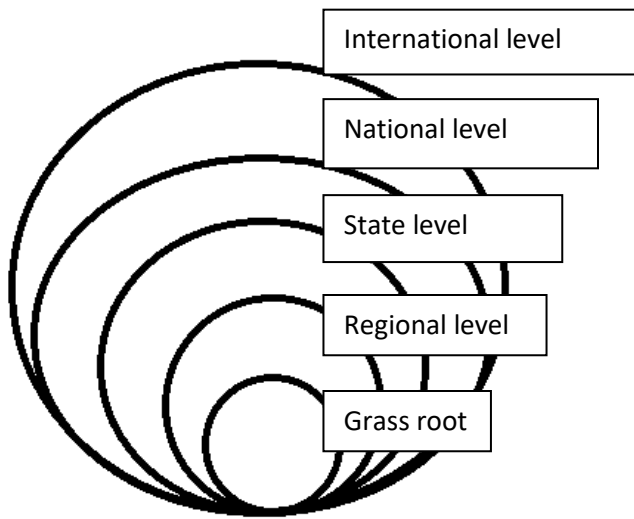
Another formal classification of this sector is a more general one in terms of economic activities. National Accounts Division of Central Statistics Office (CSO-NAD) has followed the International Classification of Non-Profit Organizations (ICNPO), which arranged the NGOs into 12 broad activity-groups:

1. Culture and recreation
2. Education and research
3. Health
4. Social services,
5. Environment
6. Development and housing,
7. Law/advocacy and politics,
8. Philanthropic intermediaries and voluntarism promotion,
9. International activities,
10. Religious,
11. Business and professional associations and
12. Not elsewhere classified category.

2.4.3 On the basis of Region of Operation

The geographical region of operation forms another major criterion useful for the classification of NGOs. The Environmental NGOs also known as ENGOs are mostly international in their origin. On the other extreme, there also community based NGOs targeting a specific community in particular areas operating at the grass root level which forms the lowest tier of their kind. The figure 2.2 shows the classification of NGOs based on its geographical area of operation

Figure 2.2: Classification of NGOs based on area of operation



Source: Self changed

The national level NGOs in India require two members or trustees belonging to different states of India whereas the International NGOs must include participants belonging to other countries.

2.4.4 Type of Organizations based on programs and activities

On the basis of institutions enlisted under voluntary organisations, development organizations are highest in number. The non profit sector throughout the world have resulted in the formation of many institutions belonging to the category given in table 2.2. The nature of voluntary organisations, according to the table is that of development organization. However, across the world NGOs are found under all the categories mentioned in the table.

Table 2.2: Types of Organisations

Development Organizations	<ol style="list-style-type: none">1. Voluntary Organizations2. Social Service Societies3. Research Institutions4. Non- Governmental Organizations (NGOs)5. Governmental Non-Governmental Organizations (GONGOs)
Social Welfare Organizations	<ol style="list-style-type: none">1. Orphanages2. Hostels3. Homes for the aged and the handicapped
Educational Institutions	<ol style="list-style-type: none">1. Schools2. Colleges3. Non-formal and Adult education centres
Health Organizations, Technical and Vocational Institutions	<ol style="list-style-type: none">1. Hospitals2. Dispensaries3. Health Centres4. Outreach programs

Source: Gurusamy, S. (2004). Role of Voluntary Agencies in Social Change. In: Pawar, SNGOs and Development: The Indian Scenerio. Rawat Publications, New Delhi

2.5 Categorisation of NGOs in India

A first of its kind study was conducted by National Statistical Office division of CSO in the year 2008 to count the number of NGOs functioning in India, as it was observed that a good number of them have been registered for the purpose of tax evasion. The study has two phases. In phase one, the NGOs registered in all the states were numbered based on the nature of activity and the area of operation. In the second phase of study, the auditing, performance and the operational status of NGOs registered under different states needed to be examined which was a herculean task. Only few states have submitted

the data, however the difference between the registered number of NGOs and those could be traced was very high. Table 2.3 shows the pattern of distribution of NGOs in India according to their nature of activities and their area of operation.

Table 2.3: Distribution of Societies registered under various activities or purposes

Activity	Number of Societies		
	Rural N (%)	Urban N (%)	Total N (%)
Culture and Recreation	2,34,583 (63.42)	1,35,327 (36.58)	3,69,912 (100.00)
Education and Research	2,99,858 (48.68)	3,16,085 (51.32)	6,15,954 (100.00)
Health	30,553 (51.34)	28,953 (48.65)	59,507 (100.00)
Social Services	8,09,920 (61.78)	5,00,949 (38.21)	13,10,911 (100.00)
Environment	18,661 (67.53)	8,970 (32.46)	27,632 (100.00)
Development and Housing	91,640 (57.76)	67,011 (42.23)	1,58,666 (100.00)
Law, Advocacy and Politics	2,508 (39.51)	3,838 (60.47)	6,347 (100.00)
Philanthropic intermediaries and voluntarism promotion	9,809 (53.32)	8,586 (46.68)	18,395 (100.00)
International activities	1,188 (38.67)	1,884 (61.33)	3,072 (100.00)
Religion	88,667 (58.22)	63,619 (41.78)	1,52,288 (100.00)
Business and professional associations, unions	1,33,311 (57.96)	96,701 (42.04)	2,30,017 (100.00)
Not elsewhere classified	1,09,692 (68.20)	51,144 (31.80)	1,60,845 (100.00)
Information not available	32,991 (54.20)	27,880 (45.80)	60,874 (100.00)
Total	18,63,381 (58.70)	13,10,947 (41.30)	31,74,420 (100.00)

Source: National Statistical Accounts Division Report, Central Statistical Organisations, 2012

The largest number of NGOs registered was involved in social services. Out of the 13,10,911 NGOs, more than 8 lakhs of them belonged to rural areas alone. The least number of NGOs were involved in the field of Law, advocacy and politics as well as International activities constituting just 6347 and 3072 respectively

2.6 NGOs in Kerala

The consolidated list of NGOs in Kerala was submitted to the Central Statistical Organisation on 2009 and after listing out the nature of activities, the report was submitted again in 2012. The number of Non Profit Institutions according to activity is given in Table 2.4

Table 2.4: Non Profit Institutions According to Activity in Kerala

Non Profit Institutions According to Activity	Number
Culture and recreation	12488
Education and research	1783
Social services	12255
Environment	1285
Development and housing	10362
Religion	5147
Business and professional associations and unions	7413
Others	471
Not elsewhere classified	4518

Source : Economic Review 2012, Government of Kerala, Thiruvananthapuram

The data shows that the highest number of NGOs under culture and recreation as well as social services. The higher number of NGOs belonging to ‘Development and housing’, and ‘Social services’ represent those NGOs which are in their infancy known as the first generation of NGOs (Kourten), while the number of NGOs registered under Environment being the least number represent fourth generation of NGOs striving towards a peoples movement. The unclassified NGOs also can be seen as a minority

2.7 Major Challenges of Tribal Development

There has been many studies on the nature of problems and challenges faced by tribal communities. Even though they belong to different ethnic and geographical units, the problems faced by the tribal population in general throughout India seem to be the same. Mohapatra (2018) identifies the tribal issues as (1) lack of education, (2) land alienation,(3) low health status,(4) indebtedness,(5) displacement and (6) alcoholism.

The issues and challenges of tribal development can be grouped into three types. (1) Physical (2) Psychological and (3) Institutional constraints.

The physical issues include the health aspects, locational disadvantages and unavailability of basic amenities like housing, sanitation, and drinking water facility, inaccessibility of public services like educational facilities, health facilities, transportation and commute. Psychological constraints include the lack of confidence, insecurity, stress, mental illness including depression, addiction to alcohol and anxiety.

Institutional constraints address the major problem of tribal development delved due to the failure of institutional mechanism (not the deficiency of institutions) including market, Government and administration. The lack of institutional support which restricts tribal development includes the defective and biased formal educational curriculum, Government policies of land distribution, Lack of marketing facilities and pricing mechanism for forest produce, cultural centers to preserve tribal unique culture and wisdom. Due to the above mentioned causes, the impact on tribal communities are classified under the following broad heads.

- 1) **Health Issues:** The tribal community faces health issues ranging from malnutrition to terminal diseases like cancer. The number of tribal women losing their husband to cancer are alarmingly high. Apart from cancer, the occurrence of asthma, sickle cell anemia, hormonal problems are also on the rise. The study also shows that maternal mortality rate and infant mortality rate is also high among the tribal population in India (Dixit,2006). The possible cause of low health status

presumes to be the high consumption of intoxicants among the community (N.Singh 2018).

2) Gender Issues

The tribal women is not subject to violence or physical abuse, however the incidence of unwed mothers in Thirunelli speaks in volume about the injustice met to them in the name of culture and tradition as single parents (Thirunelli tribal Sub plan-2010). Early motherhood is another issue which lead to droup out of female students from school. Early marriages leading to early motherhood results in higher number of children. The fertility rate among tribal women is higher due to this. The female members are unable to go for employment due to large size of family consisting of small children. Lack of education leads to neglect of post natal and pre natal health among females further causing health issues.

3) Economic Issues

The economic issues faced by tribal communities are due to land alienation and the status of reserved forest resulting in deprivation of the rights over the commonly jointly held property right over the forests along with displacement(Dixit,2006).The institutional mechanism has failed in handing over rightful share of properties to the tribal community and even if it is done, the exploitation by non tribals on them would increase in the form of illegal land dealing, Benami practices and underpricing of land value. Hence, the livelihood creation and employment guarantee program by the Government could be considered as better solutions. However, the failure of the tribal employment schemes (Burman,1972) and lack of interest on the part of Government agents in organizing, monitoring and guiding tribal livelihood schemes are the major setback.

The educational backwardness has not been included as it is assumed to be the underlying cause which triggers the above mentioned results. In such cases, when the Governance fails, the role of people's movement and voluntary agencies become indispensable. The role of NGOs needs a detail inspection in this regard.

The concept of “Development” has many dimensions added to it and had faced multiple paradigm shifts from time to time. The focus areas determining the extent of development includes basic education, health status, access to basic amenities like drinking water, housing, sanitation and income.

According to Todaro (1981), development is not a purely economic phenomenon but a multidimensional process involving reorganization and reorientation of entire economic and social system. The three objectives of development can be stated as

1. Raising the availability and widening the distribution of basic life sustaining goods such as food, shelter, health , protection and education
2. Creating conditions conducive to the growth of people’s self-esteem through the establishment of social, political and economic systems and institutions which promote human dignity and respect.
3. Increasing people’s freedom to choose by enlarging the range of their choice variables

Sen (1986), perceives development as improving the freedoms and capabilities of the disadvantaged thereby enhancing the overall quality of life including social, cultural and political freedom. Sen further states that development must provide an opportunity to people to free themselves from the suffering caused by 1)Early mortality 2)Persecution 3)Starvation 4) Illiteracy through entitlements.

The sociological analysis of conceptualization of development is well explained by Seers (1979), by making it simple yet specific through the bottoms up approach. He gives the preconditions to achieve development in the ‘Human scale development’ as a direct counter measure for assessing development from top down approach. Irrespective of the country’s economic status, the human scale development considers people as the principle actor. The pre requisites which leads to development from an individual’s point of view are-

1. The capacity to obtain physical necessities, particularly food

2. A job(not necessarily paid employment) including education or working on family business
3. Equality
4. Participation in Government
5. Living in a nation which is politically and economically independent
6. Basic literacy

Tribal Development is a complex phenomenon which involves various approaches and needs careful planning. Sustainability is the main element of tribal development as the process involves implementation of welfare measures without disturbing the natural and ecological living conditions.

Elvin (1959) had recommended alienation of tribal communities and formation of establishment like “national parks” for the tribal communities to grow, evolve and develop with regular Government intervention. Roy Burman committee (1982) moved against the alienation of tribal communities and gave the following recommendations

1. The development of forests, instead of being planned in isolation, should form an integral part of the comprehensive plans of Integrated Tribal Development.
2. Forest Department should constitute better organised forest labour co-operative societies within a time-bound program of 2-3 years to undertake all forestry operations replacing intermediaries.
3. The right of collection of Minor Forest Produce (MFP) by tribals and its marketing for remunerative price to tribals should be ensured.
4. Forest villages should be abolished and be converted into revenue villages.

The Dhebar Commission (1961) identifies the objective of tribal development as advancement without disturbing the harmony of tribal life. Shilu committee (1969) opines that the aim of the tribal development policy must be striving for equality with other communities eventually with a reasonable distance of time. Dube (1972) gives an

account of different approaches needed for tribal development. Since tribal development is an issue needs multidimensional approaches, the need based programs must be catered using

1. Anthropological approach- Based on each community and respective genealogy
2. Religious Approach- Need based approach to each religious group based on faith
3. Voluntary approach- Development by encouraging voluntary participation.
4. Social and political approach- By extending administrative support and social structures

The Lokur Committee (1965) was set up to look into criteria for defining Schedule Tribes. The Committee recommended five criteria for identification, namely, primitive traits, distinct culture, geographical isolation, shyness of contact with the community at large, and backwardness.

Tribal development cannot be disseminated without the preservation of their ethnic identity including their culture, traditional knowledge, livelihood practices and language along with provision for income earning activities. The tribal development has been always a priority and has occupied the foremost positions in the agendas of the Planning Commission

In the Fifth Five Year Plan, the introduction of the “Sub-Plan” Policy for total and integrated development of different tribal areas was carried out. The(CDPs)Community Development programmes included provision of health and sanitation, communication and housing, educational development. It needs special mention here that after the Burman Committee report which suggests a transformation and conversion of forest villages in to revenue villages, the approach towards tribal development has faced rampant changes. The approaches can be divided in to four types (Lakshmaiah (1992), as

1) Policy of isolation

2) Policy of assimilation of cultures

3)Policy of intervention

4)Policy of revitalisation.

Out of these, the policy of revitalization has been agreed by the development thinkers as the best approach to integrate the tribals into the mainstream. This called for special attention and acceptance to each tribe so as to preserve their cultural identity. Also it called for people's participation in development activities opening doors to NGOs for the otherwise isolated and marginalized tribal communities. These communities were not approached previously due to the nature of sensitivity and vulnerability.

The planning commission in 2011 has identified the reason for failure of the tribal sub plan as given

“Tribal people respond occasionally with anger and assertion, but often also in anomic and despair, because the following persistent problems have by and large remained unattended to:

1. Land alienation
2. Indebtedness
3. Relation with forests, and government monopoly over MFPs, and non-implementation of the Right Act 2006
4. Ineffective implementation of Panchayats Extension to the Scheduled Areas Act of 1996 (PESA, 1996)
5. Involuntary displacement due to development projects and lack of proper rehabilitation.
6. Poor utilisation of funds and poor delivery of government programmes”

The concomitant processes of displacement, both literal and metaphorical — as tribal institutions and practices were forced into uneasy existence with or gave way to market or formal state institutions (most significantly, in the legal sphere), tribal peoples found themselves at a profound disadvantage with respect to the influx of better-equipped

outsiders into tribal areas. The repercussions for the already fragile socio-economic livelihood base of the tribals were devastating — ranging from loss of livelihoods, land alienation on a vast scale, to hereditary bondage.

Xaxa committee (2013) has identified the challenges faced in the context of tribal development as

- 1) Eviction and displacement
- 2) Urbanisation and Construction of dams ruining their living pattern
- 3) The problem of armed conflicts in tribal areas
- 4) The categorisation of national parks and reserve forests leading to marginalization of tribal communities
- 5) Inability to provide livelihood means to the forest dwellers.

The reasons for tribal backwardness and the major problems faced by tribal communities are location specific and may vary to state to state. The reasons enlisted above do not form a serious threat to the tribal communities in Kerala at present, even though the possibilities cannot be ruled out in future.

2.9 Role of NGOs and Tribal Development

With an aim to focus in the tribal development, the Government of India had set up the Ministry of Tribal affairs in 1999 after the bifurcation of Ministry of Social Justice and Empowerment .The role of Non Government Organisations has been identified and recognized by the ministry in catering to the needs for tribal communities. The Government Portal “Darpan” has been opened for the ease of registration of NGOs and thereby to facilitate implementation of Government schemes via them.

“The Central Government and State Governments implement a number of schemes for the welfare and development of STs. However, VOs/NGOs also play an important role in enhancing the reach of Government Schemes and in filling the critical gaps of service deficient tribal areas. While governmental efforts are supplemented through VOs/NGOs

to achieve the ultimate objective of delivery of services to remote and unreached tribal areas, the standard of services provided is equally important. Each partner VO/NGO is, therefore, expected to strive towards delivery of quality services.”-MOTA

The role of NGOs as stated by Lewis (2005) can be divided into three types. Implementers, catalysts and Partners. Implementers are the groups focusing at the service delivery, fund utilization and provision of utilities as per the Government schemes. On the other hand Catalysts act as agents of development, consciously and precariously formulating ideas for the development of communities. Evidences show that these innovative plans and policies speed up the targeted community upliftment . The third type of NGOs function as partners who work hand in hand with the government, private business sector or the civilian institutions in terms of financial accountability.

Vakil (1997) says, “NGOs are organizations concerned with the promotion of social, political or economic change – an agenda that is usually associated with the concept of ‘development’. This gives emphasis to the idea that an NGO is an agency that is primarily engaged in work relating to the areas of development or humanitarian work at local, national and international levels”

Out of the many roles of NGOs discussed, “Development” is an obvious and indispensable term that cannot be separated from the functionalities of NGOs irrespective of their nature, structure, place of origin or orientation. Anything of improvement in the present condition can be termed as “development”. The development agenda of the NGOs can be associated with all the aspects of their arena which include community development, Gender development, Environmental development, Development of health, Education, Welfare as well as Research and Development.

Korten(1990), gives the transformational journey of the NGOs and the their evolution over the generations. The birth of any NGO starts as a voluntary agency supporting a segment of victims of disaster or calamity through charity and welfare oriented initiatives. In an attempt to continue the good nature of the work, the target group

changes from the victims to an under privileged section , thus focusing on community development aspect. The NGOs focusing on the welfare and relief of a particular sect of population are termed as first generation of NGOs by Kourten. The second generation of NGOs are mobilizers of fund, resources and volunteering activities which focus on a larger area. The third generation of NGOs act as a catalyst for development is national in nature focusing on a regional or national level, collaborating with the Government, private sector and civilian societies. The fourth generation represents International NGOs which are mostly environmental in character forming a global networking towards sustainable growth and environmental conservation.

Table 2.5: Generations of NGOs

	First (Welfare and Relief)	Second (Community Development)	Third (Sustainable systems and Development)	Fourth (People's Movement)
Nature of Problem	Scarcity arising from Calamity / Poverty	Backwardness/	Deficiency of institutions and policy constraints	Inadequate mobilizing vision
Time Frame	Immediate	Project Life	10-20 years	Indefinite future
Scope	Individual/Family	Neighborhood or village	State or Country	National or global
Main actors	NGOs	NGOs and Community	All relevant private and public institutions	Networks of people and organisations
NGO's Role	Doer	Mobilizer	Catalysts	Activist/Educator
NGO type	RWA, GROs,SHOs	CBOs, Development Agencies	Civil Societies, QUNAGOs, Non Profit Companies	ENGOs,INGOs, AGN

Source: Korten,D.C. (1987)'Third generation NGO strategies: a key to people-centred development'. World Development

The Community Based Organisations (CBOs) form the major type of NGOs in developing countries, paving way to the third generation of environmental NGOs, Nonprofit companies and Government funded agencies. The fourth generation of NGOs focuses on every aspect of human life including political, philosophical, governance and spirituality.

2.10 Functions of NGOs towards Tribal Development

The functions of NGOs depend on the location, community and the quantity as well as source of funds it receives. An NGO engaged in tribal development usually acts as a facilitator, implementer, moderator or intermediary agent, a service provider and as a stake holder. NGOs in many literatures have been termed as a catalyst of development. NGOs mostly had been under the shadows of doubt regarding the transparency of funding and utilization of funds. Edwards and Hume are of the opinion that “... there is increasing evidence that NGOs and Grass Root Organisations (GROs) do not perform as effectively as had been assumed in terms of poverty-reach, cost effectiveness, sustainability, popular participation (including gender), flexibility and innovation. In terms of service-provision, there is certainly evidence that NGOs are able to provide some services more cost-effectively than governments.

2.11 Tribal NGOs

NGOs are omnipresent catering to diversified needs and serving various purposes throughout the State. The NGOs are known by various names depending on the purpose, the origin or their nature of function. Some of the common terms used in NGO directory includes ENGO representing Environmental Non-Government Organisations and BONGO meaning Business oriented NGOs where the latter functions as Non Profit Companies. Similarly, GONGO and QUANGO are also commonly used for Government organised NGOs and Quasi Government NGOs. The possibility of using the term “TONGO”, for the Tribal organised NGOs constituting the tribal volunteers ,working for the well being and development of the tribal communities are not far away. Though, there are many NGOs like “Adivasi Gothra Mahasabha” lead by the tribal activists , the name TONGO has not been used anywhere before. The various roles undertaken by TONGOs are listed as follows.

2.11.1 NGO as facilitator:

The role of facilitator ranges from providing facilities to arranging venues for interaction, implementation and execution of government projects. The types of functions identified as a facilitator include (1) Execution and implementation of schemes (2) Facilitation of financial services (3) Communication Facilitator. NGOs act as planners and implementers of developmental plans. They help in mobilizing the local resources to be used for development. NGOs help in building a self-reliant and sustainable society. These agencies play the role of mediator between people and government. NGOs are actually the facilitator of development, education and professionalization.

2.11.2 NGO as an intermediary:

NGO acts as an intermediary in providing public utilities like health, education, drinking water supply, sanitation and housing for the tribal communities. The government service delivery mechanism eventually fails in places like hilly terrains or remote locations due to limitations in transportation and communication facilities. The government policies and programs including distribution of land to the marginalized and landless families, sanctioning of housing projects, and placement of job opportunities through MNREGA among the tribal communities cannot be efficiently carried out. The NGOs role in connecting the local administrative units to the tribal hamlets for the implementation of such programs launched by the government is commendable. NGOs are approached by the panchayath offices for obtaining the information about tribal sections located at various remote pockets of the villages. The responsibilities including data collection and compilation are handed over to the NGOs. NGOs act as the linkage for effective and efficient public service delivery to the tribal communities.

(i) Health Services

Vaccination and immunization cannot be effectively carried out as the tribal communities are apprehensive about going to PHCs and availing the treatments. In such cases, NGOs are instrumental in connecting the tribal communities to health institutions for availing

the health care vaccines including polio vaccines, DPT and other immunization programs. NGOs also help the Primary Health Centres to organize medical camps from time to time by ensuring the participation of tribal population. The establishment of relationship with the tribal communities by the volunteers is also useful for the ASHA workers in rendering maternal and post natal child care with the help of NGOs.

(ii) Educational services

The students in the hamlets are guided by the NGOs for their further studies and vocational courses. NGOs attract agencies to provide skill training and vocational courses to the tribal communities. Clubs and Private agencies also provide free tuition classes, Public Service Coaching (PSC) and entrance coaching. These free classes are availed by the tribal children mostly by the support system and guidance rendered by the NGO volunteers.

(iii) Distribution of land and Housing

The Kaatunayakar communities are forest dwellers who inhabit forest land and do not possess them. The assigning of land or pattaya bhoomi for the landless tribal communities need to be carried out after obtaining the detailed information about the communities. NGOs act as the channel which provides information and compile the data for the settlement of land and its distribution to the landless tribes. NGOs are also approached by the panchayath for the construction of housing and sanitation facilities on contract basis. NGOs act as the intermediary in linking the construction contractors and the panchayath for completion of housing projects within the stipulated time.

2.11.3 NGO as an advisor

NGOs undertake many advisory functions ranging from offering family counseling to financial guidance. NGO volunteers give guidance to the students regarding the schools courses and vocational training facilities. NGOs are also known to own deaddiction centers, counseling centers, special schools for differently abled children to provide

guidance and awareness. Health awareness classes, news on employment opportunities and guidance about new government policies and programs are the major advisory functions carried out by them. Apart from this information regarding agricultural practices, subsidies, loans and farming techniques are also provided by NGOs.

2.11.4 NGO as a stake holder

NGOs are also stake holders in many government schemes. Jalanidhi, a rural program for provision and management of drinking water supply and sanitation has been largely successful in remote areas of Wayanad due to the active participation of NGOs. The NGOs are also stake holders in many water shed development program in which they employ tribal population for the construction and management of watershed areas. NGOs are also involved as stake holder in cooperative farming by pooling in monetary resources and providing them guidelines.

2.11.5 NGO as a service provider

The institutional support extended by NGOs are in the form of self-help groups, Community based organizations like folk lore centres, day care home for adults, special school for differently abled children, De-addiction centre, library and recreation centers and counseling facilitation centers. NGOs also run special school for needy children and day care home for the children and adults.

2.12 Summary

The Chapter gave an account of the types of NGOs based on many classifications .Development of NGOs over the years and the major acts as well as amendments which have laid the foundations on NGOs in India was discussed. The different perceptions on the concept of tribal development from the perceptions of various tribal committees set up in India were studied. Focus area for Tribal development can be summed under the heads of livelihood, health, education, social and political participation. The NGOs and their role discussed at length may offer the much needed solutions to the problems of

tribal development. Given the activities of NGOs, their role and functions in the NGO village in this Chapter, attempt in the coming Chapters would be to assess the impact and identify the efficiency of NGOS in performing the given functions and tasks.

Chapter 3

Profile of the Study Area

Introduction

The Chapter is divided into three parts. The first part throws light on the sampling design and the demographic aspects of the four villages studied. They are- 1) Kaniyambetta, 2) Panamaram 3) Thirunelli and 4) Noolpuzha. The second part examines the institutional and public utilities which constitute the infrastructural framework of the four villages. This is done so as to identify the structure of the four villages and to facilitate comparison. The third part gives a brief insight into the nature and profile of respondents from whom the data are collected. The age, size of family, community and educational profile of the respondents are analysed.

The Tribal community still remains the marginalised and backward community in India. This study focuses on the role and contributions made by NGOs through various programs and its impact on the most backward sections of the population. The impact of the activities carried out by NGOs on the marginalised sections clearly indicates the relevance and importance of the former. Most of the tribal people of Kerala live in the forest and mountains of Western Ghats, bordering Karnataka and Tamil Nadu. According to 2011 census, there are forty eight tribal communities throughout the state out of which thirty eight were tribes and the rest are identified as tribal communities. Tribe refers to the subsect or social group of people who reside collectively while a tribal community represent the tribe with common ancestry which has spread out to different geographical locations. Table 3.1 shows the District wise number of Tribal Population in Kerala

Table 3.1: District wise Schedule Tribe Population of Kerala

Districts	Rural	%	Urban	%	Total	%
Kasaragod	46,094	10%	2,763	5%	48,857	10%
Kannur	36,302	8%	5,069	10%	41,371	9%
Wayanad	1,48,215	34%	3,228	6%	1,51,443	31%
Kozhikode	9,555	2%	5,673	11%	15,228	3%
Malappuram	18,247	4%	4,743	9%	22,990	5%
Palakkad	47,023	11%	1,949	4%	48,972	10%
Thrissur	5,859	1%	3,571	7%	9,430	2%
Ernakulam	8,324	2%	8,235	16%	16,559	3%
Idukki	55,243	13%	572	1%	55,815	12%
Kottayam	19,698	5%	2,274	4%	21,972	5%
Alappuzha	2,961	1%	3,613	7%	6,574	1%
Pathanamthitta	7,663	2%	445	1%	8,108	2%
Kollam	7,886	2%	2,875	6%	10,761	2%
Thiruvananthapuram	20,022	5%	6,737	13%	26,759	6%
Kerala	4,33,092	100%	51,747	100%	4,84,839	100%

Source: Census of India for the year 2011

As per the population Census 2011, Wayanad has the highest Tribal population in Kerala, followed by Idukki and Palakkad. Wayanad has two times more tribal population than any other districts of Kerala, which is the main reason for identifying it as the study area. The Study titled “Role of Non Governmental Organisations (NGOs) and their impact on Tribal Development of ” is an attempt to analyse the magnitude of change leading to development of the tribes due to the activities carried out by NGOs. Wayanad has been identified as the study area as the District has the highest number of Tribal Population in Kerala

3.1 Wayanad –District Profile

The name ‘Wayanad’ is derived from ‘Vayal Nadu’ or the land of paddy fields. Wayanad District came into existence on 1st November, 1980 as the 12th District of Kerala consisting of Mananthavady, Sulthanbathery and Vythiri Taluks. When the State of Kerala came into being on the 1st November 1956, Wayanad region constituting the present District was a part of Kannur District (South Wayanad Taluk) was transferred to Kozhikode District and North Wayanad Taluk was retained in Kannur District. When the District was formed on the 1st November 1980, South Wayanad and North Wayanad Taluks became part of Wayanad District. North Wayanad was named as Mananthavady and South Wayanad was bifurcated into Sulthanbathery and Vythiri Taluks.

Wayanad ranks 12th in the state in area (2130 sq km) among the districts and 40% of its area is covered under forest. Wayanad is the least populated District with a population of 817420 and it ranks first in Scheduled Tribe population (18.5 per cent of its population) among the districts of Kerala. In total population density, it is the second lowest district with 384 persons per sq. Km and lowest in the urban density (775) in the state. The district holds the 2nd rank in the Total, Male, Female Work Participation Rate (41.6%, 56.92%, 26.8% respectively) in the state

The district holds the 1st place in Urban Work Participation Rate (38.13 %) in the state. Wayanad hold the 1st position in the state in the percentage of Agriculture Labours to

Total Workers (29.88%) and 2nd in the percentage of Cultivators to Total Workers (15.51%). Literacy rate of the district is 89.03%, least in the state. Wayanad ranks 12th in the state in Sex Ratio (1035) and 7th in Child Sex Ratio (965).

3.1.1 Tribal population in Wayanad

One important characteristic feature of the district is the large adivasi population, consisting mainly of Paniyas, Kurumas, Adiyars, Kurichyas, Ooralis, Kadars, and Kattunaikkans. They are the different abttotal tribes of Wayanad. The tribal population in wayanad constitutes 18.5 per cent of the District population and 36 per cent of the State's tribal population. Major communities found in the District are Paniyan (44.06%), Mulla Kuruman (17.34%), Kurichian (16.10%), Kattunaickan (11.33%), Adiyan (7.41%) and Urali Kuruman (3.13 per cent). Kalpetta is the headquarters of the Wayanad District Administration with Civil Station and other main offices. There is only one Revenue division named Mananthavady in the district. It consists of 3 Taluks viz, (1) Vythiri, (2) Mananthavady , and (3) Sulthanbathery and 49 Revenue villages. Kalpetta Municipality is the only statutory town in the district. The district has 4 development blocks namely (1) Mananthavady (2) Kalpetta (3) Sulthan bathery, and (4) Panamaram comprising of 25 panchayats.

Each tribal communities are located at particular areas, while Paniya communities can be seen throughout the district. Adiya community is located only at Mananthvady block are found particularly at Thirunelli area. Kurichya communities are not commonly found in Mananthavady block. Settlements of Kattunaikar community are seen only in forest areas. Table 3.2 shows the percentage composition of tribal communities in Wayanad District.

Table 3.2:Tribes in Wayanad

Tribal Community	Families	male	female	total	% Population
1. Adiya	2570	5377	5819	11196	7.31
2.Kadar	174	348	325	673	0.44
3.Kattunaikas	4369	8487	8564	17051	11.13
4.Kurichiyas	5812	12855	12411	25266	16.49
5.Malaaryan	43	82	84	166	0.11
6.Paniya	15876	33639	35477	69116	45.12
7.Ulladan	23	42	52	94	0.06
8.Thachanadan	390	812	834	1646	1.07
9.Karimpalan	39	81	64	14	5.09
10.Vettakuruma	1700	3188	3284	6472	4.23
11. Kuruma	5139	10431	10552	20983	13.7

Source :Census of India for the year 2011

The study focuses only the backward tribal communities of Paniya, Adiya and Kattunaikar . Even though, the percentage of Adiya and Kattunaikar communities are lesser in terms of population, they form the marginalised groups. The communities of Kuruma and Kuruchiya are in the fore front availing most of the Government jobs reserved for the tribal category in Wayanad.

Wayanad District has four types of administrative hierarchies 1)Taluk and Village administration managed by the provincial government of Kerala 2)Panchayath Administration managed by the local bodies 3)Parliament Constituencies for the federal government of India 4)Assembly Constituencies for the provincial government of Kerala. The administrative units of Wayanad District is shown in Table 3.3

Table 3.3: Village Panchayath Wise Distribution of ST Population

Block Panchayath	Grama Panchayaths	Number of Households	Total ST Population
Kalpetta	Vythiry	4159	1289
	Meppady	8661	3577
	Moopainad	5562	1899
	Pozhuthana	4256	3622
	Vengapally	2676	2977
	Padinjaratahra	5788	3131
	Muttil	7998	5279
	Thariodu	2734	2695
	Kottathara.	3787	4808
Sulthan Bathery	Sulthan Bathery	10848	5346
	Meenangady	8199	7775
	Nenmeni	11330	7871
	Noolpuzha	6510	11033
	Ambalavayal	8568	5867
Panamaram	Panamaram	10334	10815
	Pulpally	8414	7027
	Poothady	9800	7813
	Mullankolly	6929	3108
	Kaniyambetta.	7672	6563
Mananthavady	Thavinjal	9257	7501
	Edavaka	7539	5412
	Thirunelli	6902	13179
	Vellemunda	8796	3228
	Mananthavady	11376	7501
	Thondernadu	5280	5147
	Source: State Planning Board, Wayanad District Profile		

Source: , Wayanad Planning Office, Kalpetta,2016

There are twenty five gram panchayath in the district belonging to four block panchayaths. The total number of towns as per the census 2011 data is forty nine.

3.2 Sampling design

The sampling design used for the study is multi stage sampling. In the first stage of selection, the district with the highest tribal population is identified. The district has four block panchayaths. In the second stage, one gram panchayath from three blocks with the highest tribal population were selected. One percentage of the total Schedule tribe population was chosen as the sample size. In the third stage, one gram panchayath(ie, Kaniyambetta)without any involvement from Non Governmental Organisations was identified for drawing the sample control population.

3.2.1 Study area

The study areas selected were Panamaram from Panamaram block, Noolpuzha from Sulthan Bathery block and Thirunelli from Mananathavadi block. The NGO absent village of Kaniyambetta belongs to Panamaram block. The tribal settlements in each village were identified and located after consulting the volunteers of NGOs and tribal promoters of the respective villages. The services and functioning of NGOs were confined to the backward tribal communities; the study involves only the households belonging to such communities.

3.2.3 Sample Size

Sample size accounts to one percentage of the total tribal population recorded as per 2011 census. The unit of the sample is household . To identify the minimum sample size. The following formula is used.

$$n= Z^2*p (1-p) / E^2$$

n= sample size

Z value = 1.65

E= margin of error at 10 %

p = sample population

In all the three villages, the sample size is higher than the minimum required level, except in Kaniyambetta where the sample units represent control group.

3.2.4 Source and Study area of Primary Data Collection

Primary data were collected through question schedule method by directly asking the respondents in the villages of Kaniyambetta, Panamaram and Noolpuzha villages. Participatory research method with the help of hired enumerator was carried out in the village of Thirunelli. The location wise tribal settlements were identified after consulting the NGO volunteers, ST promoters and village panchayath staff. Table 3.3 shows the location of the tribal settlements in the three villages from where the samples have been drawn.

Table 3.4: Percentage of Sample collected from the Tribal colonies of Panamaram, Noolpuzha and Thirunelli

Panamaram	
Location	Percentage of Sample collected
Anjukunnu	45.22
Kurubalakkotta	8.70
Echom	28.70
Edakombam	17.38
Total	100

Noolpuzha	
Location	Percentage of Sample collected
Marod	37.04
Chukalikkunnu	30.74
Kakkathod	21.11
Ponkuzhi	11.11
Total	100

Thirunelli	
Location	Percentage of Sample collected
Kulirmavu	19.1
Edayarkunnu	16.5
Mullankolli	17.8
Kuppankolli	20.2
Erupekki	10.1
Kattikulam	16.3
Total	100

All the tribal settlements given in table 3.5 have been at the receiving end of services and aids from NGOs. The tribal communities living in these hamlets are marginalised or backward in nature.

3.3 Demographic Profile of the Villages

The demographic profile is studies to identify the nature and characteristics of the population. The demographic pattern tribal population and their features facilitates comparison and also should be compatible with each other so that the caomparitive study of the villages can be reasoned with.

Table 3.4 shows the demographic profile of the three villages chosen for the study. Out of these, three villages namely Noolpuzha, Panamaram and Thriunelli have been chosen for the study due to their large size of ST population.

Table 3.5: Population of the villages

Name of the village	Number of household	Population	Total population		Total ST population		
			Male	Female	Population	Male	Female
Panamaram	10334	45627	22668	22959	10815	5286	5529
Noolpuzha	6510	27833	13673	14160	11233	5507	5726
Kaniyambetta	7612	33956	16739	17217	6563	3276	3287
Thirunelli	6902	29696	14573	15123	13179	6435	6744

Source :Census of India for the year 2011

In all the three NGO villages, the total number of tribal population exceeds ten thousand while in Kaniyambetta, the total number is 6563. The total number of households of Tribal communities are not available, though total number of households for the entire villages are shown in table 3.5. The demographic features of the tribal communities belonging to the four villages are given in table 3.6. Total literary rate, scheduled tribes population, scheduled caste population; working population, child population and the area wise distribution of the gram panchayaths are given.

Table 3.6: Demographic Profile of the study area,2011

Demographic Profile of the tribal communities	Noolpuzha	Panamaram	Thirunelli	Kaniyambetta
Total literary rate %	79%	71.5%	74.98%	75.6%
Scheduled tribes population	11,233	10,815	13,179	6563
Scheduled caste population	980	5636	6373	
Working population	41.70%	46.50%	49.60%	44.30%
Child(0-6)population	1512	1626	1676	1704
Girl child (0-6) population	750	806	960	982
Wards	23	20	17	20
Area(in hectares)	2668	12550	2016	3700

Source :Census of India for the year 2011

The area in hectares shows that Panamaram is the largest village while Thirunelli is the smallest. However, in terms of tribal population, Thirunelli has the highest number and Kaniyambetta the least. The differences in literacy rates, child population is similar in all the four villages, the child sex ratio of Noolpuzha is very low.

3.3 Institution and Infrastructure

The institutional facilities and the infrastructure play a vital role in the development of tribal communities. The study cannot be justified without providing the institutional details of the four villages studied. The data have been obtained from the village offices.

The institutions including educational, health and community facilitation institutions are given as follows

3.3.1 Educational Institutions

The educational institutions including Aganvadi/Balavadi to professional educational institutions functioning under the four villages are given in Table 3.7.

Table 3.7: Educational institutions in sample villages

Educational Institutions	Kaniyambetta	Panamaram	Noolpuzha	Thirunelli
Aganvadi	26	42	38	40
L.P School	4	6	6	7
U p School	2	4	3	3
High School	2	2	2	1
Higher Secondary	1	4	3	2
Hostel	1	3	2	2
B Ed Centre	1	1	1	1
Distant Education Centres	0	2	2	2

Source: Haritha Keralam Annual Report, Gram Panchayath offices of Kaniyambetta, Pnamaram, Thirunelli, Noolpuzha

Due to the financial backwardness of tribal communities studied, only those educational institutions which are recognised by the Government or which provide free education for the tribal communities alone are enlisted in table 3.7. The table shows that the number of educational institutions are more or less uniformly distributed.

3.3.2 Health Institutions

One of the objectives of the study is to examine the impact of NGOs on the health status of the tribals. The number of health institutions forms the basis of health services available to the people belonging to the respective villages. Table 3.8 shows the number of Government health institutions functioning in the four villages

Table 3.8: Health institutions functioning in sample villages

Health Institutions	Kaniyambetta	Panamaram	Noolpuzha	Thirunelli
Primary Health Centre	1	2	2	2
Homeo Dispensary	1	1	1	1
Medical Sub centres	2	4	5	6
Ayurvedic Dispensary	1	1	1	2

Source: Haritha Keralam Annual Report, Gram Panchayath offices of Kaniyambetta, Pnamaram, Thirunelli, Noolpuzha

None of the villages is having any specialised Government hospitals or clinics apart from the primary health centres. While the number of medical sub centres are higher in number in NGO villages, the number of the institutions are lower in Kaniyambetta. This is justified as the total population as well as area of Kaniyambetta is smaller in size.

3.3.3 Community development Institutions

Community development institutions include centres found for the welfare of tribal communities. Apart from tribal training centres and tribal extension centres, they also include social welfare institutions like old age home, day care home etc. The cooperative units also provide a means of support and income to tribal communities. Recreation units like library, clubs etc are also included.

Table 3.9: Tribal community development institutions in the sample villages

Other facilitation centres/ Utilities	Kaniyambetta	Panamaram	Noolpuzha	Thirunelli
Training Centre	2	1	1	1
Krishi Bhavan	1	1	1	1
Tribal Extension Centre	1	2	2	1
Old age-Disability Home	1	2	2	2
Govt /Day care Centre	1	1	1	1
Cooperative Units	4	5	6	6
Library and Recreation Centre	1	2	2	2
Clubs	7	8	4	6
Total	18	22	19	20

Source: Haritha Keralam Annual Report, Gram Panchayath offices of Kaniyambetta, Pnamaram, Thirunelli, Noolpuzha

There is no visible large scale disparity in the distribution and allocation of health educational and community development institutions in the sample villages. Hence a comparison of the tribal communities belonging to these villages is reasonable and justifiable.

3.4 Profile of the Respondents

The unit of the study is household. Data collected from the respondents of each household belonging to four villages through question schedule method. The previous section examined the geographical and demographical aspects of the study area. A brief insight into the profile of the respondents is carried out in this section. The general information regarding the age, sex, community, education of the respondents are examined. and the number of pensioners

3.4.1 Age and Sex of the sample respondents

The age and sex of the respondents belonging to the four villages are shown in table 3.10. The age is an indicator denoting the validity and sanctity of the data.

Table 3.10: Age and sex composition of the sample respondents

Age group of Respondents	Kaniyambetta		Panamaram		Noolpuzha		Thirunelli	
	Female	male	Female	male	Female	male	male	female
18-30	5	3	3	4	10	5	1	5
30-45	20	13	32	18	30	15	8	34
45-60	8	7	20	16	18	11	20	22
60-ABOVE	3	5	9	5	14	7	22	21
Total	36	28	64	43	72	38	51	82

The percentage of female respondent is higher than male respondents. A detailed analysis of the age wise classification of female respondents are given in Chapter 4. The

percentage of male respondents belonging to the age group 30-45 is the highest in all the three villages except Thirunelli.

3.4.2 Community of the Sample Respondents

The tribal community to which the sample respondents belong is given in table 3.10. the study is focusing mostly on backward tribal settlements with NGO intervention.

Table 3.11: Tribal communities of the sample respondents

Tribal Community	Village				Total
	Kaniyambetta	Panamaram	Noolpuzha	Thirunelli	
Paniya	64 15.5%	99 23.9%	78 18.8%	11 2.7%	252 60.9%
Adiya	0 0.0%	0 0.0%	0 0.0%	108 26.1%	108 26.1%
Kattunayaka	0 0.0%	0 0.0%	32 7.7%	8 1.9%	40 9.7%
Kurichya	0 0.0%	6 1.4%	0 0.0%	6 1.4%	12 2.9%
Kuruma	0 0.0%	2 0.5%	0 0.0%	0 0.0%	2 0.5%
Total	64 15.5%	107 25.8%	110 26.6%	133 32.1%	414 100.0%

All the sample households in Kaniyambetta, belongs to is Paniya tribe, while most of the households in Thirunelli belongs to Adiya community. In Noolpuzha, there are about 9

percent of Kattunaika tribe. There is a small percentage of kuruma and kurichya households also who are frequently getting alms and aids from NGO

3.4.3 Family Size of the Sample Respondents

Higher family size lowers the rate of growth of development. Higher the population, lower is the welfare of all due to their poor economic condition. Table 3.12 shows the average size of family of each village

Table 3.12: Family size of the sample respondents

Size of family	Kaniyambetta		Panamaram		Noolpuzha		Thirunelli	
1-3	16	25%	20	19%	34	31%	53	40%
4-6	31	48%	32	30%	61	55%	56	42%
7-10	16	25%	17	16%	13	12%	14	11%
Above 10	3	5%	2	2%	0	0	0	0%
total	64	100%	107	100%	110	100	133	100%

There is a clear indication that the number of children born in the households of Kaniyambetta is higher than the other three villages. It also indicates that the total fertility rate of women in Kaniyambetta is greater owing to the large size of families.

3.5 Breif profile of the important NGOs in the study areas

The profile of the study area will not be complete unless a close examination of the nature of NGOs functioning in them is not discussed. All the NGO villages are identified

with a prominent NGO among others which works in the settlements for the welfare and upliftment of the tribal households.

3.5.1 Panamaram

Situated close to Kaniyambetta, is an NGO village identified for the study. Panamaram, as the name indicates in Malayalam is a type of palm tree and the place in ancient times were full of palm trees. The tribal communities used to distil liquor from these palm trees. The village is wide in terms of area and huge in terms of population. There are a number of NGOs functioning in the village, Rasta, Saraswathi mandiram, Tudi etc are to name a few.

Tudi is a Socio-Cultural, Educational and charitable institution for the Tribals in Wayanad. TUDI has been implementing various educational and cultural interventions among the tribal communities since 1996. Tribal folk school is a network of cultural study centers. They are constituted to impart tribal cultural and folklore through various programmes of studies, seminars, village meetings and entertainment involving the whole tribal communities. These centers are managed by a committee headed by the chieftain (Moopan) of the village and specially trained animators. The objective of Folkarts Group TUDI Kalasangam troupe is to encourage indigenous art forms and cultural richness of the adivasis. Training is given in music, theatre, dance forms, tribal instruments and modern musical instruments. This group gives stage performance at TUDI kalasangam and outside stages.

3.5.2 Noolpuzha

Noolpuzha, one of the rural village of Wayanad district belongs to Sulthan Bathery Block. Sulthan Bathery is another town while most of the parts of the villages are covered with forest. Muthanga forest and reserve is in the village. The most prominent NGO in the village is Shreyas

Shreyas, founded in the year 1979, dedicated to the development and the empowerment of the marginalized, irrespective of their religion, gender, colour and political affiliation. Since its inception Shreyas is engaged in building up a new social order with gender and environmental sensitivity based on moral values and principles. The present operational area is divided into 9 Regions incorporating- 81 Units -Village Federations for effective management and active participation. Entering into the 36th year of social service, Shreyas could promote 2637 CBOs, coordinating 40000 families, covering a total population of one lakh and ninety thousand. Their focus areas include 1)Formation, strengthening and sustaining of CBOs 2)Promotion of leadership 3)Promoting decentralization and institution building process 4) Initiating development movements and social actions 5)Conservation of environment 6) Empowering the tribal and other marginalized and 7) Promoting gender equity.

3.5.3 Thirunelli

A village with highest ST population got its name from its Paddy fields. The tribal communities in the area were bonded labours. The village is known as the birth place of Adiya community. The tribal community members practise agriculture and there have been attempts by NGOs to provide livelihood through agriculture based programs.

Aim of Thanal is to raise an environmentally conscious generation by conducting studies on natural history and bringing environmental education to schools and colleges They are attempting to change the toxic side of farming to a healthy one through their social enterprises - the organic Bazaar, and the Agro-Ecology Centre. This initiative provides thousands of consumers access to safe and nutritious food, while enhancing the quality of life of hundreds of farmers. The activities of Thanal includes encouraging ecological farming practices, conserving and cultivating traditional varieties of high quality seeds, and ensuring the supply of organic rice to consumers across these states with the help of these initiatives

3.6 Summary

The Chapter deals with the profile of the study area. Wayanad constitutes nearly thirty four percent of the total tribal population in Kerala . Having such large size of tribal population, three grama panchayaths with highest tribal population is identified for the study. The Chapter discusses the sample design in detail. The demographic and socio-economic profile of the respondents is also given in the Chapter. Panamaram, Thirunelli and Noolpuzha are bigger villages in terms of area and tribal population. There are remote pockets in these villages where the tribal communities reside. These remote corners of tribal settlements are not having access to the welfare programs of the State unless, they have been exposed and offered to them. NGOs are one such agency striving for their inclusion. Kaniyambetta on the other hand is a smaller village with lesser population. The tribal settlements are having access to public transport and roads are daily wage earners. Having equal number of amenities like educational, health and recreational facilities, the impact on health, education and wellbeing of villages with and without NGOs need to be studied in detail.

Empowerment of Tribal Women Through Non Governmental Organisations

4.1 Introduction

The backwardness of the tribal community is visible most among its vulnerable groups consisting of women and children. An array of activities by the NGOs including formation of self-help groups, skill training programs, health awareness classes and community development programs are targeted at the female members of the community. . In the view of J K Sharmah (2009), “The role of voluntary agencies in tribal development is assuming importance because of their special qualities like innovativeness, committed agency workers for effective implementation, flexibility in approach to suit local conditions, close contact with local people, high level of motivation and minimum procedural practices, reveals the involvement of various types of voluntary action towards empowerment of women, issues of livelihood, health, legal aid credit facilities, vocational trainings etc.”

The Chapter studies the role and impact of Non-Government Organisations on the empowerment of females in tribal population of Wayanad District. Non Government organisations in Panamaram, Noolpuzha and Thirunelli villages had been institutional in forming self help groups for women and have been actively involving in monitoring, maintaining and rendering helping hands for their smooth functioning. This Chapter analyses the nature of female population belonging to the above mentioned villages and draws a comparison with Kaniyambetta village, which is a NGO absent village. The

second part of this Chapter also analyses the educational programs and skill development/ training programs initiated by the NGOs.

The age wise composition, nature of employment, remuneration types, monthly income , higher education and skill acquired, maternal and child health, extent of mobility and social participation among the female members of households are examined in onset of analyzing the gender related development among the four Grampanchayaths.

4.2 Size of the sample

The number of households from each village namely Kaniyambetta Panamaram, Noolpuzha and Thirunelli represent 1% of the total schedule tribe population respectively. The percentage share of female respondents to total number of respondents is 53.8%.Noolpuzha has the highest percent of female respondents and Thirunelli has the lowest.

The table 4.1 shows the total number of females in each villages respectively

Table 4.1: Size of the sample

Count	Kaniyambetta	Panamaram	Noolpuzha	Thirunelli	Total
Female respondents	36(56.2)	64(59.8)	72(65.4)	51(38.3)	223(53.8)
Number of households	64(100)	107(100)	110(100)	133(100)	414(100)

Source:Primary Data,2018

(Figures in Parenthesis represent percentage of the total value)

Out of the 64 households from Kaniyambetta village, 34 respondents are females. Out of 107 respondents from Panamaram village, 64 of them are females. Out of 110 and 133 sample households from Noolpuzha and Thirunelli, the number of female respondents are 72 and 51 respectively. The total number of females in all the households of all the four panchayaths sum up to 990. Noolpuzha village has the highest female respondents

of 65.4% and Kaniyambetta has the least share of female respondents. The percentage of females in Kaniyambetta is lesser than the other three villages.

As discussed in Chapter 3, the total fertility rate in Kaniyambetta is 1.8, which is higher than the other three villages. Total fertility rate (TFR) represent the average number of children born to women belonging to fertile age group .The high level of TFR in Kaniyambetta village is evident from the large size of families. It is also interesting to note that Paniya and Adiya community has higher level of fertility rate than Kattunaikar community. The fertility rate is lower in Noolpuzha with 1.2.Panamaram has a fertility rate of 1.5 and that of Thirunelli is 1.4.

The sex ratio in Kaniyambetta is 1121 females to 1000 males while it is 1088 in Noolpuzha, 1162 in Panamaram, 1141 in Thirunelli. The sex ratio for the tribal population is higher than the Kerala's sex ratio which is the highest in the country. Sex ratio for Kerala is 1084 females to 1000 males and it can be seen that in all the four villages, the sex ratio is highly favourable with the least high in Noolpuzha and the highest in Panamaram. Adding to this, it can only be stated that though tribal women faces many injustices including early motherhood, unwed motherhood and low health care, the issues like female infanticide or female foetiscides are rarely in practice. This could also be due to the absence of dowry system or financial burden often associated with the birth of a girl child in tribal societies.

4.3 Age group of Female Respondents

The female respondents have been classified into 4 age groups .The first group represent the females between the age group 18 to 30 years. The second group includes the females between 30 to 45 years. The third and fourth age group consists of females between the age 45 to 60, and above 600 years respectively.

Table 4.2 shows the age group of the female respondents of all the four villages. The percentage of females under each age group is marked in parenthesis

Table 4.2: Age group of the female members

Age group (in years)	Kaniyambetta	Noolpuzha	Panamaram	Thirunelli
18 to 30	5(13.8)	10(13.9)	3(4.7)	1(1.9)
30 to 45	20(55.6)	30(41.6)	32(50.0)	8(15.6)
45 to 60	8(22.2)	18(25.0)	20(31.2)	20(39.2)
60 and above	3(8.3)	14(19.5)	9(14.1)	22(43.3)
Grand Total	36 (100)	72(100)	64(100)	51(100)

Source:Primary Data,2018

(Figures in Parenthesis represent percentage of the total value)

The total number of female respondents in all the villages account to 223, which represent more than 50 percent of the total respondents .Except in Kaniyambetta, all the other villages have the least share of female respondents belonging to 18 to 30 age group.In Thirunelli, the number of female respondents belonging to 60 and above years of age is highest. This may be because, all the females under 60 years are wage earners. On the other hand, in Kaniyambetta, Noolpuzha and Panamaram villages, the percentage of females in age group 30 to 45 years are the highest. This could also imply a higher proportion of economically productive group of women.

In all the four Gram panchayaths, the dependency ratio is less than 45 percent, implying women in economically productive age group are high. Women of all the age groups are included in the target group of NGOs, where elderly women above age 60 has been provided with free medical checkup, distribution of medicines and blankets. Children are also benefitted from educational programs which will be discussed in later part of the Chapter. The inverse relationship between female fertility rate and development

(Phipps,2015), and the high dependency ratio is an inclination of lower gender development in the NGO absent village of Kaniyambetta.

4.4 Employment Status

On the basis of the status of employment, the village wise population of females are divided into four categories. Employed and unemployed include the females age group 16 -55. Children and Aged/Retired represent the female population who are not available for work.

Table 4.3 Employment Status of women

Current employment status	Kaniyambetta	Panamaram	Noolpuzha	Thirunelli	Total
Employed	45(25.5)	89(31.1)	77(31.5)	107(37.6)	318
Unemployed	25(14.2)	47(16.4)	54(22.1)	47(16.5)	173
Children	90(51.2)	129(45.1)	94(38.5)	100(35.2)	413
Aged/retired	16(9.1)	21(7.3)	19(7.7)	30(10.6)	86
Total	176(100)	286(100)	244(100)	284(100)	990

Source:Primary Data,2018

(Figures in Parenthesis represent percentage of the total value)

The share of employed females is highest in Thirunelli village while it is lowest in Kaniyambetta village. On the other hand the percent of unemployed females is the highest in Noolpuzha village. Percentage of female children with 51.2% is largest in Kaniyambetta where the percentage of aged /retired is highest in Thirunelli compared to other three villages. The total share of population who are not available to work is highest in Kaniyambetta village. Most of the females are casual labours who depend on MNREGA for employment. On the remaining days, they work in plantations and agricultural fields.

It is evident from the table that the percentage of employed females in NGO absent Kaniyambetta is relatively lesser than the NGO villages .On the contrary, the percentage of unemployed females are also lesser in Kaniyambetta signifying a higher dependent ratio of females in the village. The low current employment status in Kaniyambetta could also be due to the high fertility rate and larger size of family. Further, they are also an indicator of low level of awareness and lack of family planning, since higher population growth. However, present status of employment does not imply the unwillingness to work as the women in all the tribal settlements seek employment from time to time.

4.5 Occupation Structure

Occupational structure examines the nature of employment and remuneration . They are classified into four categories. Most of the females employed belong to the category daily wages are of the category of unskilled labour. In spite of attending skill development programs, which will be discussed in the later part of this Chapter, the apprehensions in getting finance, lack of self-confidence and unstable income discourage the tribal women to start any new venture Table 4.4 examines the occupation Structure of tribal women.

Table 4.4: Occupation Structure of the female earning members

Occupation	Kaniyambetta	Panamaram	Noolpuzha	Thirunelli
Daily wages	43(95.5)	84(91.3)	68(90.7)	105(96.4)
Salaried	2(4.5)	8(8.6)	3(4)	3(1.8)
Salaried and daily wages	0(0.0)	0(0.0)	1(1.3)	1(0.9)
Self employed	0(0.0)	2(0.1)	3(4)	1(0.9)
Total	45(100.0)	92(100.0)	75(100.0)	108(100.0)
Work Participation Rate	40.1	46.7	69.1	47.8

(Figures in Parenthesis represent percentage of the total value)

Source:Primary Data,2018

Among the four villages, Kaniyambetta has the least work participation rate among female population. Also there are no self-employed women in Kaniyambetta village. Work participation rate shows the percentage of women actually employed to the total labour force. Noolpuzha has the highest work participation rate followed by Thirunelli. The share of salaried females is the highest in Panamaram village. Noolpuzha has relative edge over other three villages on the number of self-employed females which is only 4%, which could be one of the reason why the female work participation rate is higher in the village. On the other hand, the share of daily wage earners is very high in Thirunelli. The salaried category implies females who are in Government service while salaried and daily wages include women who are employed in private sector.

The lower work participation rate of females in Kaniyambetta followed with higher dependent female population shows an unfavorable trend in gender related development in the village when compared to the other three villages with NGO involvement. Cattle rearing and poultry are the commonly practiced self-employment ventures carried out by women in the NGO villages.

4.6 Monthly Income

The monthly income earned by the female members of the household is given in table 4.5. The monthly income as received by the female members have been subdivided in to six income groups as shown in table 4.5. The total monthly income of the family would be examined in Chapter 6. Monthly income is an indicator of female economic productivity and the mean value represent the average earning capacity of female members in the family in each village.

Table 4.5: Monthly Income of Female Earning Members

Monthly income of Female members (in Rs.)	Kaniyambetta	Panamaram	Noolpuzha	Thirunelli
>500	19(29.7)	18(16.8)	33(0.3)	26(19.5)
500-1500	26(40.6)	52(48.5)	32(29.1)	93(70.0)
1500-3000	17(26.9)	30(28.0)	39(35.4)	09(0.6)
3000-5000	1(1.8)	2(1.9)	3(2.7)	1(0.7)
5000-10000	0(0.0)	4(0.4)	2(1.8)	2(1.5)
< 10000	1(1.8)	1(0.9)	1(0.9)	2(1.5)
Total	64(100.0)	107(100.0)	110(100.0)	133(100.0)
Mean	2305.3	2308.91	2309.16	2311.08

(Figures in Parenthesis represent percentage of the total value)

Source:Primary Data,2018

Less than Rs.500 per month are earned by women who rarely work or are unemployed. The NGO intervention has clearly increased the income level of female tribal communities of the three villages as shown in table. Within the higher income range of Rs.5000-10,000, none of the females falls in the tribal settlements of Kaniyambetta. The above Rs.10,000 caterogory is meant for females who are salaried .

The number of females earning a monthly income of Rs.500-1500 is the highest in all the villages except Noolpuzha where the largest share of females fall under the income group of Rs.1500-3000. The percentage share of females earning Rs.500 or less is highest in

Kaniyambetta village which is characterised by the absence of NGOs. The mean incomes of the households are shown in the table. Of all the four villages, Kaniyambetta village has the lowest mean income though the difference is very small. The mean income of Thirunelli village is higher when compared to other three villages, but this higher income is due to high work participation of females in daily wages.

4.7 Higher Education and Skill Development

The education attainment rate of the tribal females in all the four villages for primary and upper primary divisions is very high. However, the number of females enrolled for high school education and hence after is less. Also the number of women enrolled for professional course and admitted in colleges are even lesser as shown in table 4.6.

Table 4.6: Higher Education and Skill Development

Education and skill	Kaniyambetta	Panamaram	Noolpuzha	Thirunelli
Females studied above high school	19(17.0)	44(21.1)	18(10.0)	27(12.1)
Skill training program attended	04(3.6)	09(4.3)	13(7.2)	14(6.3)
Professional course	5(4.5)	19(9.1)	6(3.3)	2(0.9)
Females between 19-59 years	112(100.0)	208(100.0)	180(100.0)	223(100.0)

(Figures in Parenthesis represent percentage of the total value)

Source:Primary Data,2018

A percentage analysis shows that the share of women who have attended skill development programs in Kaniyambetta where the NGOs are absent is the lowest compared to other three villages. Panamaram has nearly 9 percentages of females attending professional courses while Thirunelli has the least. The percentage of female studied above High School is the lowest in Noolpuzha while the village also has the highest share of females who have attended skill development program. All the skill development programs in the Panamaram, Noolpuzha and Thirunelli were organised by respective NGOs working in these three villages. The type and nature of skill development programs provided have been discussed in Chapter 6.

4.8 Maternal and child Health Status

The health issues of infants and the maternal health status are examined using the indicators as shown in table 4.7. The detail analysis of Health status and morbidity is carried out in Chapter 5. Hence, this section is limited to the maternal and child health indicators which give an insight in to the health status of women.

Table 4.7: Maternal and child Health Status

Maternal and child health indicators	Kaniyambetta	Panamaram	Noolpuzha	Thirunelli
Incidence of Underweight children during birth	7(11.0)	14(3.1)	14(12.7)	12(0.9)
Number of deficiency diseases reported in infants	4(6.2)	10(9.3)	4(10.5)	3(0.22)
Number of miscarriage	0(0.0)	10(9.3)	5(4.5)	0(0.0)
Still birth	10(15)	0(0.0)	14(12.7)	14(10.5)
Maternal Mortality	2(3.1)	1(0.9)	1(0.9)	4(3.0)
Total	14(21.8)	35(22.6)	38(41.3)	33(24.8)

(Figures in Parenthesis represent percentage of the total value)

Source:Primary Data,2018

The incidence of underweight children during birth and the deficiency diseases reported in infants are closely related to nutritional intake and breastfeeding pattern of the mother. The numbers of miscarriages, the number of stillbirth, as well as maternal mortality are examined.

As it can be seen from the table, the incidence of underweight children is highest in Noolpuzha village followed by Kaniyambetta. The number of deficiency diseases reported in infants also higher in Noolpuzha village. Incidence of miscarriages in Kaniyambetta and Thirunelli is nil while in Panamaram 9 percentage of females have reported the same. The occurrence of infant mortality is also relatively higher in Kaniyambetta. The health status of maternal and child health shows a relatively better status in Panamaram even though the percentage of miscarriages are higher.

In Kaniyambetta, the maternal mortality and infant mortality are very high. This could be because of the high incidence of consumption of intoxicants like pan and tobacco among women. Chapter 5 discusses the consumption of intoxicants and the morbidity status of all the four villages in detail. Even though, the impact of NGOs are clearly visible in terms of income, work participation and self-employment creation among females, the status of health do not show any relative improvement in NGO villages except Panamaram. It is mentioned in Chapter 3 that, the NGOs in Panamaram are more oriented towards education while in Noolpuzha and Thirunelli, the area of focus of NGOs are livelihood creation. It is obvious that the educational reach resulting in higher level of awareness must have been the reason for better health status among women in Kaniyambetta.

4.9 Degree of Social participation

The tribal women are one of the most excluded and marginalised sections of Wayanad district. The social custom and cultural pattern of the tribes like” Kattunaikar” restrict them from socialising and moving out of their forest dwelling units. Hence one of the major impacts that NGOs can bring is to increase the level of social participation among tribal women. With a series of questions, the extents of social participation among tribal women have been measured. Since, the extent of willingness to participate is crucial in availing various schemes and programs implemented for the development of the tribal community ,the impact of NGOs can be studied by comparing the extent of female social participation in Panamaram, Noolpuzha and Thirunelli Villages and there by comparing with that of Kaniyambetta, where NGOs are absent.

The extent of mobility is a clear indicator of the development of tribal women. The fear, insecurity and lack of confidence is not the only reason why tribal women are not moving out of their settlements. The custom, culture and the geographical location of the settlements also form a major constraint in restricting their mobility. Communities residing in forest prohibit women from travelling so as to protect them. Their mobility type can be divided as given

- 1.Domestic travel- travelling for collecting water, firewood, food gathering etc
- 2.Occupational Travel-travelling for occupation, to agricultural fields, farms etc
- 3.Travel for accessing public utilities- which includes traveling for availing health, financial services, panchayath office etc.

The third type of travel shows a relatively higher level of development of tribal women. The percentage of women in each village with respect to their travelling pattern has been examined. Table 4.8 shows the level of mobility

Table 4.8: Level of Female Mobility of the sample households

Grama Panchayath	Region of Mobility	Yes (%)	No (%)
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Kaniyambetta	Ability to move alone outside settlement	90.9	9.1
	Ability to pursue employment and earn income	72.8	27.2
	Ability to travel alone to market for purchasing	75.1	24.9
	Ability to visit the health centres for treatment	5.0	95.0
	Ability to attend meetings, awareness, training classes	1.2	98.8
Panamaram	Ability to move alone outside settlement	73.4	26.6
	Ability to pursue employment and earn income	34.2	65.8
	Ability to travel alone to market for purchasing	81.4	18.6
	Ability to visit the health centres for treatment	2.0	98.0
	Ability to attend meetings, awareness, training classes	38.1	61.9
Noolpuzha	Ability to move alone outside settlement	90.4	9.6
	Ability to pursue employment and earn income	76.3	23.7
	Ability to travel alone to market for purchasing	22.2	77.8
	Ability to visit the health centres for treatment	15	85
	Ability to attend meetings, awareness, training classes	12.2	87.8
Thirunelli	Ability to move alone outside settlement	88.1	11.9
	Ability to pursue employment and earn income	62	38
	Ability to travel alone to market for purchasing	36.3	63.7
	Ability to visit the health centres for treatment	22.6	77.4
	Ability to attend meetings, awareness, training classes	5	95

Source:Primary data,2018

The reach of NGOs also depends on the level mobility of the beneficiaries. The ability to attend meetings, awareness classes and training classes are part of capacity building programs which eventually lead to the emancipation and upliftment of tribal women.

Table 4.8 shows that in Panamaram, 38 percent of females participate in the capacity building events while in Noolpuzha it is only 12 percent. Kaniyambetta, in the absence of NGOs shows less than 2 percent of women who have attended any kind of awareness or skill development classes.

4.9 Self help Group

SHGs are small voluntary associations of rural women from the same socio-economic background. The poor tribal women may not be able to form the groups by themselves due to lack of proper education and management skills. Therefore, different kinds of promotional agencies have come forward to function as catalysts and facilitators for these SHGs. These include not only the GOs but several professional and development agencies as well(Thalmaki,2015). Studies have shown that the role of SHG in community development of tribal women is not restricted to the activities of saving, lending and community participation. They also form a platform to address personal issues, instill a sense of self-esteem and confidence. Table 4.9 shows the level of benefit received by the females of the four study areas

Villages	Table 4.9: Level of benefit received from SHGs					
	Nil	Very less	Moderate	High	Very high	Total
Kaniyambetta	54(84%)	1(1.5%)	2(3%)	6(9.3%)	1(1.5%)	64
Panamaram	73(68.2%)	5(4.6%)	9(8.4%)	7(6.5%)	13(12%)	107
Noolpuzha	69(62.7%)	19(17.2%)	14(12.7%)	4(3.6%)	4(3.65%)	110
Thirunelli	103(77.4%)	0(0 %)	9(0.6%)	18(13%)	3(2.2%)	133

Source: Primary Data, 2018

The women who haven't received any benefit are not members of SHGs. The benefits of being a member in SHG include (1.) Development of saving habit, (2.) Access to credit/loan (3) Better utilisation of public services/ schemes (4) Participation in community development programs (5) Decision making within the household etc. The

respondents were asked the benefit received from joining SHGs and based on the level of benefit received, the scores were marked on a five point scale. The household with no benefit received were new members or non-members of SHGs. All the households with membership in SHGs have reported to have received atleast a score of 1 out of 5. Some of the members have association for more than 10 years with SHGs.

It can be seen from table 4.9 that, the share of households without any association with SHGs are greater in Kaniyambetta. Panamaram has received more benefits from involvement with SHGs, followed by Thirunelli and Noolpuzha. The score indicating high to very high benefit from SHGs are comparatively lesser in the households of Kaniyambetta. Out of 133, households in Thirunelli, only 20 of them has membership in SHGs , but with a higher level of benefit compared to all other villages.

The utility of SHGs for the household can be evaluated using the following method.

$$\text{Utility of the SHG} = \frac{(B1/P1+B2/P2+B3/P3\dots Bn/Pn)}{N}$$

Where,

B1,B2,B3...Bn are the score of benefit received by the households,

P1,P2,P3...Pn are the maximum score of benefit on the scale

N = The number of households having membership in SHGs.

The village wise analysis of the utility obtained from SHG ,are given in Table 5.10

Table 4.10: Utility from Self Help Groups

Villages	Utility
Kaniyambetta	6.8

Panamaram	22.8
Noolpuzha	16.6
Thirunelli	21

Source: Primary Data,2018

This method is used for comparing the performance of SHGs, within the villages. The utility score of SHG in each villages shows their performance in accordance with the benefit conferred to their members. Panamaram not only has the highest percentage share of members in SHG, but also the extent of utility to the household members is also very high, followed by Thirunelli and Noolpuzha villages. The performance of SHGs in Kaniyambetta shows a relatively lesser score.

Some of the key indicators such as the skill/training acquired, the level of income, female work participation rate, the degree of social mobility and utility from SHGs indicates that the villages where NGOs are present are performing better than the Kaniyambetta village where NGOs are absent. However, Kaniyambetta also shows relatively better results than other three villages in the fields of maternal health status and education. This could be possibly due to the locational advantage of Kaniyambetta as the village is closer to the capital city of the district.

4.10 Social Mobility Parameter

As defined by Barber (1960), social mobility refers to movement, either upward or downward between higher or lower social classes; or more precisely, movement between one relatively full time, functionally significant social role and another that is evaluated as either higher or lower. This movement is to be conceived as a process occurring over time, with individuals moving from one role and social class position to another because

of what has happened to them in various kinds of social interaction. Mobility arises in social interaction, as each individual reacts to others in a changing series of social roles.

The mobility variables have been constructed in such a way as to highlight the various aspects required for the development and upliftment of tribal women in general. The educational mobility has been measured in terms of number of women who have qualified 10th standard and above. Likewise, the nature of occupation has been measured in terms of number of employed women with respect to their mothers, as most of the tribal women, although they have attended skill development classes, are employed only as unskilled labour.

The self help group is an indicator of involvement in many economic and social activities. These include saving and thrift, availing of loans, participation in awareness classes and access to information about the Government schemes and programs etc. The females who are involved in community development programs include the tribal promoters , NGO volunteers and helpers who act as communicators, translators or trainees involved in various schemes and programs. These are the women who have developed leadership due to association with many community development programs and hence are actively involved in services aiming at tribal development.

Social mobility measured in terms of inter-generational mobility in education, occupation, socio-political participation has been measured in table 5.10. The information regarding activity status, educational background and nature of occupation of each household has been collected women belonging to two generations ie. mother and the daughter . The comparative analysis of mobility levels of mother and daughter give us the picture of tribal development occurred between the past 15 to 20 years among the tribal women.

Table 4.11: Social Mobility Index of females

Social Mobility	Kaniyambetta		Noolpuzha		Panamaram		Thirunelli	
	Mother	Daughter	Mother	Daughter	Mother	Daughter	Mother	Daughter
Female studied above High School	0(0)	19(29.6)	0(0)	16(14.5)	0(0)	44(41.2)	0(0)	26(19.55)
Female Earning members	16(25)	31(48.4)	19(17.75)	57(51.8)	21(19.0)	55(51.4)	30(22.5)	75(56.3)
Female participating in self help groups	1(1)	49(76.5)	0(0)	48(43.6)	0(0)	84(78.5)	0(0)	75(56.3)
females involved in community development programs	0(0)	5(7.8)	0(0)	5(4.5)	1(0.8)	12(11.2)	0(0)	8(6.02)
Total Households	64		110		107		133	

(Figures in Parenthesis represent percentage of the total value)

Source:Primary Data.2018

In the absence of daughter in some households, the data was collected from daughter in law or other relatives who represented the next generation. The aim of the construct is to measure the change and compare the difference in terms of inter-generational mobility in education, employment, economic and social participation.

The educational mobility definitely is positive in all the aspects of all four villages, Panamaram is showing a positive indication towards the status of tribal women when compared with their former generation. The number of females studied above high school is higher in Panamaram while the percentage of female earning members is higher than Kaniyambetta in all the three villages. It can also be seen that even the females in the older generation were employed, but the percentage was very less. The tribal women of the older generations were involved in agricultural and allied activities as casual

labourers. The intergenerational difference is also very less in Kaniyambetta. The number of females actively participating in self help groups and community development programs are also higher in Panamaram. Compared to older generations with limited accessibility and amenities available, the condition of the present generation has been fairly improved.

It can be concluded that the tribal women is better in Panamaram than rest of the villages and the NGOs functioning in Panamaram aiming at education of tribal community has yielded better results than NGOs working towards community development through employment or livelihood creation. The focus on education and awareness of tribal community by focusing on younger generations could be the key towards tribal development.

Gender issues faced by tribal women in the villages are not restricted to mobility constraints, social non participation, low level of income or education. The major problems faced by women as observed by the researcher are the

- (1) Problem of early marriages
- (2) Problem of frequent reproduction
- (3) Widowhood at young age or, and Problem of unwed mothers

As many as 38 percentage of the households in Noolpuzha and 30 percent in Thirunelli are headed by women. The reason for the absence of male head in the family is stated as death. However, the informal channels of information received from neighbouring households, Panchayath offices and Tribal promoters point towards the problem of unwed mothers. 2011 census has identified 500 unwed mothers in Manathavadi block. These issues have not be addressed by the tribal women because of two reasons, (1)It is consensual (2) Part of their culture. Such cases have been identified at Chukkalikkunnu colony in Noolpuzha and few tribal settlements in Thirunelli namely Meenkolli, Kaatikkulam etc. However, most of these households receive widow pensions as the

same can be availed in the case of separation from spouses. It is evident that the injustice met by these women is mainly due to lack of awareness and educational backwardness.

4.11 Education and Skill Development by NGOs.

NGOs are classified based on the nature of services carried out by them and Education is one of the focus areas of their work. NGOs like CRY which works for the rights of the children at a global level and “Kanavu” the NGO focusing on informal education of tribal children in Attapady, are examples to name a few. Campaigns like “Teach India” and “Make a Difference” were initiated by NGOs and had attracted the younger generations to contribute their effort towards educating the children in the slums and streets. Being the most backward section of the society, priority need to be given to the education and skill development of the tribal population so as to bring about inclusive development. NGOs can play an effective role in assisting the State to complement the public education system and to improve its effectiveness. As various survey revealed that the experimental approaches of the NGOs have successfully tackled many shortcomings in schooling. The impact of the education and skill development activities by NGOs on the tribal population is studied in this section. The variables such as the level of education , proximity of school, the skill or the type of training program attended, the amount of scholarship/grants received from NGOs etc are measured.

Each tribal community has its own culture, tastes and inclinations towards their traditional livelihood. The communities like Adiya and Paniya had a history of bonded labors and they used to work in plantations, timber industries and agricultural fields. On the other hand, Kattunaikar community lived inside forests and they were traditional food gatherers who collectively lived together in harmony with the forest. Their source of livelihood was collecting forest honey and medicinal plants. Kuruma tribe, known as the medical practitioners or priests and Kuruchya tribe who were warriors and hunters (Kerala Institute of Research, Training and Development Studies Report) had a relatively higher edge over the other tribes. In a way, it could be said that, the Varna system of Kshatria, Brahmana, Vyshya and Shoodra existed among the tribal communities also.

The Kuruma and Kuruchya tribes are described as “forward tribal communities” in many studies .

The new found educational system with total disregard to their genetically acquired skill set and knowledge base, paying no attention to the tribal anthropology would be of little help to strengthen these communities. One of the important lessons to be learnt from the tribal communities is unlike the common people; none of the members of the communities are ashamed of their tribe to which they belong. However, inter tribe marriages are not allowed except in tribes like Adiya and Paniya, among whom it is permissible.

4.12 Educational Institutions

The study areas namely Kaniyambetta, Panamaram, Noolpuzha and Thirunelli has many educational institutions. However, There is a marked absence of quality education both in secondary and higher secondary schools in these tribal areas. The comparison between the villages cannot be drawn unless the number of educational institutions in the all the four villages are specified. Table 4.12 shows, the number of educational institutions in each village.

Table 4.12 Educational institutions

Type of Educational Institutions	Kaniyambetta	Noolpuzha	Panamaram	Thirunelli
L P School	3	7	5	7
U P School	2	3	4	3
High School	2	2	1	1
Higher secondary	2	2	2	2
Professional/ Arts and Science Colleges	1	1	3	2

Source: Annual plan report 2018, Village Panchayath Offices

Kaniyambetta is a small village with good transportation facility and road connectivity. The other three villages which are marked by the presence of voluntary organisations are larger in area and also in terms of tribal population. Table 4.12 shows the number of

Government schools and educational institutions. Professional colleges include ITI institutes, Government Nursing college, B.Ed centres also. The number of educational institutions is less in number considering the proportion of tribal children and the family size of these communities.

4.12 Accessibility to Higher Education

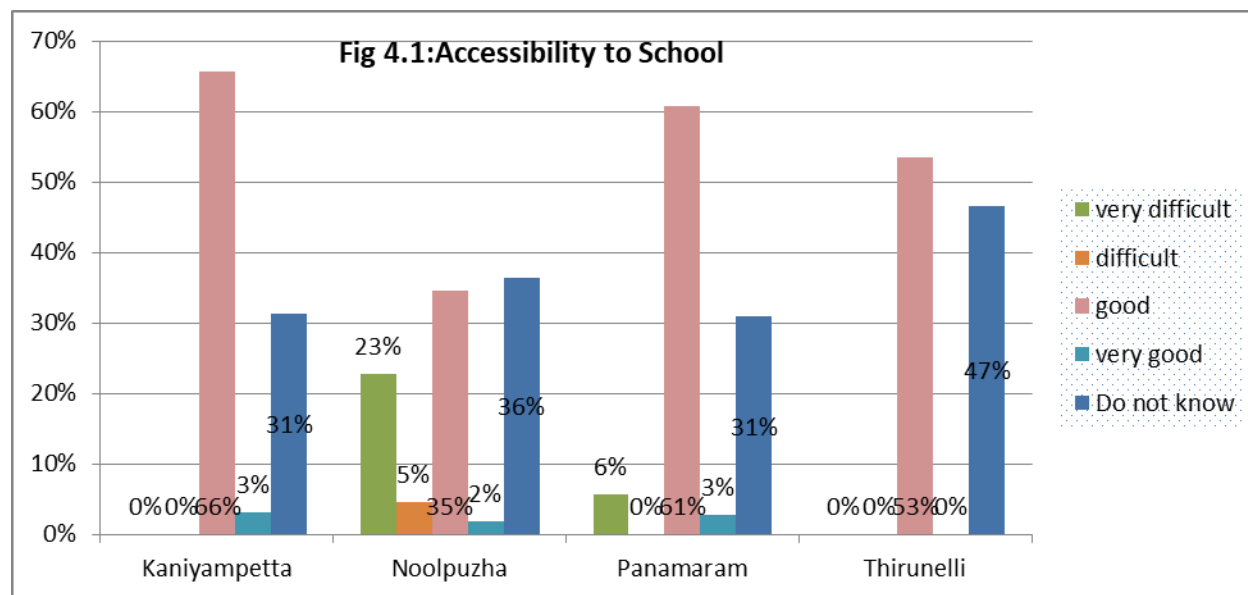
The elementary education is fairly accessible due to the proximity of the institutions, but however in most of the areas studied, seeking higher education after upper primary remains a hurdle due to the lack of road connectivity. The respondents were asked their opinion on access to educational institutions. In table 4.13, the educational institution has been categorised on the basis of ease of access. The families without school going children and which are not receiving any kind of educational services have responded by saying that they are not aware of the level of accessibility to the educational institutions of their village.

Table 4.13: Accessibility to Educational Institution

Ease of Access	Kaniyambetta		Noolpuzha		Panamaram		Thirunelli		Grand Total	
	No:	%	No:	%	No:	%	No:	%	No:	%
difficult	0	0.0%	5	4.5%	0	0.0%	0	0.0%	5	1%
good	42	65.6%	38	34.5%	65	60.7%	71	53.4%	216	52%
Not applicable	20	31.3%	40	36.4%	33	30.8%	62	46.6%	155	37%
very difficult	0	0.0%	25	22.7%	6	5.6%	0	0.0%	31	7%
very good	2	3.1%	2	1.8%	3	2.8%	0	0.0%	7	2%
Grand Total	64	100.0%	110	100.0%	107	100.0%	133	100.0%	414	100%

Source:Primary data,2018

The graphical representation of Table 4.13 is shown as Figure 4.1 for a better understanding



Source: Primary data, 2018

Figure 4.1 shows that the percentage of households with moderately good access to higher educational institutions are highest in Kaniyambetta . Nearly 3 percent are having very good access to them. In Noolpuzha, more than 20 percent of the households find it very difficult to access the educational institutions and nearly 4 percent find it difficult to reach them. Among all the four villages, Noolpuzha has the least percentage people reported to have good access to educational institutions. In Panamaram also, nearly 6 percent of households complains about the difficulty to access educational institutions while a meager 2 percent of households find that the accessibility to them are very good. All the households with school going children Thirunelli, which accounts to more than 50 percent of the sample households are satisfied with the extent of accessibility to educational institutions. None of the households in Kaniyambetta and Thirunelli are finding it difficult to access educational institutions.

The percentage of households which do not have school going children have responded that they do not know about the accessibility to schools. As it shown in the figure, in Thirunelli all the families with school going children are having good access to educational institutions , while in Noolpuzha and Panamaram, there are 23 percent and 6 percent of households which are situated far away from the reach of public roads and educational institutions. As it discussed earlier in table 9.1, the number of LP schools are high in all the villages, while the facilities for higher education in terms of number of schools and colleges are very less. The tribal students either study in residential tribal schools of Nilambur, Trivandrum or Kozhikode for higher studies or they drop out from school. This is due to the fact that, Wayanad has more than 50 percent of its population belonging to Tribal community, unlike any other districts in Kerala. Hence, competition from within the tribal communities are very high ,thus eliminating chances of education for backward tribal communities like Paniya, Adiya and Kattunayaka to seek higher education. The relatively higher living standards of communities like Kuruma and Kuruchya tribes do not provide an equal, just and fair competition in education front to the children from Adiya, Paniya or Kaatunayaka tribes. It is also to be noted that the first schedule tribal woman to win civil service examinations in 2019 belonged to Kuruchya tribe from Vaithiri village of Wayanad.

4.13 Educational Qualification

The nature of the schools and the pattern of education have witnessed wide changes in tribal areas. The Ekavidyalaya system of single teacher which was very common till the late 2000's in interior regions has been replaced with elementary schools. The formal education received by the tribal population necessarily cannot be compared with the non tribal communities due to the differences in cultural and socio- economic background. Many studies carried out has stated that the inadequacy of educational institutions and lack of trained teachers as the prime reason of the backwardness of the tribal community. The educational qualification of the Tribal population is given in table 4.14.

Table 4.14: Educational Qualification

Row Labels	no formal education	Primary education	High school	Higher secondary	College	Total
Kaniyambetta	136(35)	117(30)	44(14)	14(4)	6(2)	317
Panamaram	220(41)	124(23)	94(19)	54(10)	11(2)	503
Noolpuzha	225(46)	110(23)	81(18)	34(7)	6(1)	456
Thirunelli	263(48)	116(21)	111(21)	39(7)	11(2)	540
Grand Total	844(43)	467(24)	330(18)	141(7)	34(2)	1816

Source:Primary data,2018

(Figures in Parenthesis represent percentage of the total value)

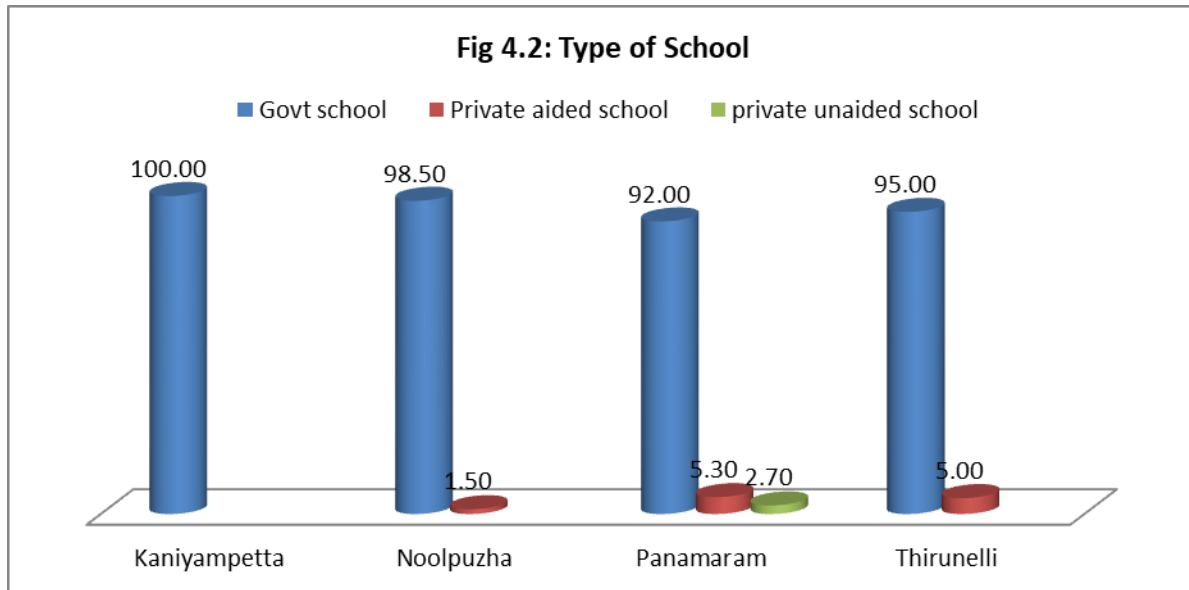
As shown in table 4.14, the percentage share of household members with lower primary education or below is higher in all the four villages. The number of members of the household who have completed up to higher secondary education is highest in Panamaram Village and the percentage share of population to achieve professional or college level education is also highest in Panamaram compared to the rest. Thirunelli also has a higher percentage of its population pursuing higher education, while Kaniyambetta in spite of its locational advantage shows a relatively lower proportion of people pursuing formal education.

The size of the family and average fertility rate shows that, the number of children in Kaniyambetta is very high. This could be the reason for a relatively higher level of primary enrollment rate compared to other three villages. While the percentage of population with higher educations is not quite high in Kaniyambetta. The NGOs in Panamram namely Tudi, Saraswathi Nilayam ets are working towards education of tribal

communities and hence the number of educated person are higher in Panamaram. It has been noted that , from the tribal hamlets of Thirunelli, many students have been admitted to Tribal residential schools of Trivandrum and Nilambur. Few students have provided with accommodation and hostel facilities by NGOs to pursue higher education. Students are admitted to the tribal residential schools after their primary education so as to reduce the family burden of educating, feeding and supporting their children. The NGOs role in facilitating and making needful arrangements for promoting higher education among these children give the much needed confidence and security among the family members as these are big steps for them.

4.14 Type of School

The nature and type of schools were the children are admitted is studied in order to find the approach and attitude of the tribals towards education. The willingness to admit the children in Private aided or unaided schools speaks in volume about their attitude on providing education. Figure 4.2 shows the type of schools where the children are studying currently



Source:Primary Data,2018

It is seen from the figure that the majority of children in all the four villages attend government Schools for their education. In Kaniyambetta , all the school going children attend government schools only , while in other three villages a small percentage of children can be found attending other private schools. The reason could be attributed to the difficulty in access to Government schools. However, in Panamaram, 2.7 percent of the schools going children attend private unadided CBSE school without availing concession or subsidization in the cost of education. Also the proportion of children attending private aided schools in Panamaram is also relatively higher than the other villages. Clearly, a smaller percent of households in Panamara indicates a favorable inclination and positive approach towards education as the efficiency of teaching is assumed to be better in private institutions of tribal villages. Sarvodaya English medium unaided school, founded by the NGO named Tudi has given free admission and education for the children of Paniya community in Echome.

4.15 Skills/training attended

The skills/ training attended by the members of the households include the professional training courses such as Teacher's training course and B.ed and also skill development programs such as handicrafts making, honey tapping, folklore and music training etc. Table 4.15 shows the various skill development and training programs attended by the households. For the tribal community, skill development cannot be separated from education as both involves teaching and learning and enables them to be economically productive.

Various skill development Programs have been initiated by the government for the tribal community. Inclusion of local culture, folklore, and history to the curriculum can help building confidence among the tribal children, and this approach may help in increasing their enrolment and retention at school since music and dance are the essential aspects of their cultural life (Brahmanadam and Babu,2016). Table 4.15 shows the skill / training program attended by the households of the four villages studied.

Table 4.15: Skill/ training program attended

Skill/Training	Kaniyambetta		Noolpuzha		Panamaram		Thirunelli	
	No:	Percent	No:	Percent	No:	Percent	No:	Percent
B.ed/TTC	5	7.81%	6	5.45%	19	17.76%	2	1.50%
Aasha work training	1	1.56%	0	0.00%	0	0.00%	1	0.75%
cattle breeding	0	0.00%	18	16.36%	0	0.00%	1	0.75%
computer class	0	0.00%	2	1.82%	12	11.21%	3	2.26%
handicrafts	0	0.00%	8	7.27%	1	0.93%	0	0.00%
honey tapping	0	0.00%	22	20.00%	0	0.00%	1	0.75%
Montessori training	1	1.56%	2	1.82%	2	1.87%	0	0.00%
music	0	0.00%	1	0.91%	18	16.82%	0	0.00%
Tailoring	2	3.13%	1	0.91%	3	2.80%	4	3.01%
Total Households	64	14.6%	110	54.54%	107	51.4%	133	9.0%

Source:Primary Data,2018

It is evident from the table that in Kaniyambetta, only four types of skill development or training programmes have been attended by the households. It includes Teacher training, Montessori or B.Ed course, Aasha worker training and tailoring. The total percent of members who have undergone any kind of training is 14 percent . Noolpuzha and

Panamaram has a higher proportion of its households attending various training programs.

In Noolpuzha, nearly 20 percent have been trained for honey tapping using equipments while more than 16 percent are trained to breed and rear cattle for an earning a living initiated by NGOs. The total number of households which have attended the training programmes are a little higher than 54 percent. In Panamaram, more than 51 percent of total households have attended training/skill development programs of which 17 percent of have undergone teacher's training course or B.Ed. 16.7 percent also have been trained to perform and play folklore music /musical instruments. Another 11 percent have attended computer classes in Panamaram while in Thirunelli only 9 percent of its total population has attended any kind of training sessions. Only a meager 3 percent and 2 percent have attended tailoring class and computer class in Thirunelli respectively. The NGOs ensure participation of tribal communities in skill development programs, thus showing a higher involvement of the latter. The honey tapping instruments provided by the NGOs not only reduces human effort but also provide them an opportunity to earn higher income. The role and contribution of NGOs in tribal education is quite evident from the fact that training for TTC/B.Ed and Computer training classes received by households in Panamaram is quite high. NGOs in Noolpuzha, on the other hand, focuses on skill training and vocational programs like cattle rearing, honey tapping etc. The low participation in Thirunelli village could be because the members of the household are engaged in agricultural activities and plantation works. Kaniyambetta is the village with least percent of its households attending training/ skill development programs after Thirunelli.

4.16 Organising Agency

Various skill development programs and training sessions have been carried out by many agencies including the Panchayath, Private companies, NGOs , clubs and SHGs. It is already mentioned in earlier part of the Chapter that the SHGs are founded, maintained

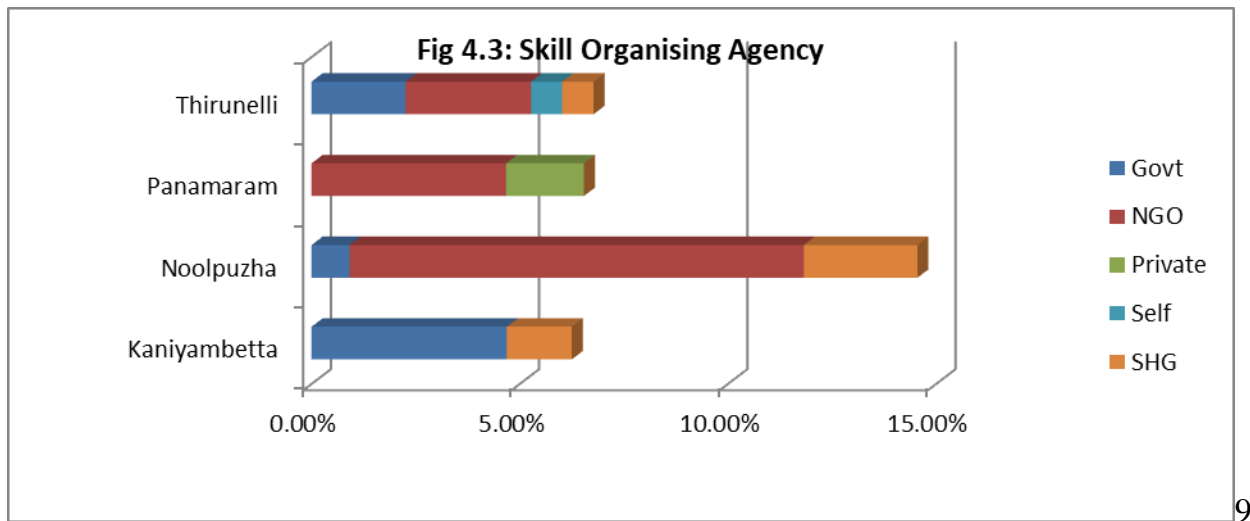
and monitored by NGOs. The skill development programs organised by NGOs are implemented through “SHGs”. Also the comparison between NGO absent Kaniyambetta and other villages shows the impact of NGOs on various skill development measures taken to reach out the tribal population. Table 4.16 examines the source or organizing agency behind the various training programs implemented in the four villages.

Table 4.16 Vocational skill organising Agency

Organisation of Skill Development /Training	Kaniyambetta		Noolpuzha		Panamaram		Thirunelli		Grand Total	
	No:	%	No:	%	No:	%	No:	%	No:	%
Govt	3	4.69%	1	0.91%	0	0.00%	3	2.26%	7	1.69%
NGO	0	0.00%	12	10.91%	5	14.67%	4	3.01%	21	5.07%
Private	0	0.00%	0	0.00%	2	11.87%	0	0.00%	2	0.48%
Self	0	0.00%	0	0.00%	0	0.00%	1	0.75%	1	0.24%
SHG	1	1.56%	3	2.73%	0	0.00%	1	0.75%	2	0.48%
Do not Know		8.4%		40.0%		25.0%		3.3%		
Grand total	64	6.25%	110	14.55%	107	26.54%	133	6.77%	414	8.16%

Source:Primary data,2018

The Figure 4.3 shows a consolidated overview of the table.



Source: Primary data, 2018

Majority of the tribal households do not know the sponsors or organisers of the skill development programmes they have attended. Most of the spouses of the respondents have attended the skill development programmes. According to the respondents in Ponkuzhi, Kakkavayal and Chukkalikkunnu colonies, few trainers came to their tribal colonies to give classes on cattle rearing and honey tapping. The classes were not held at the colonies but at different locations. On the other hand, the respondents in Panamaram village have attended music training classes from NGO but they are not sure of the agency which had provided computer training classes. It was found that a NGO named “Rastha” has been instrumental in attracting private computer centres for providing free classes to the students of tribal colonies in Kambalakkad. In Kaniyambetta, all the training activities are carried out by the Panchayath as well as by self help groups. In Noolpuzha, the NGOs play the vital and wider role in providing skill development programmes. The presence of the NGOs in providing vocational training or skill development is evident in all the three villages except Kaniyambetta. The participation of Private companies in skill development programmes are also commendable. The female members are given training in stitching and tailoring for a period of three months. After

the training, they were taken to the garment factories in Ernakulam and were given accommodation and salary. The salary range is between 6000-10,000.

4.17 Educational Services by NGOs

Educational Services, according to University of Leicester,U.K, includes all student related services including career services, student welfare services, counseling services, study support and special schooling for students with special needs. The various types of student welfare and student support services are carried out by NGOs in the villages of Kaniyambetta, Panamaram and Noolpuzha respectively. It is shown in Table 4.17

Table 4.17: Educational Services by NGOs

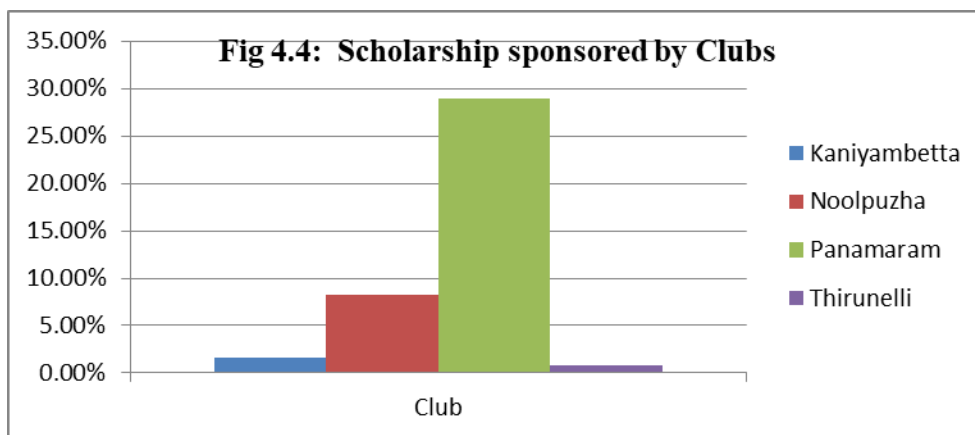
Services by NGOs	Noolpuzha		Panamaram		Thirunelli		Grand Total	
	No:	%	No:	%	No:	%	No:	%
Distribution of accessories and stationaries	19	14.2%	24	20.5%	8	11.4%	57	14.3%
Distribution of books	19	6.77%	31	3.31%	15	1.53%	73	3.34%
Distribution of free uniforms, books and stationaries	9	5.26%	5	1.99%	2	0.00%	17	1.96%
Free accommodation and all facilities	7	5.26%	3	0.66%	0	9.92%	10	6.48%
Free coaching and tuition classes	7	5.26%	1	20.5%	13	11.4%	33	14.3%
Total Number of students benefitted	61	40.6%	64	54.9%	36	34.3%	190	40.4%

Accessories include tiffin boxes, water bottle, umbrella, bags and other useful articles carried by the students for school. Stationaries include pencil boxes, geometry cases, notebooks etc. Total number of students in each village is shown in the last row. Panamaram has the highest percent of its population benefitted from NGOs. The percentage share of students receiving free coaching and tuition classes is highest in Panamaram, while in Noolpuzha, the student supports are limited to distribution of free school kits and accommodation facilities. Nearly 12 percent of households in Thirunelli also receive free entrance coaching and PSC coaching classes initiated by NGOs and Clubs.

4.17 Distribution of Scholarship

The role of government in providing scholarship is instrumental for shaping the education of tribal students. The scholarship and grant received by the tribal children for enrolling them in school is considered as an additional income for the household and is used for multiple purposes not necessarily for education. Along with the Government many NGOs, individuals, Private firms and establishments also come forward to provide scholarship and educational support for tribal students.

Figure 4.4 shows the percentage of students who have received scholarship from various Clubs functioning in their region.



Source:Primary data,2018

Nearly 29 percent of the students in Panamaram village have received some kind of scholarship from clubs in cash or kind, while 8 percent of them have received the same in Noolpuzha village. In Kaniyambetta and Panamaram, however the percentage of children receiving any cash or kind from clubs remains 2 percent and 1 percent respectively. Table 4.18 shows the amount of benefits received by the tribal students in the previous year. The total amount spent on various purposes like books, uniforms, stationaries, accommodation etc has been estimated and shown in Table 4.18.

Table 4.18: Grants from NGOs

Grants from NGOs (in Rs.)	Kaniyambetta	Noolpuzha	Panamaram	Thirunelli	Grand Total
0	59	95	80	131	365
100-500	3	0	1	2	6
500-1000	0	3	2	0	5
1000-1500	0	2	2	0	4
1500-2500	0	1	4	0	5
2500-5000	2	3	6	0	11
5000-7500	0	6	10	0	16
7500-above	0	0	2	0	2
Grand Total	64	110	107	133	414
Arithmetic Mean	165.63	554.55	1685.05	6.02	610.39

Source:Primary data,2018

The amount received by the school going students in Thirunelli is a very meagre amount compared to the rest of the three villages. The average amount spent on different education services provided by the NGOs for school students is highest in Panamaram. The NGOs activities in Panamaram are mainly related to education and skill development. Also their average and per head expenditure on tribal educational purpose is higher than rest of the three villages. The number of children studying in aided and unaided CBSE school is also higher in Panamaram. The role of NGOs in organizing skill development programmes are higher in Noolpuzha while the educational services is highest in Panamaram. The percentage of people who have completed upto higher secondary education is also higher in Panamaram.

The figures are indicative of the extent of monetary aides and grants given by the NGOs for the upliftment of tribal students,

4.19 Hypothesis Testing using one way ANOVA

The nature and type of voluntary activities carried out by NGOs in the three villages of Panamaram, Noolpuzha and Thirunelli were examined in the Chapter. The study will not be complete until and unless the impact or the result of such activities are also analysed. The impact of the works by NGOs in the above mentioned three villages is compared with the data obtained from NGO absent Kaniyambetta village .

The impact of voluntary actions directed towards increasing the educational level and standard of the tribal students can be measured by obtaining the descriptive statistics of educational profile of the students belonging to NGO villages and comparing it with NGO absent village. This would further lead to two dilemmas.

1. The higher number of school going population may not signify higher quality of education
2. The students who may not have sufficient attendance are also permitted to continue education.

It was also noted by the researcher that according to opinion of Panchayath staff, the tribal families sent their children to school mainly for the grants and government scholarships deposited in their banks. These are counted as a means of income to the household. Hence, higher number of school going children ensures higher income to the family. The role of NGOs and their impact on imparting education to the tribal children is discussed using tables and figures. Attempt is also made to show an empirical result to prove the result of the activities carried out by NGOs in education sector. Therefore, the number of students who have completed tenth level of education and above are taken as the parameter to measure the quality and standard of education. A hypothesis testing using ANOVA is incorporated to find out if there is any significant difference between the level of education received in Kaniyambetta and the other three villages.

Since 98 percent of the school going children in all the four villages attend government schools, the quality of education received by the students are expected to be the same. If they are not the same, it could be assumed that the voluntary interference by NGOs has been the catalysts to bring the change. Based on these, the following hypothesis are formed.

H₀: There is no difference between the education level of NGO villages and NGO absent village .

H₁: The education level of NGO villages is higher than that of NGO absent village

One way Anova is used for testing of the Hypotheses. The empirical result of the study is shown in table 4.19

Table 4.19 ANOVA-Summary Statistics

ANOVA-Summary Statistics	Noolpuzha	Panamaram	Thirunelli	Kaniyambetta
Count	110	107	133	64
Average	0.3636363	0.60747664	0.3759398	0.3125
Variance	0.4904086	0.69352848	0.4788106	0.630952381
F w.r.t Kaniyambetta	0.1952425	5.19921306	0.3293709	--
P-value w.r.t Kaniyambetta	0.6591436	0.02384665	0.5666911	--
F Critical w.r.t Kaniyambetta	3.8960923	3.89707258	3.8895888	--

Source: Primary data,2018

Table 4.19 shows the Analysis of Variance of Noolpuzha, Panamaram and Thirunelli villages with respect to Kaniyambetta village. As seen from the table, the mean of population who have completed tenth standard and above is higher than Kaniyambetta in all the three villages . The variance of Kaniyambetta is however higher than Noolpuzha and Thirunelli.

Further, the F value indicates that with 95 percent confidence, the null hypothesis can be rejected thereby stating that the quality of education is higher in Panamaram compared with that of Kaniyambetta. It needs a special mention that as shown is table 4.12, all the households reported very good access to educational institutions in Kaniyambetta while that was not so in Panamaram. Moreover, Kaniyambetta village does not have Kattunayaka tribe, while all other three villages have tribal communities inhabiting in forest living in remote locations with limited access.

4.20 Summary

The gender development and education are the key areas of NGO focus. The Chapter analysed the various aspects of female tribal members and the impact created by NGOs on them by comparing them with that of the same variable's in an NGO absent village . It is noted that inspite of these advantages on the part of Kaniyambetta, a higher level of

education in tribal children of Panamaram is due to the voluntary activities undertaken by NGOs and clubs. It also need special mention here that, out of the three NGO prominent villages, the NGOs in Panamaram is striving towards the educational upliftment of tribal children as mentioned in earlier Chapters and thus, it can be concluded that the result of the effort is positively significant. The role of the NGO is that of a implementer, mentor, facilitator and organisor.

The impact of NGOs on the health of Backward tribal Communities

5.1 Introduction

The tribal communities are not exposed to the modern medical facilities and treatments, thus resulting in a relatively poor health status. Deprivation of essential elements required for a health life including provision to sanitation, safe drinking water, good housing and medical facilities etc pose a serious threat to the tribal communities. The Governance and the State could be of little help in reaching the sections of population which are marginalised. It is in this context that NGOs extends the support system to the Government in bringing such communities to avail the needed medical facilities.

. This Chapter is divided in to two parts. The first part examines the factors such as health awareness, the morbidity and frequency of availing medical treatment, the consumption of alcohol and its magnitude. The involvement of NGOs in the three villages namely Panamaram, Noolpuzha and Thirunelli are identified and are studied so as to determine the impact made by them. The nature of the health related activities and services rendered by the NGOs for the betterment of the health of the community is studied and compared with Kaniyambetta, where NGOs are absent. In this Chapter, attempt is made to study the impact of activities carried out by NGOs in improving the health of tribal communities.

.In the second part, the environmental cleanliness, awareness, attitude towards conservation of ecology, the use of chemicals and plastics, the sanitation and drinking water facilities available are also analysed.

5.2 Awareness and Immunization

The extent of awareness is calculated based on the health related information received by the households. Questions were asked to find out if the households received timely update on the communicable diseases and if they were aware of the need to provide vaccinations for the infants. Table 5.1 shows, the level of awareness of the households of all the four villages studied.

Table 5.1: Level of Awareness

Level of Health Awareness	Kaniyambetta	Panamaram	Noolpuzha	Thirunelli
Not aware	14 (21.9)	47(43.9)	43(39.1)	55(41.4)
Aware	48 (75)	53(49.5)	60(54.5)	59(44.4)
Not sure	2 (3.1)	7 (6.5)	7(6.4)	19(14.3)
Total	64 (100)	107(100)	110(100)	133(100)

(Figures in parenthesis represent percentage of the total value)

Source:Primary data,2018

Most of the respondents are said to have health awareness in all the three villages. However, the locational advantage of Kaniyambetta and its proximity with Kalpetta, the capital city of Wayanad, enables the households to enjoy a relatively better position in terms of health awareness. Thirunelli, on the other hand shows least level of awareness among the studied villages. Nearly half of the households in NGO villages have been exposed to health awareness. The area, population size and proximity of health institutions are unfavourable to NGO villages when compared with Kaniyambetta. The question regarding the contribution of NGOs in imparting health awareness is answered as the Chapter unfolds in to more details in the later part.

5.3 Immunization and Vaccination

Percentage of immunization is another indicator of the health awareness of the people. The extent of immunization is also an indicator of the reach of the health facilities available to the households. Questions were asked to find out whether the children have been provided with vaccination regularly. Table 5.2 shows the number of children who were provided with vaccination and immunization. The immunization shows number of children vaccinated against diseases like diphtheria, whooping cough, polio etc.

Table 5.2: Immunization of the households

Immunization	Kaniyambetta	Noolpuzha	Panamaram	Thirunelli
No	10 (16)	37 (34)	31(29)	54(41)
Yes	54(84)	73(66)	76 (71)	79(59)
Grand Total	64(100)	110(100)	107(100)	133(100)

(Figures in parenthesis represent percentage of the total value

Source:Primary data,2018

While, the percentage of immunization is higher in Kaniyambetta, the villages of Panamaram and Noolpuzha also show a high rate of immunization . The extent of the same is lower in Thirunelli.The accessibility to primary health centres, dispensaries and hospitals is greater in Kaniyambetta and the reason for high level of awareness among the people ocan be attributed to that. The reasons for not visiting hospitals after falling ill have also been studied to find out the lower rate of immunization which is discussed later in this Chapter. But approximately sixty percent of the tribal households in all the three villages are exposed to regular vaccination and immunization is a remarkable achievement. The government mechanism alone is insufficient to reach this milestone due to transportation, infrastructural and commutation problems to contact the tribal settlements. The role played by NGOs, being the only link between the government and the community need to be highlighted in this regard.

5.4 Self rated Health Status (SRH)

Self rated health status is an easy and simple way to assess the quality and psychological method of assessing the fitness. It also gives an insight to the general physical and mental status apart from identifying the morbidity prevalence. Morbidity Prevalence refers to the number of persons in a population who become ill or are ill at a given time . Table 5.3 shows the self rated health status of the household. The frequency of getting sick by the members of the household has been categorised into four types ranging from very often to very rarely.

Table 5.3 Self rated Health Status

Morbidity Frequency	Kaniyambetta		Panamaram		Noolpuzha		Thirunelli	
	No:	Percent	No:	Percent	No:	Percent	No:	Percent
Very good	48	75.00%	72	67.2%	91	82.7%	101	75.94%
Good	10	15.63%	31	28.9%	8	7.2%	28	21.05%
Fair	3	4.69%	2	1.8%	2	1.8%	3	2.26%
Poor	3	4.69%	2	1.8%	9	8.9%	1	0.75%
Grand Total	64	100%	107	100%	110	100%	133	100%

Source:Primary data,2018

The respondents were asked “How healthy they feel” and they were asked to rate their health status between Very good, good, fair and poor, based on the frequency of falling ill. Noolpuzha has the highest percentage of people falling sick very often and also it has the highest percentage of people who rarely fall sick in the household as stated by the respondents. Although Thirunelli has the highest share of morbidity, their self-rated health status according to the respondents is that they feel vey good. SRH was found to be at least moderately associated with physicians’ assessments of health. SRH allows

respondents to prioritize and evaluate different aspects of their health, maximizing the measure's sensitivity to respondent views of health. The reason for the high SRH among the tribal population has to do with their way of living without obligations or abiding the norms of social constructs except the communities' beliefs. It is observed by the researcher that the psychological feeling of wellness diminishes as they learn to make comparative judgements. Panamaram, as seen in Chapter 4, has the highest number of educated population is feeling less elated about their health status compared to other villages.

Since the identification of physical illness is the first step to curing, lack of ability to identify the diseases, the care free nature of the people and the general overlooking of symptoms can be stated as the highly positive SRH values.

5.5 Morbidity and Health status

Morbidity is a condition of illness or occurrence of symptoms indicating any medical condition or disease. Analysing the frequency, the nature and type of morbidity is the first step to study the health condition of tribals. The diseases have been categorized as, permanently disabled, terminally ill/bed ridden, respiratory, diabetes, thyroid, sickle cell anemia, blood pressure, paralytic and deficiency diseases. Table 5.4 shows the type of diseases identified and suffered by the surveyed households of the four villages.

The diseases studied are chronic in nature which requires either good attention or medication. Due to the nature of their livelihood and living conditions, many diseases are not taken seriously by them.

Table 5.4: Type of disease

Nature of diseases	Kaniyambetta		Panamaram		Noolpuzha		Thirunelli	
	No:	Cumulative Percentage	No:	Cumulative Percentage	No:	Cumulative Percentage	No:	Cumulative Percentage
Permanantly disabled	2	3.13	10	9.35	17	15.45	25	18.80
Terminally ill	3	9.57	0	9.35	6	20.91	1	19.55
Respiratory	5	17.38	4	13.08	6	26.36	20	34.59
Diabetes	10	33.01	23	34.58	19	43.64	26	54.14
Thyroid	0	33.01	8	42.06	4	47.27	0	54.14
Sickle cell anemia	2	36.13	0	42.06	1	48.18	2	55.64
Psychotic	1	37.70	0	42.06	0	48.18	3	57.89
Paralytic	1	39.26	0	42.06	0	48.18	1	58.65
Deficiency diseases	2	42.38	1	42.99	0	48.18	1	59.40
Total	21	32.8	36	33.6	30	27.7	53	39.8

Source:Primary data,2018

Out of the total households studied in Kaniyambetta, Panamaram, Noolpuzha and Thirunelli village, the percentage of people with chronic morbidity are 32%, 33.6%, 27.2% and 39.8% respectively. Out of the total number of morbid, most of them are diabetic patients..

The proportion of people having respiratory problem is also quite high with a relatively higher percentage belonging to Thirunelli. This could be due to the consumption of tobacco leading to asthma (Mahapatra,2018). Terminally ill are those who are not having

completely bed ridden. Kaniyambetta has the highest number of terminally sick people, compared to rest of the NGO villages. The NGO absent Kaniyambetta also has high incidence of intoxicant consumption among its population. The deficiency diseases like iron and calcium deficiency is common among the tribes owing to their low dietary supplements, however it is very rare of them to identify the nature of deficiency diseases. Noolpuzha has the least percent of its population falling sick, while Thirunelli has the highest. Thirunelli also has also reported two cases of sickle cell anemia, while Noolpuzha has one case.

5.6 Mental Illness

The nature of mental illness itself is ambiguous as people seldom identify them due to its internal nature. Questions were asked if anybody in the household suffer from any mental issues including depression, anxiety, stress, addiction to alcohol etc.

Table 5.5, shows the mental health status of the population. Although addiction to intoxicants like Pan, tobacco and Alcohol is more physical in nature, the excessive dependence on them and the impact associated with them are affecting the mental health of the persons concerned (National Institute of Mental Health and Neuro Science 2017). However, the mental issues faced by the tribal communities are difficult to trace as the demands and requirements at personnel level from individuals are very less compared to the modern society.

Table 5.5: Mental Illness

Mental Illness	Kaniyambetta	Noolpuzha	Panamaram	Thirunelli
Addiction to intoxicants	7(9)	2(2)	3(2)	0(0)
Depression	1(2)	0(0)	0(0)	2(1)
Stress and anxiety	1(2)	0(0)	0(0)	3 (2)
Total	9(13)	2(2)	3(2)	5(3)

(Figures in Parenthesis represent percentage of the total value)

Source:Primary data,2018

Very few cases of depression , stress and anxiety have been reported , while the addiction to intoxicants are relatively higher. The percentage of households consuming intoxicants of any form and the per capita consumption expenditure on the consumption is also studied in the later part of the Chapter.

A higher percentage of mental illness among tribals of Kaniyambetta where no NGO functions is an indicator of deteriorating mental health in comparison the households in NGO villages.

5.7 Medical Treatment availed

SRH is only an indicator of their psychological sense of health while it is important to note the factual evidence of the health status pattern. The physical well-being can be measured using the frequency of availing treatments. Higher the frequency of availing health treatments, lower would be the fitness level of the household. Table 5.6 shows the frequency of visiting hospital by the members of the household.

Table 5.6: Frequency of medical treatment availed

Hospital visit	Kaniyambetta		Panamaram		Noolpuzha		Thirunelli	
Less than two times	2	3.13%	17	15.89%	22	20.00%	13	9.77%
Three to four times in a year	50	78.13%	79	73.84%	73	66.36%	104	78.20%
Five- six times a year	7	10.94%	2	1.87%	11	10.00%	14	10.53%
Very often	5	7.81%	9	8.41%	4	3.64%	1	0.75%
Grand Total	64	100.%	107	100%	110	100%	133	100%

Source:Primary data,2018

The number of times medical treatment availed has been divided in to four categories. If the total number of times the members of the household visit the hospital for treatment, (Excluding vaccinations and check up), is greater than 5-6 times a year, then the health status is considered poor. Panamaram has the highest number of its people taking treatment from hospitals very often while Noolpuzha has the highest percentage of people not visiting hospitals. As mentioned earlier, this could be due to the lack of accessibility and facilities. However, in all four villages, majority of the households visit hospitals 3-4 times a year. The reasons for not visiting hospitals for taking treatments by households are given in table 5.7.

Table 5.7: Reasons for not taking treatments from Hospitals

Reasons	Kaniyambetta	Panamaram	Noolpuzha	Thirunelli	Total
Not applicable	64	101(93)	101(87)	133(100)	399(75)
Lack of access	0(0)	6 (7)	3(4)	0	9(11)
Treatment not effective	0(0)	0(0)	2(3)	0	2(4)
Difficulty in Travelling	0(0)	0(0)	2(3)	0	2(4)
Financial constraint	0(0)	0(0)	2(3)	0	2(4)
Total	64	107	110	133	414

Source:Primary data,2018

Nearly three-fourth of the total households in all the four villages are said to be visiting hospitals if they are sick. Out of the remaining one fourth of the households,7% from Panamaram and 13% of households in Noolpuzha have specified their reasons for not visiting hospitals inspite of being sick. While the main reason for those in Panamaram was lack of accessibility, the households in Noolpuzha have quoted financial constraint, travelling difficulty, inaccessibility and ineffective treatment as the reasons. Table 5.8 shows type of Hospitals

The nature of Hospital visited by the households are broadly categorised in to two-government hospitals of Primary Health Centres and Private clinics/Hospitals. Table 5.8 shows the type of hospitals visited by the members of the sample households

Table 5.8 Type of Hospitals

Type of Hospital	Kaniyambetta	Panamaram	Noolpuzha	Thirunelli
Treated by self/ Practitioners	32(50)	44(45)	57(52)	77(58)
Govt Hospital/ PHC	32(50)	59(60)	39(35)	54(41)
Private Clinic/Hospital	0	4 (5)	14(13)	2(1.5)
Total	64	107	110	133

Source:Primary data,2018

The high accessibility and services of Primary health centre/ government hospital in Kaniyambetta is visible from the fact that, none of the 64 households have frequented Private clinics for availing treatments. While a good share of respondents from all four villages have never been to hospital at all, nearly 5% of them from Panamaram and 1.5% from Thirunelli have been to private hospitals. The low accessibility and lack of facilities have forced 13 percent of the households to seek treatments in Private hospitals in Noolpuzha village. The relatively lower level of health status of Noolpuzha could be reasoned with lower rate facilities and proximity of government health institutions to the tribal community.

5.7 Health Services by NGOs

The Villages of Panamaram, Noolpuzha and Thirunelli are located at a distance from the city and the selected study areas of these villages are located even further in remote interiors or near the borders of the forests . The first part of the Chapter analysed the health status of the households and the health facilities available to them. The role and

contribution of NGOs towards the betterment of tribal health is studied in this section by examining the nature of health related services provided by NGOs.

5.7.1 Health care Provider

Free health related services are provided by the government, Private hospitals, Clubs etc. The number of households availed health related services which are rendered free of cost in the four villages are studied with an aim to identify the role of NGOs in providing the same. The beneficiaries may not always remember the health care providers who have extended free medical services. NGOs must have played a vital role in gathering the aids as well as organizing such events with the help of other collaborations.

This session examines the role of NGOs from the beneficiary's point of view towards health development of the tribes. Table 5.9 shows, the type of free health care providers in all four villages

Table 5.9 Type of free health care providers

Health care providers	Number of Households benefitted							
	Kaniyambetta		Panamaram		Noolpuzha		Thirunelli	
PHC/Govt	53	83%	49	46%	46	42%	93	70%
NGOs	0	0%	39	36%	28	25%	5	4%
Clubs	02	3%	0	0%	0	0%	7	5%
Private clinics	02	3%	2	2%	8	7%	9	7%
Nil	7	11%	15	14%	26	24%	19	14%
Total	64	100%	106	100%	110	100%	133	100%

Source: Primary Data, 2018

The free health services like blood check up, eye check up, medical check up and distribution of medicines were carried out by Government PHCs, NGOs, clubs and Private hospital/clinics. Table 6.9 shows the percentage of households benefitted from such services in all the four villages. Nearly 83 percent of the households in Kaniyambetta has availed free medical services provided by the Government PHCs showing a greater participation of public health sector, while in Panamaram and Noolpuzha, only 46 and 42 percent of households have benefitted from public health department respectively. 24 percent of households in Noolpuzha has not availed any free services related to health which is a clear indicator of low health awareness among its population. NGOs have covered 36 percent of the households in providing free health services in the village of Panamaram, while residents of Noolpuzha has availed only 25 percent. The clubs and Private hospital have a relatively lesser role in providing health services

5.7.2 Type of Health services by NGO

The health services has to be handled by medical professionals, while NGOs role here is that of a facilitator. The service delivery and organization of health services are carried out by the NGOs in the three villages. The number of services offered is divided into four types. First, blood group determination, secondly eye check up, medical check up and free distribution of medicines form the third service and lastly, conducting health awareness classes.

The provision of health services among tribal communities is of high significance in nature, given the low health status among the communities. The different type of health services and the percentage of households benefitted are shown in table 5.10

Table 5.10: Health services by NGOs

Health services By NGOs	Panamaram	Noolpuzha	Thirunelli
Blood group determination	39 (36%)	28 (26%)	5 (4%)
Eye check up	24 (22%)	16 (15%)	3 (2%)
Medical check up and distribution of medicines	37 (35%)	23 (21%)	5 (4%)
Health awareness classes	24 (22%)	28 (24%)	5 (4%)
Total no: of HHs	107	110	133

Source: Primary data ,2018

There are households which have availed more than one service. The percentage distribution of households which has availed the services shows that the participation by the people in availing health services are higher in Panamaram and far less in Thirunelli. This could be due to the nature of NGOs present in each village. The nature of NGOs in Thirunelli is agriculture and livelihood oriented, while in Panamaram, it is educational in nature. Higher level of participation among the tribals can be brought by increasing the exposure to education. Out of all the services, participation is higher to avail blood group determination followed by medical check up and distribution of medicines.

5.8 Services of Health Institutions

Apart from hospitals, dispensaries and clinics, health institutions also include mental rehabilitation centres, counselling centres and deaddiction centres. The role of health sector lies not only in treating the physically weak, but also in identifying

mental illness and providing them with necessary aids. Table 5.11 shows the type of mental health institutional support provided for the households

Table 5.11: Type of Mental health institutions

Mental Health Institutional support by NGOs	Panamaram	Noolpuzha	Thirunelli
Deaddiction centre	2(2)	0(0)	0(0)
Family counselling centre	0(0)	5(5)	10(8)
Library and cultural centre	1(1)	0(0)	3(2)
Special school	2(2)	1(1)	0(0)
Total	5(5)	6(6)	13(10)

(Figures in Parenthesis represent percentage of the total value)

Source:Primary Data, 2018

The health institutional support given by the NGOs are basically in the form of deaddiction centres, counselling centres , special schools and recreation centers. The hospital and clinical facilities which demand professional services are provided occasionally in the form of services mentioned in Table 5.11.

The health related services by NGOs are negligible in Thirunelli, however nearly 10 families have availed family counselling services by the NGOs. 2 percent have sought help from deaddiction centres while five percent have sought family counselling in Panamaram.The cultural centre in Panamaram and Thirunelli founded by NGOs have been helpful to a meager 1-2 percent of the households. Thirunelli with 10 percent is the village with highest number of households availing the mental health institutional support.

5.9 Sanitation and Safe drinking water

Sanitation facility and safe drinking water are indispensable conditions for having good health. The number of households on the basis of access to toilet facilities have been categorized into three types-(1) with separate toilets, (2)shared toilets and (3) without toilet facility. The tribal households receive a subsidy of Rs.12,000 for the construction of latrines. The Panchayath used to build toilets for the households earlier, while at present only the amount is given. One of the main problems with the construction of toilets in urban areas of Kaniyambetta and Panamaram is lack of space. Table 5.12 shows the accessibility to toilet facilities.

Table 5.12: Sanitation Facility

Sanitation facility	Number of Households benefitted							
	Kaniyambetta		Panamaram		Noolpuzha		Thirunelli	
No toilet	8	13%	11	10%	17	5%	7	5%
Shared toilet	3	5%	0	0%	10	2%	0	0%
Individual toilet	53	83%	99	93%	80	90%	125	94%
Total	64	100%	107	100%	110	100%	133	100%

Source: Primary data,2018

The households with toilet facility are greater in Kaniyambetta with 13 percent and 3 percent of the households have shared sanitation facility. A single latrine was available for 8 households in Kaniyambetta. Only 83 percent of the families are having individual sanitation facility in Kaniyambetta. It is the lowest compared to other villages where more than 90 percent of the households have their own toilets. The sanitation

facility in the three villages where NGOs are actively present are much higher compared to Kaniyambetta where NGOs are absent.

The NGOs have constructed and handed over the toilets to tribal households of Ponkuzhi and Chukkalikkunnu settlements in Noolpuzha. But it was noticed that two of the households in Chukkalikkunnu were using latrines as chicken coop for poultry farming purpose . The threat from wild animals and reptiles has forced them to use their latrines for poultry purpose and use the neighbour's latrine instead. In Thirunelli, the respondents in Meenkolly colony admitted of not using the latrines and defecating in open used to be a common practice till recently, but they do not do that anymore. The awareness classes and the educated younger generations do not allow such practices. Providing sanitation facilities were also an initiative under Jananidhi scheme of which NGOs are stake holders and participants. The funds were provided to NGOs by the government for construction of toilets and handing over to tribal households. The toilets were reported to be handed over after construction without much delay.

Sources of drinking water is yet another essential element to have decent health. Jananidhi is a combined institutional program involving Gram Panchayaths, Beneficiary communities, Government of Kerala and NGOs acting as supporting organisations. The Jananidhi model of rural water supply schemes has successfully demonstrated an equitable, inclusive and decentralized delivery system benefiting the SC, ST and BPL category of rural households . As per the scheme, Wayanad is one of the districts covered under Jananidhi Program. Many drinking water and Sanitation facilities as per this program is provided by the NGOs for tribal settlements in Noolpuzha and Thirunelli villages. Table 5.13 shows the different sources of drinking water available to the households in four villages.

Table 5.13: Source of drinking water supply

Source of Drinking Water	Kaniyambett		Noolpuzha		Panamaram		Thirunelli	
	a							
Jalanidhi To Individual Houses	16	25.00%	28	30.84%	33	25.45%	86	64.66%
Nearby Water Resource/Pond	1	1.56%	8	5.61%	6	7.27%	7	5.26%
No Reliable Source	3	4.69%	33	16.82%	18	30.00%	1	0.75%
Own Well	5	7.81%	9	5.61%	6	8.18%	15	11.28%
Public Tap/Pipe	11	17.19%	6	0.00%		5.45%	14	10.53%
Public Well/Tank	28	43.75%	26	41.12%	44	23.64%	10	7.52%
Grand Total	64	100%	110	100%	107	100%	133	100%

Source:Primary data,2018

The table shows that out of four villages, 30 percent of households Noolpuzha village has no reliable source of drinking water while 16 percent of Panamaram also faces the same problem. Thirunelli on the other hand has 66 percent of its households with access to safe drinking water provided by Jalanidhi .A larger section of households in Kaniyambetta is relying on public well, tanks for drinking water, while only 7.5 percent of households in Thirunelli depends on Public well/tank. The overall picture shows that, Noolpuzha has a less efficient system of drinking water facility followed by Kaniyambetta , while Thirunelli has the most efficient water distribution system.

It was observed that in Thirunelli, most of the tribal settlements were near Kabani river from which water could be easily made available using pipes. The traditional occupation of Adiya community was cultivation and hence, their settlements were mostly near river basins. It is one of the reasons, why Adiya community is not found in any other villages

except those in the Manathavady block. Though some of the households complain about not having water facility through out the day, all the settlements are having water pipe connections. Kattunayaka, on the other hand being forest dwellers, the possibility of having a water pipe connection is less. Their tribes are mostly found in Noolpuzha panchayath. A tribal settlement in Anjukunnu at Kurumbanakotta of Panamaram village stays on top of a very difficult terrain of a steeper hill,(Now, it has a become a popular sunset view point) has no access to water connection and they depend on a nearby pond for drinking water. Likewise, in Kaniyambetta, most of the houses depend on common well for water supply.

5.10 Composite Health Index

An attempt is made to construct a health index for the tribal household. Analysing all the factors and the variables which are peculiar to tribal communities, an index is constructed. The health index is constructed after obtaining the mean values of the variables representing health care, child health, maternal health, nature of treatment and self rated health status of the households. A score of 1,3 and 5 are given based on the performance of health variables.

Table 5.14 shows the variables and their respective scores identified for the construct of index.

Table 5.14: Composite Health index			
Health Indicators	1	3	5
Child Health Status	Infant death	Malnutrition/Disability	None
Maternal Health	Delivery Death reported	Underweight during pregnancy	None
Nature of ailments	Disability/Chronic disease	Hormonal,lifestyle Diseases	None
Health Care access /facilities available	Nil/Self Treatment	Private Clinic	PHCs
Self-rated Health status	Very Weak	Average	Very good

Source: Primary data,2018

A score of ‘1’ indicates poor performance, ‘3’ is moderate and ‘5’ denotes a highly positive or favourable performance of the indicators . The child health indicator takes in to account the incidence of infant death in the past five years and the occurrence of malnutrition or disability to children below the age of 12. Maternal health status is measured by accounting the incidence of delivery death occurred in past five years and the cases of underweight pregnancy reported.

Disability or chronic diseases like Cancer, sickle cell anemia etc reported in the family earns a score of 1 for the households. Hormonal or lifestyle diseases are represented by diabetes, blood pressure, thyroid malfunction, respiratory diseases, TB etc. Occurrence of any of these will earn a score of 3, while households having no such ailments scores '5'

A health care facility available to the household indicates the locational proximity and accessibility of health care institutions. Households in remote pockets or with no health care access either opt for self treatment or do not seek treatments when they fall sick. Communities without nearby Primary health centres or with no doctor facilities always seek the help of nearby private clinics. Such households are given a score of '3' and the households with access to Government PHCs are given '5'.

Self rated health status is also taken as an indicator of the tribal households physical and mental status and their attitude. Table 5.15 shows the Tribal Health Index and the scores of each indicator.

Table 5.15 Tribal Health Index

Mean of Variables	Kaniyambetta	Noolpuzha	Panamaram	Thirunelli	Grand Total
Nature of Morbidity	1.56	2.67	2.40	1.89	2.18
Child health indicator	1.19	1.58	1.19	1.47	1.38
Maternal health indicator	1.34	1.47	1.67	1.30	1.45
Health Care access	1.72	1.62	1.65	1.83	1.71
Self Rated Health Status	1.59	1.51	1.69	1.50	1.57
Health Index	7.41	8.85	8.61	7.98	8.29

Source: Primary data, 2018

It can be seen that the score is high for Noolpuzha and Panamaram where the NGOs are very much prevalent, and the health index is relatively lower in Thirunelli. It could be due to the incidence of maternal mortality rate in the village. The maternal health indicator is low in both Thirunelli and Kaniyambetta. While in Kaniyambetta, the health index is very less, indicating a lower health level among the households when compared with the remaining three villages. The incidence of infant mortality and deficiency diseases among children is also high. This could be due to the high usage of pan and tobacco among the impregnate and lactating mothers.

The proximity of health care institutions and availability of health services necessarily do not imply a sufficient condition for good health. As seen from the table, the health care facilities available are relatively higher in Thirunelli and Kaniyambetta, but they are having the lowest maternal health status. Hence, it could be concluded that more than the health facilities available, it is the awareness and health consciousness which can have a positive impact on the health status of the tribal community.

It is clear from the study that though the reach of NGOs are less in terms of number of beneficiaries, the health status is better in NGO villages due to the quality of services rendered or due to the percolation of benefits to non-beneficiaries. Essentially, awareness and information services also have spillover effect which is another impact of NGO usually overlooked.

5.11 The Spillover Effect by NGOs on Non beneficiaries

According to Ageloucci and De Maro, (2010) spillover effect has been distributed into four types. The first type is externality, usually the result of any direct effect focused at some other event or activity. Externality occurs as the unintentional side effect or indirect impact resulting from the occurrence of some other activity.

The second type known as “General Equilibrium effect”, arises due to the persistent treatment on a local community which in the due course creates an impact on a larger population. The general equilibrium are the effects that an intervention, which targets

only part of the 'local economy, can have on the entire population. awareness, knowledge, information, research and development, technology are some of the factors which can create a general equilibrium effect on a larger population.

The third type of spill over is interaction. It is the situation in which the treatment on any one variable leading to the local non target population indirectly affected by it. The non-target elements or variables showing any social and economic interaction with the treated is called interaction. The impact of increased health expenditure incurred by the state, showing an increase in employment and there by further increasing the health and standard of living of the population is an example of interaction.

The fourth type being Behavioral spill over is named so as it results in a shift in behavior or social norm of a larger population due to a behavioral pattern of a small group. The influx of western music, pop culture or fashion sense among heterosexual urban youth could be termed as a behavioral effect.

The study attempts to find the occurrence of general equilibrium effect on the tribal population of the three villages where NGOs are actively present and are involved in activities which could trigger spillover effect. Spillover effect can be studied if the effect of any such activity has a positive impact on the target group. The local non target population may also be indirectly affected by the treatment through social and economic interaction with the target population. In order to find the spillover effect of NGOs in non-target groups, a possible activity leading to spill over and it's possible outcome need to be identified. They are

- 1) Health Awareness
- 2) Gender Development
- 3) Education

Health awareness programs carried out by NGOs, leading to an improvement in the health indicators among the non target group of tribal households of the villages indicates a spill over effect of awareness program. This can only be verified if the

indicators of health are compared with a sample of tribal household where NGO intervention has not taken place. Control population drawn from the tribal households of Kaniyambetta , a village exclusive of NGO intervention is compared with the non-beneficiaries of health awareness programs carried out by NGOs to identify the spill over effect.

Kaniyambetta, a village closer to the District Capital Kalpetta is connected with road network and has good access to health and educational facilities. Most of the tribal households in Panamaram, Noolpuzha and Thirunelli villages are not well connected with roads or infrastructural facilities. Also Population wise and area wise, Kaniyambetta is smaller in size than NGO villages.

Due to the locational disadvantages, the accessibility of Government health services are limited in NGO villages. However, more than 80 percent respondents have stated that the members of the household have receive at least one health related service from other agencies like Private clinics and hospitals. The role of NGOs as facilitator in arranging and seeking health services from private agencies cannot be overlooked. All the NGOs in the three villages have been instrumental in providing health awareness and organised health related services like blood check up, eye check up, distribution of medicines, first aid kits etc. Leaving nearly 24 percent of the households, others have attended or taken part in atleast one health related event conducted by the NGOs. In Kaniyambetta, on the other hand, 92 percent of households have benefitted from PHCs and Government Hospitals. To find the difference between the health status of Kaniyambetta and the non target group of NGO villages, ANOVA test is carried out based on the following hypothesis

The null and alternate hypothesis statements are as follows:-

H₀: There is no spillover effect on health awareness among non beneficiaries in NGO villages

H1: There is a spill over effect on health awareness among non beneficiaries in NGO villages

$$P = P_t + P_1,$$

Where,

P = Total Population of the NGO villages

P_t = Population benefited from NGO activities

P₁ = Population not benefited or treated by NGOs

The spillover effect is examined by extracting the number of households who have not received any services from NGOs related to health. The morbidity of the population is measured in terms of the occurrence of diseases. The average number of times the members of the household fall sick is aggregated from all the villages. The frequency of morbidity between Kaniyambetta and the NGO villages devoid of any health related benefits from NGOs are compared using ANOVA. If the data set shows no significant difference or significant difference with a higher mean value for non target groups in NGO villages, then the existence of spill over effect can be estimated.

Table 5.16 : Results of ANOVA test for verifying spillover effects

	<i>Morbidity of Non target groups in NGO</i>	<i>Morbidity of Kaniyambetta</i>
Mean	0.508474576	0.53125
Variance	1.633547633	1.491071429
Observations	59	64
df	58	63
F	1.095552904	
P(F<=f) one-tail	0.360597389	
F Critical one-tail	1.528797344	

Table 5.16 shows that there is no significant difference between the morbidity indicator of two samples. Hence, it could be stated that the morbidity level of Kaniyambetta is same as the morbidity level of that group in NGO villages which has not received any benefits from NGO in terms of health related services. It is to be remembered that the tribal pockets of NGO villages are not receiving any direct intervention from the Government as much or as nearly as the households of Kaniyambetta.

5.12 The impact of NGOs on Tribal ecology and environment

Tribal communities are known for their co-existence with nature and hence the responsibility of environmental conservation falls heavily upon them. The tribal community like “Kattunayakar” and “Cholanayakar” are forest dwellers who traditionally practiced food gathering . Even now, their livelihood is depended on non-wood forest produce like medicinal plants, forest honey etc which are collected and sold to the forest department. However, the changing time demands high awareness and environmental consciousness among the tribes as conservation of the forest is not possible without proper knowledge.

The attempt to study the role of NGOs on environmental conservation is significant from the point of view that only NGOs are allowed to access and visit the tribal community like Kattunayakar apart from the Forest Department without prior permission from the tribal welfare board. These indigenous tribes dwell inside the forest in wild environment with frequent threat arising from elephants and wild boars. Hence, it is not possible to visit these tribe without sanction from the authority concerned. The chance of high susceptibility from the outside world calls for the need to educate them about environmental conservation which can be done by NGOs.

This part of the Chapter tries to draw comparison between four villages out of which Kaniyambetta is a NGO absent village while others are not. Selected tribal colonies in Noolpuzha, Panamaram and Thirunelli villages where NGOs are actively present are brought to the study to examine the role of NGOs in conservation of environment. The

section deals with the level of environmental awareness, waste management and eco friendly approaches which are expected to be beneficial for the tribal community.

5.13 Environmental awareness

The level of environmental awareness has been evaluated with a series of ten questions. Questions were asked to understand the knowledge of respondents on the need to conserve the environment and general awareness, how they treat plastic waste, how do they dispose of solid waste and what is the immediate impact of deforestation

Table 5.17: Degree of Environmental Awareness

Level of Environmental Awareness	Kaniyambetta	Panamaram	Noolpuzha	Thirunelli	Total
not aware	2(3.1)	20(18.7)	3(2.7)	6(4.5)	31(29.8)
Least aware	46(71.9)	63(58.9)	64(58.2)	84(63.2)	257(62.1)
Partially aware	15(23.4)	4(3.7)	25(22.7)	39(29.3)	83(20)
aware	1(0.8)	20(18.7)	18(16.1)	4(3)	45(10.4)
Total	64(100)	107(100)	110(100)	133(100)	414(100)

(Figures in Parenthesis represent percentage of the total value)

Source:Primary data,2018

The score obtained on a ten point scale was used as the tool to measure environmental awareness. Table 5.17 shows the environmental awareness of the tribes belonging to four villages.

Some of the respondents did not give have any appropriate answer from the point of view of environmental conservation . The respondents, who scored below 3, were least aware of the environment while a score above 3 but less than 6 were considered partially aware. Any score beyond 6 was considered as aware. Table 5.17 shows that Panamaram has the highest percent of people who are aware of environmental conservation, followed by Noolpuzha. Kniyambetta on the other hand, has less than one percent of its sample

population has environmental awareness. Most of its households have bare minimum level of awareness. Though, only 3 percent of the sample households are well aware , nearly 30 percent of them in Thirunelli are partially conscious about the environmental conservation.

Thirunelli is a village known for its paddy fields and lush green forests, the name “Nelli” was originated from “Nellu” or paddy. The NGOs in the village are mainly focusing on providing gainful employment to the tribal communities of Thirunelli through collective farming using organic and eco friendly techniques. One of the reasons why Thirunelli’s households are highly eco conscious and environmental friendly could be because of NGOs which are working in this direction.

5.14 Segregation of waste

Waste management is one big problem faced by the tribal community. Segregation of waste according to the nature is rarely carried out by the households, as the solid wastes are not collected or treated. Hence, if plastic wastes are not segregated and stored separately, that can cause environmental pollution .Some of the tribal colonies have compost pits to dump solid bio degradable wastes .Table 5.18 shows the habit of waste segregation among the households.

Table 5.18: Segregation of waste

Segregation of waste	Kaniyambetta	Noolpuzha	Panamaram	Thirunelli
no	64(100)	86 (84)	94 (93)	116(96)
sometimes	0 (0)	16 (15)	13 (12)	16 (64)
yes	0 (0)	8 (6)	0 (0)	0 (0)
Grand Total	64(100)	110(100)	107(100)	133(100)

(Figures in Parenthesis represent percentage of the total value)

Source:Primary data,2018

By the term segregation of waste, the practice of separating waste from other types of waste is intended, as throwing away plastic could form a serious environmental threat to the ecology.

As it is seen from table 5.18, in Kaniyambetta , separating plastics from wastes is not practiced. All the households have responded negatively when asked if they separate wastes according to its type. Although the other three villages do not practice segregation of wastes religiously, they are familiar with the method. Thirunelli with nearly 64 percent of its sample households have agreed that they sometimes separate plastics from wastes, while 12 and 15 percent of the households in Panamaram and Noolpuzha do the same respectively. However, 6 percent of its respondents admitted of always separating the plastics from other wastes in Noolpuzha, which has the highest number of forest dwellers .The forest Department has also made restrictions on taking plastic bags in to the tribal settlements inside the forest areas.

It is to be remembered that for tribal communities whose survival and evolution is based on tradition, rituals and practices which they have followed for generations, it requires a lot of time and effort for a new practice to sink in. Hence, though they have admitted to segregate the plastics at least sometimes is a good sign and welcome step towards environmental conservation.

5.15 Distribution of LED bulb

Distribution of LED bulbs under the “Ujjala scheme” was directed at providing sustainable and cheap energy efficient solutions for power saving. Through this scheme, LED bulbs were provided at a subsidized rate and for some of the tribal communities under Forest department, LED bulbs were given free of cost. The cost per bulb was Rs.60

LED bulbs were carried out by NGOs in some tribal settlements of Noolpuzha, Panamaram and Thirunelli villages. This was expected to cut the carbon emissions. Table 5.19 shows the purchase of LED bulbs by the households of the four villages

Table 5.19: Use of LED bulbs

Use of LED bulbs	Village				Total
	Kaniyambetta	Panamaram	Noolpuzha	Thirunelli	
No	44	87	68	39	238
	(68.8%)	(81.3%)	(61.8%)	(29.3%)	57.5%
Yes	20	20	42	94	175
	(31.3%)	(18.7%)	(38.1%)	(70.7%)	(42.3%)
Total	64	107	110	133	414
	100.0%	100.0%	100.0%	100.0%	100.0%

Source:Primary data,2018

Kaniyambetta, which is lies in the outskirts of capital city of Wayanad, with more access to road and transportation has only 20 percent of its households using LED bulbs. On the contrary, Thirunelli which lies in the interiors of Wayanad has about 70 percent of its sample households responding to a better and power saving mode of illumination. 42 percent of the sample population of Noolpuzha also has switched over to the use of LED bulb while in Panamaram, only 20 percent are using the same. Thirunelli and Noolpuzha appear to perform better than other two villages in terms of using energy efficient and power saving methods of electricity consumption.

5.16 check dam/Watershed

The benefits from construction of check dam or development of watershed area goes to the local community as they are proven to increase the ground water level and conserve the use of water from getting wasted. It is only useful as means of supplying safe drinking water but also it is beneficial for agricultural purposes. Evidently nearly all the households are familiar with the construction of check dam or development of water shed area in their locality. When asked questions like in what way, they benefitted from these, their reply varied. Most of them associated the construction of these as a part of National

Rural Employment Guarantee Programme (NREGP) which has provided with gainful employment. Table 5.20 shows the beneficiaries of check dam/ watershed development.

Table: 5.20 beneficiaries of check dam/water shed area

	Village				Total
	Kaniyambetta	Panamaram	Noolpuzha	Thirunelli	
No	39	72	84	91	286
	(60.9%)	(67.3%)	(76.4%)	(68.4%)	(69.1%)
Yes	25	35	26	42	128
	(39.1%)	(32.7%)	(23.6%)	(31.6%)	(30.9%)
Total	64	107	110	133	414
	100.0%	100.0%	100.0%	100.0%	100.0%

Source:Primary Data,2018

The Adiya tribal community in Thirunelli is mostly engaged in agriculture, they are mostly dependent on the water sources for their livelihood and hence the construction of check dam/ water shed development have benefitted 32 percent of its households. Panamaram also has nearly 33 percent of its households benefitted from the construction and maintenance of check dam and watershed respectively. Being a village with low connectivity of water supply, the percent of beneficiaries are higher in Panamaram than rest of the villages. The numbers of beneficiaries are highest in Kaniyambetta nearing to 39 percent. The villages have many minor irrigation projects and the tribal community has mainly benefitted due to the employment opportunity, the construction program brings.

5.17 Type of Fertilizer and pesticides preferred

Since the use of fertilizer is applicable only to the farming community practicing agriculture, the preference of the type of fertilizers and pesticides was seemed to be a fair question to know about their attitude towards the use of chemicals to increase agricultural

output. The preference of chemical treatments on soil implies a potential threat to the environment as it can eventually disrupt the eco system .Table 5.21 shows the preference of people towards organic or chemical treatments on soil.

Table 5.21 Preference towards type of fertilizer and pesticide

Type of Manure Preferred	Kaniyambetta	Noolpuzha	Panamaram	Thirunelli
both	0 (0)	1(.9)	3(2.8)	7(5.2)
chemical only	0 (0)	3(2.7)	12(11.2)	0 (0)
organic only	0 (0)	4(3.6)	3(2.9)	15(12.7)
No preference	0(100)	102 (92.8)	89(83.1)	111(82.1)
Grand Total Household	64(100)	110 (100)	107(100)	133(100)

Source:Primary Data,2018

The preference of sustainable method for agriculture also speaks in volume about the eco consciousness and environmental responsibility of the respondents. It is interesting to note that, all the households in Kaniyambetta has no opinion on the type of fertilizer or pesticides that need to be used on farm. They show indifference to both the methods alike. In all the rest of the three villages, the highest percentage of households has responded that they don't prefer one over the other. Among the respondents who prefer organic or natural treatments on the soil for agriculture, Thirunelli has the highest percentage of 12.7 followed by Noolpuzha and Panamaram with 3.6 and 2.4 percent respectively, a clear indication of the work of NGOs resulting in positive outcome..

5.18 Summary

The Chapter identifies the role of NGOs as an implementer and facilitator as they organize health related services for the developing the health status of tribal community. The study also finds out the magnitude of the health status of the population by

measuring the composite health status in each village separately. Thirunelli is the most backward among the villages which is marked by the involvement of NGOs, while Kaniyambetta where NGOs are absent results in being the poorest performer. While looking into the ecological aspects, Thirunelli performs better in terms of environmental awareness and eco consciousness. Also the village has the highest number of households who have benefitted from environmental friendly projects and initiatives. Emphasis should be on the fact that the NGOs which are active in the tribal colonies of Thirunelli are focusing on sustainable agricultural development by encouraging cooperative agriculture. Thus, the high level of eco consciousness and awareness of the households could be directly or indirectly the outcome of activities by NGOs.

Chapter 6

Impact of NGOs on Economic Development of the Tribal Communities

6.1 Introduction

Economic development of the tribal community is a broader concept which cannot be realized unless the basic amenities and necessary conditions for their welfare and upliftment are provided. In the words of H. Bonothu, (2002)“The greatest challenge that the Government of India has been facing since independence is the proper provision of social justice to the scheduled tribe people, by ameliorating their socio-economic conditions.”

This Chapter discusses the role of NGOs in promoting income generation activities by creating opportunities for employment and the impact of such activities on the marginalized communities belonging to three villages namely Noolpuzha, Panamaram and Thirunelli. The livelihood creation programs carried out by NGOs are evaluated based on its impact on income, consumption behavior, saving and creation of assets. To compare and evaluate the effect of the activities carried out by NGOS on these villages, samples are also drawn from Kaniyambetta where NGOs are absent in terms of their functioning. The Chapter is divided in to three sections. The first section examines the indicators related to income and employment , next section deals with the variables related to formation of assets and the third section studies the consumption behavior of the tribes.

6.2 Income and Employment

The level of income received and nature of the occupation by the households of the four villages are examined. A good number of tribal households receive additional income in

the form of student scholarship, widow pensions, old age pensions, agricultural labors pensions etc which form a major source of their household income. The type of employment of the tribe need to be studied as it is an indicator of the source of income and living conditions. Majority of the tribal population are daily wage earners and they do not have employment around the year. The type of employment, work participation rate and the type of self-employment are discussed in this section.

6.2.1 Type of Ration Card

Antyodaya Anna Yojana (AAY) type of Ration cards is commonly used by the Tribal communities in the four villages. AAY card represents the most backwards section of the society and they receive up to 35 kg of rice completely free of cost. All the tribal families with less than Rs.15000 annual income come under this category. All the households except two in Noolpuzha and three in Panamaram village are covered under AAY scheme. About 1.8 percent and 2 percent families in Noolpuzha and Panamaram belong to APL category.

6.2.2 Income of the household

The income of the tribal population depends on their specific community to which they belong and the location of their residence .Income of the household denotes the total income received from various sources. Traditionally, Paniya community was involved in manual labour in agriculture and they are inhibited in residential areas through out district while Adiya community resides only at parts of Mananthavadi block. The traditional occupation of Adiya community is farming. Kattunayaka community are forest dwellers and food gatherers. They are isolated section of the tribal community who earn a living by collecting forest honey, medicinal plants and non wood forest produce. Accordingly, the income level of the three different types of community also differs.

The income level of the household belonging to the four villages are shown in table 6.1

Table 6.1: Village wise income of the household				
Village wise income of the household				
Income Range(in Rs)	Kaniyambetta	Panamaram	Noolpuzha	Thirunelli
Below 1000	1 (1.5)	0 (0)	2 (1.8)	2 (1.5)
1000-5000	19(29.6)	35(32.7)	50(45.4)	34(25.5)
5000-10,000	27(0.42)	39(36.4)	26(23.6)	57(42.8)
10,000-20,000	14(21.8)	31(28.9)	16 (14.5)	39(29.3)
20,000 and above	3(4.6)	2(1.8)	16 (14.5)	1(0.75)
Total	64(100)	107(100)	110(100)	133(100)
Mean Income	15131.48	12252.62	10065.15	9375.9

(Figures in parenthesis represent percentage of the total value)

Source: Primary Data, 2018

The major income sources of the households are income from agricultural labour and coolie works. It can be seen that the major share of families in Kaniyambetta ,Panamaram and Thirunelli earn between Rs.5000 to 10,000 of income while in Noolpuzha, majority of the households earn between Rs. 1000 - 5000. Around 30 percent of the households in Panamaram and Thirunelli falls in the income group between Rs.10,000-20,000 while only 22 percent of the families belong to this category in Kaniyambetta. The percent of households earning monthly income of Rs.20,000 and above is higher in Noolpuzha nearing to 15 percent , while it is the least in Thirunelli. The villages having the presence of NGO perform better than Kaniyambetta in terms of the aggregate income earned.

Noolpuzha village has 14 percent households with more than Rs.20,000 rupees as their monthly income, which is higher than the rest of the three villages. It has been seen in Chapter 4 that more than 50 percent of the households in Noolpuzha village has attended some kind of skill development or training programs. The educational benefits received

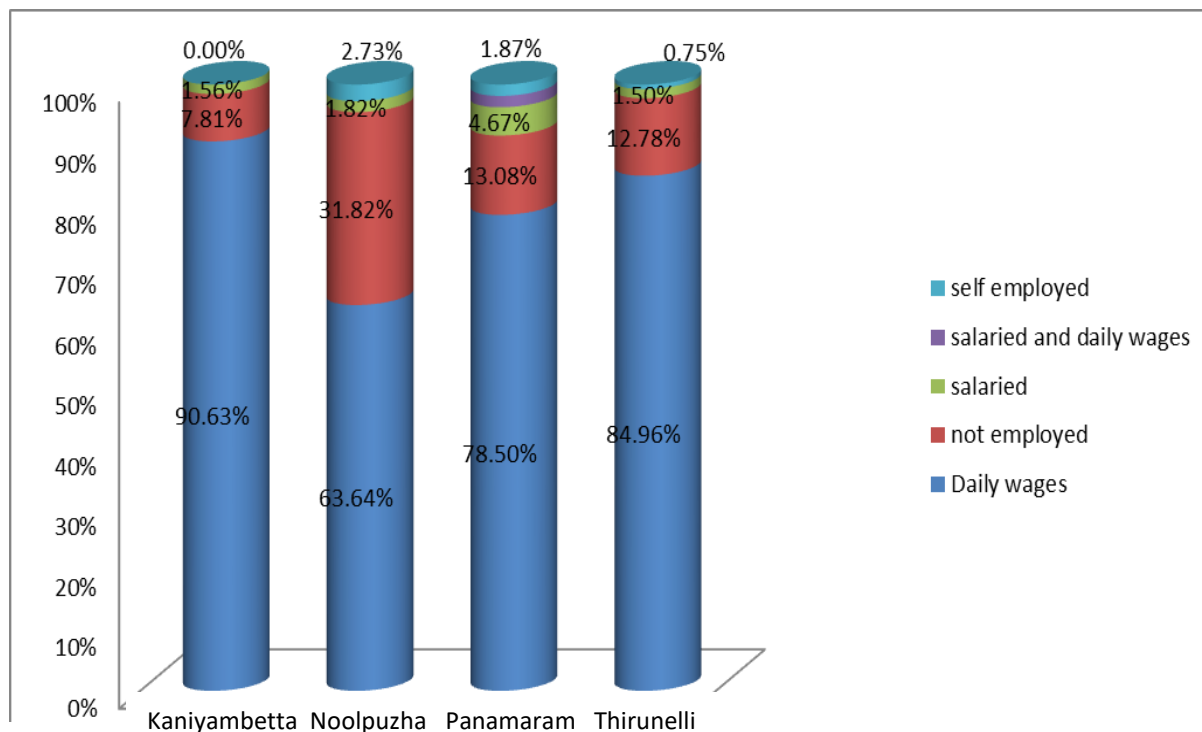
by the households of Noolpuzha from NGOs are also higher than the remaining three villages. These could be the reasons for the higher level of income among its households. Nevertheless, the percentage of households with low level of income is also highest in Noolpuzha. Evidently, the percentage share of Kattunayakar tribal households are also higher in Noolpuzha. The families earning income between Rs.1000 to 5000 are mostly aged or widows receiving pensions.

Chukkalikkunnu, one of the tribal hamlets in forest area, needs special mention here as almost 40 percent of the total households in the hamlet were headed by widows. The existence of widows in suspiciously large number could be the case of unwed mothers. The tribal settlement inside forest, cut off from the residential areas in Chukkalikkunnu calls for detailed inspection of the authorities as outside interference and possible exploitation of women could lead to insecurity among younger generations.

6.2.3 Type of remuneration

The type of remuneration received by the households is also an indicator of the nature of employment. The type of remuneration has been categorised in to three,-Daily wages, Salaried and Self employed. Some of the daily wage earners are also self employed , however figure 6.1 has been categorised according to their primary activity. The daily wage earners are casual labours involved in construction, agricultural activities or employed in MNREG Program.

Figure 6.1: Nature of Employment



Source: Primary Data, 2018

The daily wage earners are higher in all the four villages. The percentage of people involved in self-employment programs are lesser in all three of them while it is absent in Kaniyambetta. The percent of unemployed are highest in Noolpuzha and it is the lowest in Kaniyambetta. All the villages except Panamaram have nearly 2 percent of its households belonging to salaried group while in Panamaram, it is above 4 percent. In terms of self-employment, the villages which have been identified with the active involvement of NGOs are clearly having an advantage over Kaniyambetta where NGOs are absent.

6.2.4 Type of Self Employment

The different types of self employed occupations have been divided in to four types. Cattle rearing include the breeding of cattle like cows, goats and bulls for meat and milk. Honey tapping and sericulture is also practiced by the tribals as a form of self

employment where unlike traditional honey collectors, they use honey tapping instruments. The nature of self-employment activities by the tribal community is shown in Table 6.2

Table 6.2: Type of Self Employment

Nature of self employment	Noolpuzha	Panamaram	Thirunelli
Cultivation	2 (1.8)	0 (0)	4(2.5)
Cattle rearing	9 (8.18)	3 (2.8)	0 (0)
Honey Tapping	3 (2.72)	0 (0)	1 (.75)
Poultry	3 (2.72)	5 (4.67)	2 (1.5)
Grand Total	13.6%	7.47%	4.75%

(Figure in parenthesis shows percentage of the total value)

Source:Primary Data, 2018

As seen from the table 6.2, about 9 percent of the households in Noolpuzha are involved in cattle rearing. Panamaram has about 5 percent engaged in poultry and in Thirunelli, about 2.5 percent practice farming. Many attempts have been introduced by the government of India since through IRDP assistance to increase self employment venues and marketing of tribal produce in India. But evidence suggests that the success rate is rather low compared to other employment generation schemes of the government. As it can be seen from table 6.2 that, tribal self employment is existing only in NGO villages. The activities of NGOs including guidance, financial aids and distribution of raw materials/livestock have been instrumental in promoting tribal self employment programs.

6.3 Asset creation

One of the important characteristics of the tribal communities is that, each community is at different stage of development phase and hence depending on the stage of

development, each community practices different occupation (Majumdar,1992). There are communities which gather food, cultivate food, produce articles like handicrafts or processed food etc. Depending their stage of development, each community has different type of assets. However, most of the asset creation of the tribal community is confined to the ownership of land, house, livestock and savings only owing to the low level of awareness and lack of financial literacy. This section examines the extent of asset creation by the households in the form of quantity of land owned and cultivated, type of live stock owned and the type of house owned.

6.3.1 Type of House

The subsidy received for the construction of the houses for most of the tribal families is Rs.1.75 lakh. The amount is usually handed over to the respective beneficiaries for the construction of houses. The NGOs play a prominent role in the construction of houses. Most of the houses constructed recently have concrete roofing, while those constructed earlier particularly in Thirunelli are roof tiled. Table 6.3 shows the type of houses in all the four villages. Fund is also given for the maintenance and repair of houses.

Table 6.3: Type and Ownership of House

Type of House	Kaniyambetta	Noolpuzha	Panamaram	Thirunelli
Concrete	4(6.25)	53 (48.18)	50 (46.72)	1(0.75)
No house	1 (1.56)	1 (0.9)	0 (0)	6(4.52)
Roof Tile	51(79.6)	47 (42.72)	32 (29.9)	112(84.2)
Thatched House	8(12.5)	9 (8.18)	25 (23.36)	14(10.5)
Total	64(100)	107(100)	110(100)	133(100)

(Figure in parenthesis shows percentage of the total value)

Source: Primary data,2018

The thatched houses imply a low level of accessibility to government funding. In Panamaram, 23 percent of houses have thatched roof, while Kaniyambetta has only 8

percent. However, the number of concrete houses are the least in Kaniyambetta , while the number of the same is 53 and 50 percent in Noolpuzha and Panamaram respectively. Most of the houses in Kaniyambetta and Thirunelli are having roof tile ceiling while 6 percent of households are yet to have residential facility in Thirunelli. The higher number of concrete houses and very less number of households without sanitation facility are the positive indicators in Panamaram and Noolpuzha compared to other two villages. Also the NGOs were the direct in charge of construction of houses in few settlements.

6.3.2 Source of Land Holdings

Land ownership means the control or possession of land which could be temporary or permanent. Majority of the land owned by the tribal community are provided by the government. A smaller minority however buy land or lease out land. The tribal community in Thirunelli is traditionally cultivators and hence they possess land which had been bought by themselves or handed over by their ancestors. Table 6.4 examines the different sources by which land has been owned by the trial communities

Table 6.4: Source of land holding

Source of land holding	Kaniyambetta	Noolpuzha	Panamaram	Thirunelli
Ancestral	0 (0)	1 (0.8)	3 (2.8)	0 (0)
Bought for self use	1 (1.56)	2 (1.8)	1 (0.93)	1 (0.1)
Bought for Lease	1 (1.56)	1 (0.9)	4 (3.73)	0(0)
Gave for lease	2 (3.12)	3 (2.72)	3 (2.8)	9 (6.7)
Government	60 (93.7)	103 (93.6)	96 (89.7)	124 (93.2)
Grand Total	64	110	107	133

(Figures in parenthesis shows percentage of the total value)

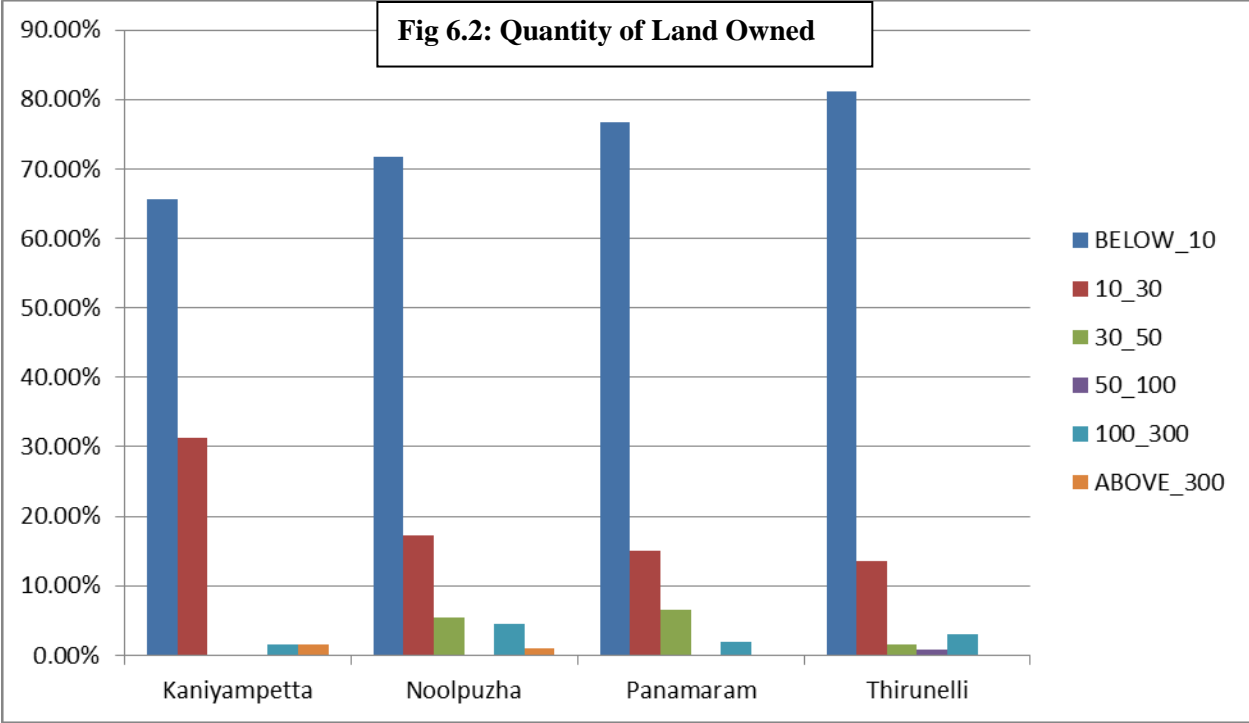
Source: Primary data, 2018

The land holdings bought by the household is seen as a positive indicator of increased productivity and purchasing power. The majority of the households do not possess any other land holdings other than what the government has provided. A very small percentage of households have bought the land and have given out for lease. Nearly 9 percent of its households in Thirunelli have given its land for lease to others. Panamaram fairs better than other three villages in terms of land holdings, as the households have relatively higher percentage of land bought for lease and also for self-cultivation.

Thirunelli village, known for its agrarian population has almost 7 percent of tribal households who gave their land for leasing. This is because of the initiatives taken by the NGOs for collective and cooperative farming. The land has been consolidated for common use. Another NGO village Panamaram has 4 percent of households who have bought land for lease, showing their increased purchasing power. The two households which have bought land in Noolpuzha belong to the salaried class.

6.3.3 Quantity of Land Owned

Land is considered as a major type of an asset .The amount of land owned by the community is examined in figure 6.2. It indicates the purchasing power of the household. Most of the tribal population has identified the inability to begin a homestead cultivation, poultry or dairy farming due to lack of own land.



Source: Primary Data 2018

More than 80 percent of land holdings of Thirunelli is below 10 cents in quantity. Majority of the land holdings are given by the government and hence they are below 10 cents in quantity. More than 30 percent of the households in Kaniyambetta own between 10-30 cents of land while on an average, only 15 percent of households in other three villages possess the same quantity of land. One percent of household in Kaniyambetta and Noolpuzha own more than 3 acres of land. In all the three villages, there is a relatively higher percentage of households who own 30 – 50 cents of land..Kaniyambetta has a higher proportion of land ownership between 10 to 30 cents of land while in NGO villages, the proportion of land owned above 30 cents is greater. This could be due to the decreased land value in the NGO villages due to the remoteness of their location.

6.3.4 Quantity of Land Cultivated

Not all the land owned by the households are used for cultivation. Majority of the households own only less than 5 cents of land which is used for residential purpose only.

Table 6.5 shows the quantity of land used for cultivation. Since, there are many ways of land use, (For eg- Cattle rearing, poultry farming etc) the cultivation of land shows the attitude of the tribal community towards agriculture.

Table 6.5: Quantity of land cultivated

Quantity of Land cultivated	Kaniyambetta	Noolpuzha	Panamaram	Thirunelli	Grand total
Nil	59 (92)	92 (84)	89 (83)	121 (91)	361
10-30 cents	3 (4)	11 (10)	6 (5.6)	1 (0.75)	21
30-50 cents	0 (0)	1 (0.9)	5 (4.6)	4 (3)	10
50-1 acre	0 (0)	2 (1.8)	0 (0)	2 (1.5)	4
1 -3 acres	2 (3)	4 (3.6)	7 (6.5)	5 (3.75)	18

(Figure in parenthesis shows percentage of the total value)

Source:Primary data,2018

Majority of the households in all the four villages are not farming due to low size of the land holdings. The percentage of cultivators on a small size of land holding is highest in Noolpuzha. Number of cultivators in Panamaram who cultivate on large holdings of land are greater than the rest. Percentage of cultivators in Kaniyambetta is lower than all the other three villages and Panamaram has the highest number of land under cultivation.

6.3.5 Supply of Livestock

Livestock is not always treated as an asset by tribal communities like Kattunayakar. Instead animals are seen as a possession handed over to them by their ancestors. The settlements in Ponkuzhi of Noolpuzha village is protected from outsiders by dogs of native species. The community also possess native breed of cows. Apart from indigenous breeds of cows and dogs, they also own hens .Even though, few households own cows, they do not sell the milk instead they share it with neighbor children. Cows and poultry

are also seen in many households belonging to Adiya and Paniya tribes Table 6.6 takes into account and examines all the livestock like cows, goats and hens. The incomes from these were shown in table 6.1.

Table 6.6: Supply of livestock

Supply of livestock	Kaniyambetta	Noolpuzha	Panamaram	Thirunelli	Grand Total
Nil	55 (85.9)	84 (76.34)	98 (91.58)	111 (83.4)	348
Ancestral	0 (0)	7 (6.36)	0 (0)	0 (0)	7
GOV	2 (3.12)	5 (4.54)	0 (0)	6 (4.5)	13
NGO	0 (0)	11 (10)	7 (6.5)	1 (0.75)	19
Self	6 (9.38)	3 (2.72)	2 (1.86)	12 (9.02)	23
SHG	1 (1.56)	0 (0)	0 (0)	3 (2.25)	4
Grand Total	64	110	107	133	414

(Figure in parenthesis shows percentage of the total value)

Source: Primary data,2018

The percentage of households with livestock are higher in Noolpuzha , followed by Thirunelli. However, as seen earlier, none of the households in Thirunelli are engaged in cattle rearing or poultry farming as a primary source of income , unlike Noolpuzha. NGOs have been instrumental in supplying livestock in both Panamaram and Noolpuzha villages. The major source of income for the purchase of livestock in the households of Thirunelli was by themselves and by the finance extended by the NGOs. In spite of the finance given by the Government in Noolpuzha to nearly 5 percentage of the households, NGOs has been a major source of finance .

6.3.6 Pattern of Saving

The nature and pattern of savings by the households in all the four villages are examined. The amount of saving is considerably very low for most of the families and none of the

households have a habit of saving regularly. The amount of saving and the nature of saving institution are shown in Table 6.7.

Table 6.7: Amount of savings

Savings Amount(in Rs.)	Kaniyambetta	Noolpuzha	Panamaram	Thirunelli
Below-250	12(18.75)	38(34.55)	12(11.21)	36(27.07)
250-500	2(3.13)	1(0.91)	0(0)	0(0)
500-1000	7(10.94)	13(11.82)	24(22.43)	26(19.55)
1000-2000	8 (12.5)	15(13.64)	12(11.21)	19(14.29)
2000-3000	24 (37.5)	28(25.45)	35(32.71)	40(30.08)
3000-4000	0(0)	4(3.64)	5(4.67)	1(0.75)
Above-4000	11(17.19)	11(10)	19(17.76)	11(8.27)
Grand Total	64(100)	107(100)	110(100)	133(100)

(Figure in parenthesis shows percentage of the total value)

Source: Primary data,2018

In all the four villages, majority of the households has a savings of around Rs.2000-3000. Panamaram has the highest ratio of households with more than Rs.4000 of savings which is higher than the rest of the villages, showing an economically sound section. Noolpuzha has a relatively higher percentage of households with low level of savings. Panamaram also has the least percentage of households with low level of saving. In terms of level of savings, Noolpuzha is lacking behind when compared to other three villages The major saving institutions identified are commercial banks, cooperative banks, SHG s and household savings. A very small percent of households do not own a bank account, hence they are assumed to have non-institutional savings. The savings in Primary Credit Societies or Cooperatives are higher in Noolpuzha village nearing to 10 percent of the total savings. Also savings under SHG have been reported only by the households of Noolpuzha village.

6.4 Consumption Behaviour

The consumption pattern of the tribes varies from community to community. Their consumption expenditure on alcohol is relatively higher than the average food consumption expenditure in three out of four villages. This holds true especially for Paniya community. Since the community of Kattunayakar has access to free electricity and water and the Adiya community mostly consume home grown vegetables, the consumption expenditure also varies accordingly. The spending pattern of the households can be compared by analyzing their consumption expenditure on durables and food articles.

6.4.1 Consumption of Durable Commodities

Durable commodities include furniture, electronics, mattresses, clothes and the likewise. A higher consumption of the durable commodities implies a higher purchasing power of the household. Table 6.8 shows the monthly consumption expenditure of households .

Table 6.8 Household monthly consumption expenditure on Durables

Consumption Expense on Durables (In Rs)	Kaniyambetta	Noolpuzha	Panamaram	Thirunelli
Below-100	0 (0)	11 (10)	1 (0.93)	2 (1.50)
100-250	3 (4.69)	19 (17.27)	12 (11.21)	15 (11.28)
250-500	21 (32.8)	35 (31.82)	43 (40.19)	55 (41.35)
500-750	35 (54.6)	37 (33.64)	38 (35.51)	59 (44.36)
750-1000	5 (7.81)	4 (3.64)	2 (1.87)	2 (1.50)
Above-1000	0 (0)	4 (3.64)	11 (10.28)	0 (0)
Grand Total	64	110	107	133

(Figure in parenthesis shows percentage of the total value)

Source:Primary Data,2018

The consumption expenditure on durables for the previous year have been calculated in order to find the monthly expenditure by each household in all the four villages. A relatively higher consumption expenditure denotes a higher purchasing power and higher propensity to consume. Majority of the households in all four villages shows a monthly consumption of Rs.500 to 700. Noolpuzha has about 10 percent of its houses with very low consumption expenditure while Panamaram has an equal percentage of households with relatively high level of consumption expenditure. The households in Kaniyambetta on the other hand has no savings above Rs. 1000

6.4.2 Per Capita Food Consumption Expenditure

Per capita food consumption expenditure is an indicator of household consumption expenditure spent for each person on food articles. Table 6.9 shows the amount spent by each household per individual on the consumption of food. Higher the consumption expenditure spent, higher is the amount spent on an individual by the family for food consumption. It is calculated by dividing the monthly food consumption expenditure by the number of members in the household

Table 6.9: Per Capita Expenditure on Monthly Food Consumption of the sample households

Per Capita Expenditure on Monthly Food Consumption (in Rs)	Kaniyambetta	Noolpuzha	Panamaram	Thirunelli	Grand Total
Below 250	7(10.94)	27 (24.55)	16 (14.95)	16 (12.3)	15.94%
250-500	28 (43.75)	39 (35.45)	44 (41.12)	54(40.6)	39.86%
500-750	24 (37.50)	40 (36.36)	36 (33.64)	56 (42.1)	37.68%
750-1000	2 (3.13)	2 (1.82)	6 (5.61)	4 (3.01)	3.38%
Above-1000	3 (4.69)	2 (1.82)	5 (4.67)	3 (2.26)	3.14%
Grand Total	64	107	110	133	100.00

(Figure in parenthesis shows percentage of the total value)

Panamaram spent a relatively higher on food consumption expense for a every member of the household while nearly 25 percent of households in Noolpuzha spent only an amount upto Rs.250 per month per person on food. Majority of the families spent an amount between Rs 250 to 500 on an average per person for meeting food requirements. Among the households which spent more than Rs.1000 per person a month, Panamaram has a relatively higher percent, followed by Kaniyambetta.

The consumption expenditure incurred by the households of four villages are shown in the table 6.10. The average consumption expenditure for household items are given. The pattern and nature of household expenditure is an indicator of economic condition and standard of living .

Table 6.10 Household consumption expenditure

Average Consumption Expenditure (in Rs)	Kaniyambetta	Noolpuzha	Panamaram	Thirunelli
Food	2368.5	1990.9	2589.8	2180.8
Clothing and footwear	388.8	391.4	418.8	402.8
Fuel and electricity	388.8	391.4	418.8	402.8
Entertainment	114.2	98.6	134	120.9
Transportation	86.50	191.6	115.38	189.6
Miscellaneous	181.74	225.18	246.8	194.8

Source:Primary data,2018

The food consumption expenditure is highest in Panamaram village, though the income is higher in Kaniyambetta. The expenditure on clothing and footwear is also highest among Panamaram. This could be because the additional income earned by the Kaniyambetta household may be spent on consumption of intoxicants . Kaniyambetta has least expense for travel, since it is well connected with all public utilities and roads. The overall expense is less in Noolpuzha while it is the highest in Panamaram.

6.4.3 Consumption of intoxicants

Consumption of intoxicants is a way of life for the tribal community. The women including the aged and young chew pan and the tobacco consumption is also quite high. Studies show that the consumption of alcohol is very high among the men in tribal communities. However, it is not limited to the consumption of alcohol alone. Majority of male members is seen to have been using other forms of intoxicants like pan as well as tobacco in the various forms. Table 6.11 shows the number of families in each village consuming intoxicants. The impact of the consumption on their monthly income and consumption expenditure are discussed in the later Chapter.

Table 6.11: Consumption of intoxicants

No: of HHs	Kaniyambetta	Noolpuzha	Panamaram	Thirunelli	Grand Total
Households consuming intoxicants	61(95)	84(76.3)	95(88.7)	132(99)	372(89.8)
Total Household	64	110	107	133	414

(Figure in parenthesis shows percentage of the total value)

Source: Primary Data,2018

Thirunelli has up to 99 percent of its households consuming intoxicants. Kaniyambetta has nearly 95 percent of its household consuming intoxicants while Noolpuzha has the least. The consumption of the intoxicants are expected to have many socio-economic consequences and long term physical side effects. The magnitude and quantity of intoxicants consumed need to be analysed to know about its impact on the health of the community. While visiting the households, the researcher has found many instances of lactating mothers chewing pan in the colonies of Kaniyambetta. The average propensity to consume alcohol among the tribals (APC) is used to estimate the consumption pattern of intoxicants on village basis.

Table 6.12 shows the percentage share of average propensity to consume intoxicants. The monthly consumption expenditure on intoxicants

$$PC_t = (C_t/Y) \times 100$$

Where,

PC_t = Percentage share of average propensity to consume intoxicants

C_t = Monthly consumption expenditure on intoxicants

Y = Monthly income of the household

The high percentage share of consumption expenditure on intoxicants is not just directly related to the loss of physical and mental health but also indirectly reduces the overall welfare of the household. The consumption of intoxicants is not restricted to male members of the family. The elderly population and younger generations including females are regular users of intoxicants like pan and tobacco. The main source of intoxicants are retail shops and beverage outlets for the households of Kaniyambetta, while the sources of the same in other villages are assumed to be produced within the tribal households

Table 6.12: Percentage share of consumption expenditure on intoxicants

Villages	Consumption expenditure on Intoxicants			
	Very less (>10%)	Moderate (10-30%)	High (30-60%)	Very high <60%
Kaniyambetta	4	18	21	25
Panamaram	22	39	17	30
Noolpuzha	35	24	21	27
Thirunelli	1	51	69	12

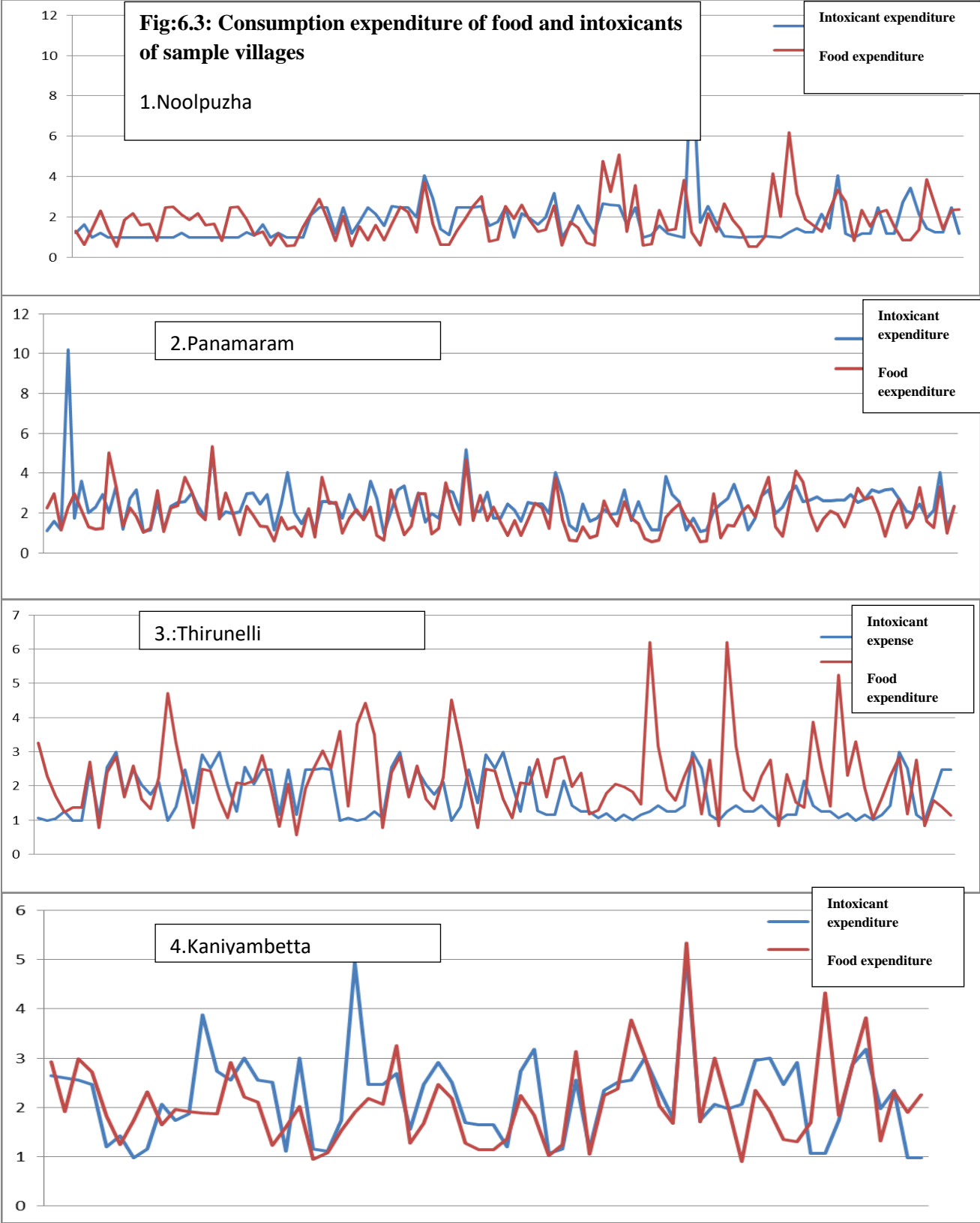
Source: Primary Data,2018

The percentage of families who spent a larger part of their income on consumption of intoxicants is higher in Panamaram , followed by Noolpuzha and Kaniyambetta. On the other hand, only 12 percent of households spent a higher portion of their income in consuming intoxicants in Thirunelli, whose 99 percent of the households are reported to consume intoxicants. Only 4 percent of households in Kaniyambetta spend less than one by tenth of their income on intoxicants, which indicates a higher propensity to consume intoxicants. Out of the three villages, Noolpuzha has a relatively higher percentage of households with low propensity to consume intoxicants.

Since, the households are provided with rice and basic provisions; the expenditure of food is relatively lesser. However, it is to be noted that the amount of money spent on consumption of pan, tobacco and alcohol is higher than the consumption of food articles.

The implication of reduced purchasing power due to increase in consumption of intoxicants needs to be examined.

A detailed examination of figure 6.3 shows the implication of consumption of intoxicants on the consumption of food articles. The values have been equalised to construct the charts. The only chart representing a higher level of food consumption expenditure compared to intoxicants consumption expense is in Panamaram, where the educational NGOs are present. In the NGO absent Kaniyambetta, the level of consumption expenditure is higher than the amount spent on the purchase of food.



The argument that could arise at this point is about that the role of free provisions of food grains to the tribal households. However, since only food grains are rationed, the decrease in food consumption expenditure with respect to intoxicants may also imply a decreased consumption of fruits, vegetables, meat and other nutritional valued food articles by the households. This further leads to many nutritional deficiencies, and health complications

6.3.3 Pattern of Indebtedness

The purpose of borrowing and the source of borrowing are examined in this part. The higher level of borrowing is an indicator of higher consumption level. The purpose of borrowing has been categorized in to four types, house hold expenditure, educational purpose, marriage expense, health expenditure and construction or maintenance of House. Table 6.13 and figure 6.4 show the amount of borrowing and purpose of borrowing respectively.

Table 6.13: Amount Borrowed by the households

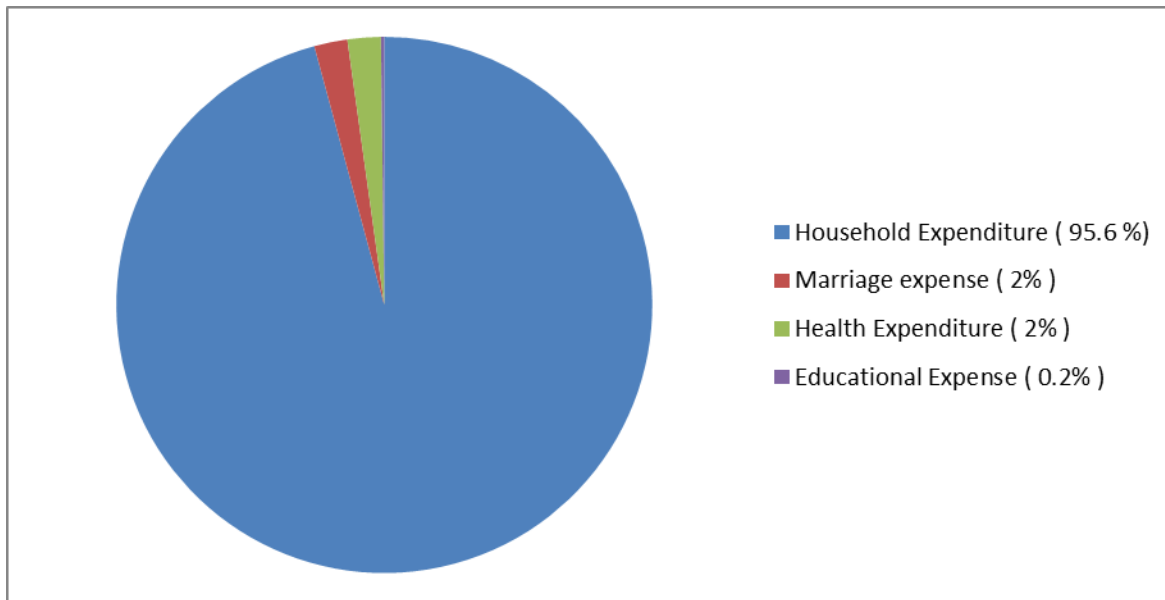
Amount Borrowed (in Rs)	Kaniyambetta	Noolpuzha	Panamaram	Thirunelli
Nil	43 (67.19)	76 (69.09)	88 (82.24)	79 (59.40)
Below-5000	5 (7.81)	17 (15.45)	1 (0.93)	5 (3.76)
5000-10000	8 (12.50)	12 (10.91)	7 (6.54)	24 (18.05)
10000-20000	6 (9.38)	4 (3.64)	2 (1.87)	14 (10.53)
20000-50000	1 (1.56)	0 (0)	4 (3.74)	7 (5.26)
50000-100000	0 (0)	0 (0)	2 (1.86)	1 (0.75)
ABOVE-1LAKH	1 (1.56)	1 (0.91)	3 (2.80)	3 (2.26)
Grand Total	64	110	107	133

(Figure in parenthesis shows percentage of the total value)

Source: Primary Data,2018

The purpose of the borrowing is mainly to meet the household expenditure. A small percentage of households have borrowed for marriage expense and treatments. Figure 6.4 shows the expenditure pattern of money borrowed by all the villages.

Figure 6.4: Purpose of borrowing



Source: Primary Data 2018

A very high percent of households in all the four villages borrow money to meet their household expenditure which includes various financial needs like repairing of their houses, purchasing of clothes, durables etc. A very meager proportion of less than 2 percent in all the four villages was borrowed for other purposes such as educational expense, marriage expense or for treatment of diseases.

6.3.4 Source of Borrowing

The sources of borrowing show the level of awareness, accessibility and repayment capacity of the household. If the money borrowed are from institutional sources like banks or other recognized financial institutions, then it implies a higher level of financial awareness and accessibility to financial institutions by the tribal households. Non institutional debt shows the weak financial condition and lack of access to financial

institutions. The Self help groups in the villages of Noolpuzha and Panamaram are maintained and monitored by the NGOs.

Table 6.14: Source of Debt

Source	Kaniyambetta	Noolpuzha	Panamaram	Thirunelli	Grand Total
Commercial bank	2 (3.12)	2 (1.8)	5 (4.67)	3 (2.25)	12
Cooperative bank	1 (1.5)	2 (1.8)	4 (3.73)	6 (4.51)	13
Lender	14 (21.87)	6 (5.2)	6 (5.6)	19(14.28)	45
NGO	0 (0)	2 (1.8)	0 (0)	2 (1.5)	4
Not applicable	41 (64.06)	77 (70)	88 (82.24)	75 (56.39)	281
SHG	4 (6.25)	9 (8.18)	4 (3.73)	28(21.05)	45
Store	0 (0)	14 (12.72)	0 (0)	0 (0)	14
Grand Total	64	110	107	133	414

(Figure in parenthesis shows percentage of the total value)

Source: Primary Data,2018

Almost 12 percent of the households in Noolpuzha borrows money from the store or shops in their locality. This is due to the fact that, the banks or other types of lendings are either unavailable or inaccessible to them. In the absence of financial aids , they are forced to borrow money from the grocery store to meet household expenses.

Even though, there are no savings in SHG , 21 percent of households in Thirunelli borrows money from SHGs, while 8 percent of the households in Noolpuzha also depends on SHGs for borrowing money. A major portion of household in Kaniyambetta, who had borrowed money depend on lenders while in Panamaram, the households are do not depend on money lenders. About 9 percent of the households borrow money from institutional sources like commercial banks and cooperative banks in Panamaram and Thirunelli.

6.3.5 Financial Aids

Financial Aids received by the households for various purposes like education, health treatment, marriage expense, Repair and maintenance of the house from various sources like NGOs, clubs, private institutions etc. have been aggregated and shown in Table 6.15.

Table 6.15: Financial aids from various Sources

Row Labels	Kaniyambetta	Noolpuzha	Panamaram	Thirunelli	Grand Total
CLUB	0	6500	0	7500	14000
NGO	0	12900	8000	0	20900
Grand Total	0	19400	8000	7500	34900

Source: Primary Data 2018

Even though there are registered clubs in all the four villages, their activities catering to the tribal population is limited only to the three villages where NGOs are actively engaged in implementation of various programs. Table 6.15 shows that the financial contribution of NGOs are higher in Noolpuzha, while in Panamaram, the amount received by various households aggregate to a sum of Rs.8000. Only clubs have extended financial support to the households in Thirunelli.

Apart from financial grants given in small proportions, NGOs are also provide freebies and charity services. One of the field visit by the researched was welcomed by a group of NGO volunteers of Shreyas in Noolpuzha village who was organizing a children's camp of the tribal household. The event was also attended by some college students. While the children of the hamlets were entertained by games and activities, volunteers of the NGO were seen helping the female members for cooking lunch by using the groceries bought by them. These kinds of participation and organization of activities are needed for instilling sense of confidence in them

NGOs supply groceries to the households occasionally and provide books and stationaries annually to the school going children. Few of the houses in Kaniyambetta also have received groceries from civilian organisations. vegetable saplings, seeds, and agricultural equipments were given to some of the households. In Thirunelli, two houses with sick people who were not able to sleep on floor were provided with cots . Also “Neru” an NGO working for the tribal upliftment by promoting folklore also have supervised and arranged finance for the construction of two poor households. Honey taping equipments were given to the tribal households which increased their income and efficiency.

The initiatives of NGOs towards the education, gender development, health and economic development of the tribal communities are evident from the study so far. The consolidated picture is represented in table 6.16 to assess the contribution of NGOs and to compare the same with NGO absent village.

Table 6.16: Additional benefits received by the sample households

Benefit Received	Kaniyambetta	Average % of NGO Villages	Noolpuzha	Panamaram	Thirunelli
% of children received other scholarships	7.7	12.1	10.7	24.3	1.5
% of children received educational aids	0	43.2	40.6	54.9	34.3
% of household received any health services	92	82.1	81	81.3	84.2
% of Household received institutional support	0	7	6	5	10
% of members received Skill training	14.6	38.3	54.5	51.4	9
% of household received Financial aids	0	4.8	11.5	0.93	2.26
% of Household involved in self employment	0	1.96	4	1	0.9
% of Household received free household supplies	9.6	14.4	18.2	11	14.2
% of females received loans from SHG	7	14.06	8	18.5	15.7

The activities carried out by the NGOs are divided based on the areas as shown in Figure 6.5.

Figure 6.5: Services of NGOs

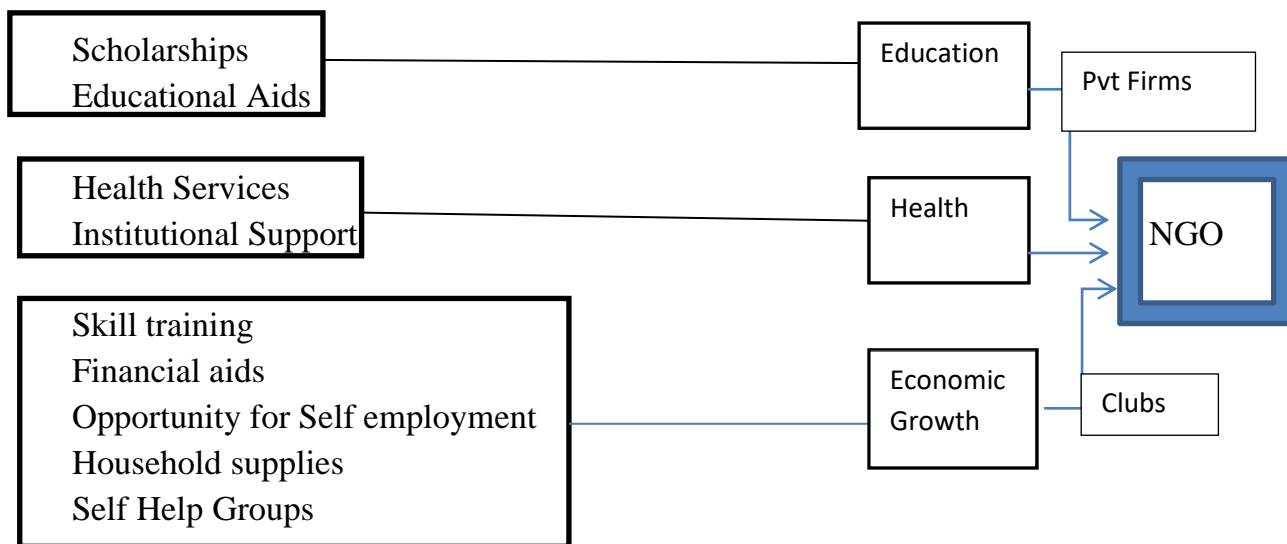


Table 6.16 shows the list of activities carried out by NGOs. The activities apart from the above mentioned works, NGOs also perform other functions like data collection, recoding and surveying for the government agencies.

The government scholarships and grants given to the school students are not included in table 6.16 as all the students who have enrolled in educational institutions receive them. The percentages of household who have received scholarships other than the ones granted by the government are shown in table 6.16. Students also receive educational aids like a table and a chair along with school uniform and books for the tribal students from the government school. Except these educational provisions, other educational aids and services including hostel accommodation, coaching classes, distribution of books and school accessories etc provided by other sources are accounted as the educational aids. NGOs act as a facilitator and a collaborator to provide educational support and

stationeries to the children. It is evident from the table that Thirunelli receives the least number of scholarship and Panamaram receives the most. The NGOs functioning in Thirunelli are agriculture oriented with only few years of functioning while in Panamaram, TUDI, an NGO working for the educational upliftment has provided admissions to the children of Paniya communities in Echome in their English Medium school names “Sarvodaya”. Due to this, the educational grants in the form of cash and kind received by the households of Panamaram are quite high.

NGOs have involved in many health services including provision of sanitation and drinking facilities under the Jananidhi project. NGOs are one of the stake holder participants along with the panchayath in providing the sanitation and drinking water facilities to the tribal colonies of Chukkalikkunnu and Ponkuzhi, in Noolpuzha. Such projects have not been listed in table 6.16, as this project is completely funded by the government and the NGOs are obliged to do the same within the stipulated time. The details of sanitary and drinking water facilities available to the villages have already been discussed in earlier Chapter. Table 6.16 also shows various health services carried out by the NGOs without any vested interest aiming at improving the health care of the tribal community. Health related services like blood checkup, body checkup, eye checkup, distribution of medicines and treatments have been carried out by NGOs in collaborations with various private hospitals and clinics.

Institutional support includes visiting and availing the institutional facilities like counseling centres, library and cultural centres, special schools, deaddiction centres and old age homes or day care centres which are factors contributing towards mental well being and development. It is visible from the table that such special needs are taken care of by the NGOs. Thirunelli having a high propensity in intoxicant consumption has utilized the facilities such as counselling, deaddiction programs and hence the percentage of the village remains high in terms of availing institutional support.

The factors leading to economic development includes creating venues of self employment by providing skill development , formation of self help groups, capacity building programs, financial aids and providing household articles etc. Classes on cattle rearing, honey tapping, stitching, handicrafts, Montessori training etc. are some of the self employment training sessions conducted. More than fifty percent of the households in Panamaram and Noolpuzha have attended the skill development program arranged by various sources including clubs, private firms or NGOs. The reason why household in Thirunelli have not shown much participation in skill development program could be because the tribal community of the villages are agricultural labours by generations and hence, the NGOs have focused more on cooperative farming in the area.

The financial assistance extended to the households are higher in the NGO villages. The reasons for financial assistance are is mainly for treatment of diseases and for construction or repair of houses. Two houses in Thirunelli were completely built and handed over by NGOs in collaboration with self-financing Arts and Science colleges in the village. Households in Noolpuzha similarly have received many financial aids for the treatment of cancer among its inhabitants.

Even though more than 50 percent of the households have received training in skill development programs , only 4 percent of them have found to be engaged in self employment activity. This may be because of lack of confidence or due to unwillingness to employ the skill learnt as a full time occupation.

Households receive articles like clothes, blankets, groceries etc. from time to time. The NGOs in Noolpuzha have distributed honey tapping equipment and vegetable saplings to uplift them towards self sufficiency. Likewise, the NGO in Thirunelli have provided with Cots for two sick people in the village. The households in Kaniyambetta have also received chicks, vegetable saplings and LED bulbs from Panchayaths though only a relatively lesser percent of households are covered under the program. The households in

Panamaram have not only received free coaching classes on musical instruments, but also the instruments were provided to them.

Mahila Smakhya, an NGO based in Thirunelli has been monitoring many self help groups for women enabling them to start saving, thrift and take loans when required. The benefits received in the form of cash loans from SHGs are higher in Panamaram and Thirunelli while it is the least in Kaniyambetta.

Benefits received by Panamaram, Noolpuzha and Thirunelli villages shows the support and assistance extended by the NGOs. It does not imply an increase in well being or ensure better socio-economic living conditions of the marginalized sections of tribal population. The impact of the involvement of NGOs can not be studied unless the living standards of the tribal communities living in respective villages are studied in detail.

6.5 Multidimensional poverty index for Tribal development

Human Development index has been commonly used at the global level to measure the standard of living even at a sub-regional level. The calculation of Human Development Index (HDI) cannot be a suitable measure to assess the development of a rural tribal economy where purchasing power in terms of income is not stable throughout the year and also it does not always imply a higher standard of living. The inability to purchase due to locational disadvantages, the simple tribal way of living and a smaller basket of choice of goods and services impair the standard of living indicator of HDI.

The consumption behaviors of the tribal communities have been discussed in the earlier Chapter. If the higher income earned by a household is used for the consumption of non-merit goods like intoxicants, it will worsen the living standard than that of a household with lower income. Since the consumption expenditure is less in tribal communities due to the Public Distribution System (PDS) grant of 30 kg of rice per month, the amount may end up in unproductive purposes like consumption of intoxicants. Lack of saving habit, financial awareness etc. is some of the reasons contributing to the lack of savings.

It is in this context that a suitable and more appropriate tool for measuring the tribal development indicator is needed.

The “Tribal Backwardness Measure” is an indicator of the extent of backwardness. However, it does not study the standard of living or the relative level of poverty, rather it focuses on the extent of tribal backwardness and its reason. The disparities and deprivations need to be measured to identify the actual living conditions of the tribal communities. Although the deprivation indices like Human Poverty Index is a good measure, it takes into account only the deprivation of longevity of life, literacy and quality of life in terms of safe drinking water. The Global Multidimensional Poverty Index (MPI) which includes almost all the necessities and basic requirements for the well being of a tribal economy is a more appropriate tool. MPI developed in the year 2010 is adjusted to overcome the limitations of Human Poverty Index .

Multidimensional Poverty Index explains the extent as well as intensity of poverty, not in terms of income alone. As the larger proportion of tribal communities belonging to the study are largely dependent on agriculture, forest produce and MNREGA for their income, the logic of considering income as a variable of measuring standard of living is questionable. However, in order to estimate the willingness to work and earn, the median income of the villages are calculated. The median income for Kaniyambetta and combined median of three NGO villages are measured separately. If the household is earning less than 60 percent of the median income , then the household is termed as deprived.

6.5.1 Calculation of MPI

MPI has been calculated by taking equal weightage for education and health indicators, while for measuring standard of living, only a smaller weightage is measured and equally divided among 5 indicators. The criteria and components of the indicators are discussed below.

The following ten indicators are used to calculate the MPI:

Table 6.17: Indicators of Multi Dimensional Poverty Index

Weightage	Indicators adopted	weightage	MPI total indicators
1/6	Years of Schooling	1/6	Years of Schooling
1/6	Malnutrition among children	1/6	Percentage of attendance
1/6	Infant mortality	1/6	Child mortality
1/6	Maternal Mortality	1/6	Stunted nutrition
1/15	Drinking Water Source	1/18	Drinking water
1/15	Sanitation Facility	1/18	Sanitation
1/15	Ownership of Land	1/18	Assets (Bike,motor bike, car)
1/15	Housing	1/18	Housing
1/15	Income as a percentage to the Median income	1/18	Cooking fuel
		1/18	Electricity

The three main aspects of Multidimensional Poverty Index are education, health and standard of living . The criteria based on which MPI is calculated are discussed below.

Education is measured using two indicators and each indicator is weighted equally at 1/6)

1. **Years of schooling:** The indicator denotes the number of years of schooling. If all the family members have completed six years of schooling then “zero score” is given and if any member has not completed six years of schooling , the corresponding score is one. The total number of children in each village who haven’t completed six years of schooling is aggregated to measure the educational deprivation

2. **Malnutrition among Children:** The total multidimensional poverty index contains percentage of attendance as another indicator of education. Due to unavailability of data, the attendance of a child in school is measured in terms of malnutrition and underweight related diseases. If the child is malnourished or underweight, a score of “1” is given else it is kept as 0. It is estimated that a child with malnutrition or if he/she is underweight, the attendance in school will be lower.

The second indicator is health. Each indicator under this section is weighted equally at 1/6

3. **Child mortality:** The household is deprived if any child has died in the family in past 5 years. The score of 1 is given if any child of the household in all the four villages has died otherwise a score of 0 is given.
4. **Maternal Mortality:** Maternal mortality is totally absent in multidimensional poverty index. This has been added in the calculation as the maternal mortality rate is relatively high among the tribal community. Also it is an indicator of the health status of adult females. The score of 1 is given if any female belonging to the households of any of the four villages has died while giving birth. Otherwise it is kept as 0.

Living Standards are measured using the amenities like housing, safe drinking water, sanitation etc. and each indicator is weighted equally at 1/15

5. **Sanitation:** According to Millennium Development Goals (MDG) guidelines, the house is deprived if the sanitation facility is not improved or it is improved but shared with other households. A score of 1 is given if the household is found to have no sanitation facility or a toilet on shared basis. Otherwise it is kept as 0.
6. **Drinking water:** deprived if the household does not have access to safe drinking water (according to MDG guidelines) or safe drinking water is more than a 30

minute walk from home round trip. The household with no reliable drinking water sources were given a score of 1. Otherwise it is kept as 0.

7. **Housing:** According to MDG guidelines, household is deprived if it has dirt, sand or dung floor. However, for the study, only those household with thatched roof , semi structured building or sheeted roof are considered deprived and is given a score of 1 while measuring this indicator.
8. **Income:** In the total multidimensional poverty index, the type of cooking fuel in use was considered as an indicator. But it could not be used as most of the houses use only firewood due to the unavailability of cooking gas service in those areas. Hence income has been categorized as an indicator. The median income of NGO absent village and NGO villages are calculated separately. The households with 60% of the median income or below are considered deprived and given a score of 1.
9. **Land ownership:** According to MDG guidelines, if the household does not own more than one of the following :- radio, TV, telephone, bike, motorbike or refrigerator and does not own a car or truck are considered deprived. Since, none of the household satisfies any of these types of assets and due to the limited telephone connectivity, the indicator of ownership of land has been instead. The households with less than 10 cents of land are considered deprived and given a score of “1”.Land is ideally the most suitable indicator of asset ownership as the tribal community with sufficient savings would convert them to land.

All the indicators used for the calculation of Multidimensional poverty index with appropriate changes have been used . Table 6.20 shows the village wise pattern of nine indicators used for the construction of MPI.

Table 6.18: Indices of Multidimensional Poverty

Values	Kaniyambetta	Noolpuzha	Panamaram	Thirunelli	Grand Total
Average years of schooling	0.500	0.409	0.262	0.346	0.365
Average of infant mortality	0.016	0.127	0.000	0.105	0.070
Average of malnutrition	0.063	0.036	0.093	0.023	0.051
Average of maternal mortality	0.031	0.009	0.009	0.030	0.019
Average of income index	0.234	0.427	0.290	0.233	0.300
Average of land owned	0.813	0.773	0.832	0.917	0.841
Average of housing index	0.141	0.091	0.234	0.150	0.155
Average of sanitation index	0.172	0.100	0.252	0.060	0.138
Average of Drinking water source index	0.141	0.245	0.093	0.233	0.186

Source: Primary Data,2018

The value of MPI is obtained by using the equation

$$\text{MPI} = H \times A$$

Where,

H: Percentage of people who are MPI poor (incidence of poverty)

A: Average intensity of MPI poverty across the poor (%)

The score obtained for the NGO absent village and NGO villages are shown in Table 6.21

Table 6.19: Result of Multidimensional Poverty Index

Villages	H	A	MPI
Kaniyambetta	0.1875	0.3833333	0.0718
Noolpuzha	0.081818182	0.381481481	0.0312
Panamaram	0.130841	0.411905	0.0539
Thirunelli	0.1308411	0.4119048	0.0538

Source: Primary Data

Kaniyambetta ,due the absence of interference from NGOs have scored a higher value on Multidimensional Poverty Index while the combined MPI values of NGO villages are less, implying a higher incidence of deprivation in Kaniyambetta compared to the other villages with NGO intervention.

Although Kaniyambetta has a higher income pattern and average consumption expenditure pattern than the three other villages, it scores poorly in terms of health, housing and sanitation as well as education.

As already stated in Chapter 5, the proximity of health care institutions does not imply a higher health status, as it is more of a conscious effort. The lack of health conscious has lead to high female mortality, infant mortality and malnutrition in the village. Also, the high family size and fertility rate increases the chances of maternal and infant mortality. The work participation among females is also lesser in Kaniyambetta. The higher income earned by the households is spent on the consumption of non merit goods, which is creating a negative impact not just on the individuals consuming it but on the household as a whole.

6.6 Measurement of Region Specific Tribal Backwardness

The backwardness of a region is measured for the first time in the country in the year 2000 by the Karnataka State Government appointed committee to study the disparities in the region of North Karnataka. The overall backwardness of the Taluks was measured using composite development index consisting of 35 indicators. However such measure will not be applicable for studying the backwardness of the tribe, as it is not region specific, but community oriented.

Having discussed the results of Multidimensional Poverty Index, the reasons for the backwardness of Kaniyambetta village, devoid of NGOs need to be analysed. The cause of backwardness of tribal communities inspite of locational advantages and increase in income demands special attention here.

6.6.1 Causes of Backwardness of Tribal Communities

Understanding the tribal backwardness and its cause is the much needed key for development of tribal communities. It is a complex phenomenon due to the fact that the nature, orientation, culture and attitude of each tribal community is different from one another. Each tribal community represents a different society among themselves and their culture forms an integral part of their socio-economic activities. The forward tribe of Wayanad called Kurichya is similar to that of “Malayarayan” tribe of Pathanamthitta. The Government jobs are mostly secured by these two tribes in their respective districts. The similar pattern is also found in the case of Naga tribe belonging to North East India. The identification of commonalities in terms of history, beliefs and cultural practices of these three tribes may give an insight to their advancement and well being compared to other tribes living in the same geographical areas. The increase in income necessarily does not bring development if it may lead to the consumption of non-merit goods. The mean income of Kaniyambetta is higher than the other three villages and also the former has more connectivity of road networks

It was found that Kurichya tribe is having special reference in the history due to their association with Pazhassi Raja, do not consume alcohol. It also needs a special mention here that, the tribe has also received ownership of property directly by the Pazhassi Raja himself. Similar is the case with Mala Arayan tribe who are known to have close association with Panthalam Kings.

Kuruma communities are also considered as forward tribe. The tribal students pursuing higher education, government jobs and professional employment mostly belong to these two tribes. An attempt is also made to study the cause for tribal backwardness irrespective of income so as to find the pattern of development of the tribal community. The underlying reasons and causes of backwardness of these tribal community can be identified and grouped in to three broad categories as given

1. High level of intoxicant consumption
2. Low level of awareness and education
3. Lack of social participation

High level of intoxicant consumption is considered as the cause for low health status among the tribes. The backwardness of the tribal communities cannot be measured in terms of income received as the concept of development stated by Seers using Human Scale Approach considers individual development as the key to community development without taking the income into consideration. The aspects of gender equality , basic literacy and health status among the tribal community needs urgent attention and these are the variables which make them backward in nature Among other variables, the history of bonded labour and exploitation, alienation of land, population growth are also mentioned (Kunhaman ,1982). However among the data collected, the incidence of bonded labour could not be found. The inclusion of land alienation as a cause of backwardness of tribal communities is questionable .It is to be kept in mind that tribal communities like Kattunayakar are food gatherers not food cultivators, so land holding may not be a source of livelihood for them. The pattaya land provided to the tribal

.members lead to exploitation , illegal exchanging of land and the cases of Benami land dealings were also reported. All the tribal households received subsidy for construction house on 4 cents of land. Provision of facilities for better education, health , sanitation, drinking water, food provisions and subsidies for self employment are expected to create additional purchasing power there by increasing the assets / land holdings. There are also evidence of many tribal families possessing land holdings as mentioned in Chapter 6. The implications of the identified causes of tribal backwardness are examined in detail.

6.6.2 High level of intoxicant consumption

Consumption of intoxicants includes alcohol, pan and tobacco which are commonly used by most of the tribal community. The infant mortality rate and female fertility rate could be the resultant of high level of intoxicant consumption among the females. Majority of the females belonging to the most backward tribal communities like Kattunayakar, Paniya and Adiya consume pan and tobacco. Without treating the underlying cause, the health parameters like infant mortality and maternal mortality rates, incidence of malnutrition etc. cannot be lowered. Consumption of intoxicants may leads to poor health which further result in low economic prosperity leading to a state of lower income.

1) Health Implications

NFHS-2(2005-1006) has reported high consumption of tobacco among the tribal population in North east India, with about 83 percentage of population consuming tobacco. United States District Level House Hold Survey has stated that tobacco smoking leads to retardation of foetal growth, low IQ, malnutrition, premature delivery , post natal mortality and reduced birth weight(Wisborg et al,2001,Kukla et al,2001)Another study by International Agency for Research on Cancer has identified induced cancer in humans are due to carcinogens in tobacco (DeMarini et al 2004).It is evident that smoking leads to respiratory diseases as well (Gupta 2005).Apart from this, alcohol consumption is also associated with mental ill effects including addiction, anxiety and abuse

2) Economic Implications

Chewing and smoking of tobacco in many forms are a common practice among tribals. The economic implication arises as causal effect on health implications. One of the major implication of consumption of intoxicants is the financial burden associated with the health related ailments resulting from excessive drinking. Further, it also lowers the purchasing power. It is already shown in chart 6.5 that, the increase in the consumption has inverse relation on the consumption expenditure on income. The consumption of non-merit goods like alcohol, tobacco, pan etc are addictive in nature. The study shows that the average propensity to consume alcohol is high among tribals and some of the households spent more than 60 percent of their income on intoxicants. The financial burden further causes indebtedness and borrowing money from money lenders leads to exploitation (Mahapatra 2018). The absence of savings and assets are the common economic implications of alcoholics belonging to lower income group.

6.6.3. Illiteracy

The immediate effect of illiteracy is the lack of awareness and the denial of opportunity to learn and seek employment. The implications of illiteracy are mainly (1) exploitation,(2) poverty, and (3) unemployment which results in deprivation of essential services and economic exploitation. Illiteracy is thought to be the root cause of many social evils, superstitions and cultural practices which is harmful for the societies in general.

1) Deprivation of services

Illiteracy on another side cripples the accessibility to many services including availing of many welfare programs such as pensions, health schemes, insurance, financial services etc. The inability to approach and seek rights and privileges endowed to them. The lack of awareness, higher education, social participation and public exposure forbid the tribal community from availing the facilities and using them for their betterment.

2) Economic implications

Tribals are the groups who have been facing exploitation from various people including government servants, middlemen, other civilians etc. due to lack of education. The opportunities to employment, financial services mentioned above including allowances, pension, insurance etc remain inaccessible due to illiteracy. As a result, loss of rightfully eligible sources of income and employment may create financial pressure due to exploitation. Lower income due to these results in absence of savings and lower purchasing power leads to poorer living conditions.

6.6.3 Lack of Female social participation

Female members of the tribal community do not participate and engage in social activities involving non-members of their tribe. One of the major causes of the backwardness is social non- participation of the female members of the tribe. Unlike men who travel outside the hamlets in search of employment, female members are restricted to their houses which further reduce the chance of general awareness. Non-participation among female members in community development programs result in lack of education, ill health and malnutrition among their children. Lack of education and health awareness causes further complications related to prenatal health and child care

1) Health Implications

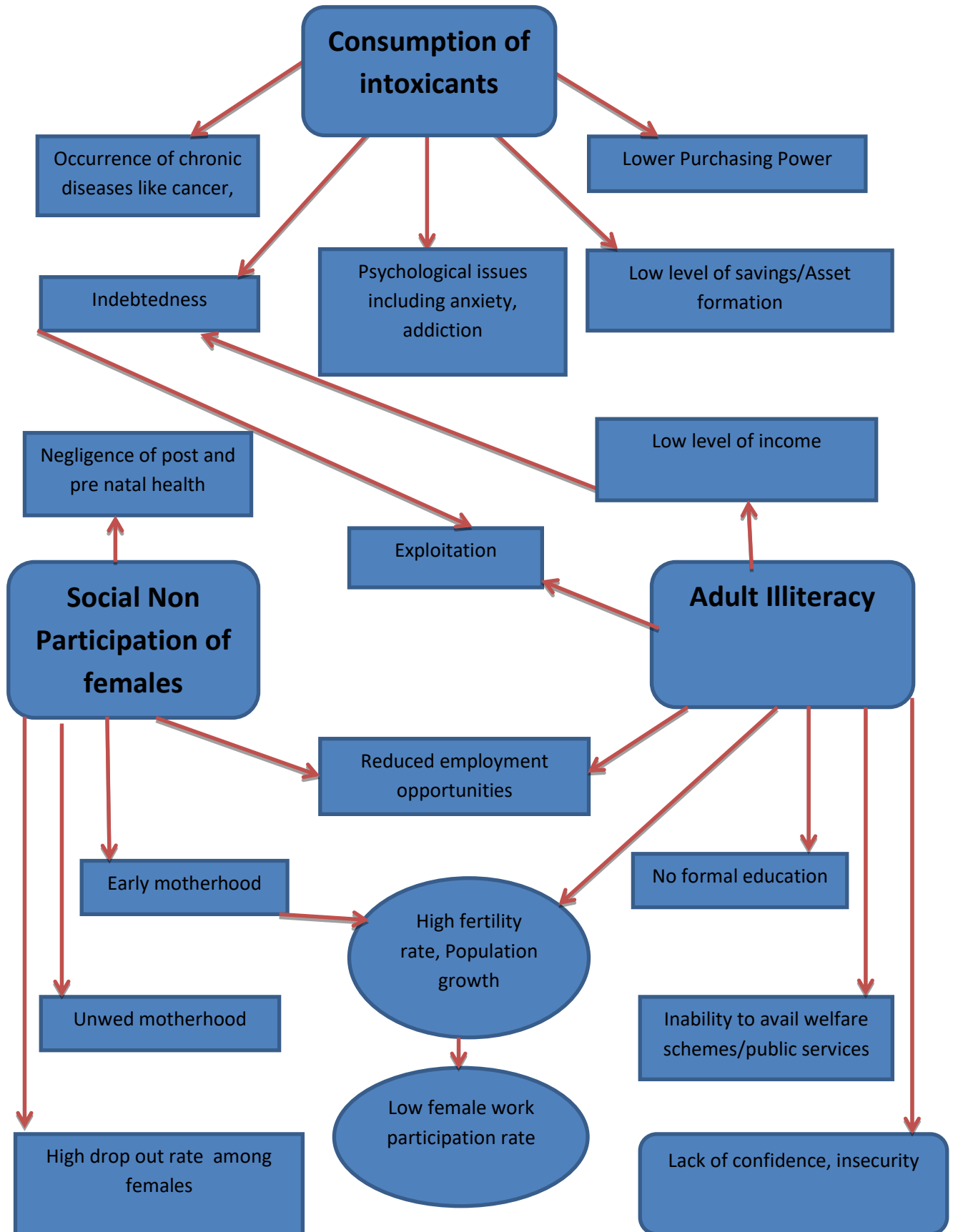
Social non-participation among female members leads to lack of education resulting in ill health and malnutrition among their children. Lack of education and health awareness cause further complications related to prenatal health and child care. The backwardness of females leads to further health implications in the children as well . Tribal women are also excessive users of tobacco and pan. A nursing mother chewing tobacco while breast feeding her baby is a common sight in tribal settlements. The lack of awareness, restricted mobility and illiteracy among women may have health implications on the younger as well as future generations. The neglect of pre and post natal health care creates delivery complications which are very common in tribal settlements.

2) Gender Inequality

The gender inequality arising due to cultural norms have been always considered as social evils. The tribal society is also not free from gender discrimination which includes early marriages, polygamy (though the name of the husband is not revealed, but known among the community members), lower social status, religious taboo etc (L.Varte,2013).

The implications of the three identified variables on tribal community is shown in the figure 6.6

Fig:6.6: Causes of Tribal Backwardness



Keeping these aspects in mind, an index to measure tribal backwardness is constructed using the following equation

Tribal Backwardness Index

$$\text{TBI-1} = (\text{ICI} + \text{AIR} + \text{FSI})/3$$

Where,

ICI = Intoxicant consumption Index

AIR = Adult illiteracy rate

FSI = Female Social Non participation Index

6.6.4 Calculation on indices

1.The intoxicant consumption index is same as the average propensity of intoxicant consumption. The ratio of monthly consumption expenditure on intoxicants to the monthly income gives the intoxicant consumption expenditure

2.Adult illiteracy rate is measured using the percentage of illiterate adult to total population.

3.Social Non participation Index is based on five indicators presenting the level of female mobility. The index is calculated based on the following five indicators

- 1) Non participation of female(s) in household chores
- 2) Non participation of female(s) in going to market
- 3) Non participation of female(s) in any income earning activity
- 4) Non participation of females in attending public meeting, awareness classes
- 5) Non participation of female(s) visiting Banks, Panchayath office, Post offices

If the participation by the female of the household is negligible or nil, then a score of 10 is added and if any of the female member participate, a score of “0” is given to the

corresponding indicator. Thus, a score of 10 is added each time when all the female members of the household are non-participants. If at least one female member is found to be participating, then the value “0” is given against the concerned indicator

The Minimum and Maximum values for the indicators are given in Table 6.19

Table 6.20: Indicators of Tribal Backwardness Measure

Indices	Weightage	Minimum Value	Maximum Value
ICI	1	0	100
EAI	1	0	100
SNI	2	0	50

Each Index is calculated using the formula

$$\frac{\text{Actual Value}-\text{Minimum Value}}$$

$$\text{Maximum Value}-\text{Minimum Value}$$

The total score obtained is then multiplied with two so as to give equal weightage for all the three indices. After normalization of the data, the indices are aggregated and multiplied by 1/3. The index is represented in the form (1-TBM) similar to the deprivation indices. The values obtained for the four villages are given in Table 6.20

Table 6.21: Results of Tribal Backwardness Measure

Indicators	Alcohol Consumption Index	Adult Illiteracy Rate	Female Social Non Participation Index	1-TBM
Kaniyambetta	54.69	21.23	50.31	-0.26234
Noolpuzha	34.98	25.07	48.73	-0.08777
Panamaram	44.69	21.03	52.34	-0.18061
Thirunelli	65.93	26.07	42.56	-0.3456

Source:Self Computed

The consumption of alcohol and other intoxicants are very high in the village of Thirunelli among the Adiya community. The pattern of consumption of intoxicants also changes from community to community. The relatively higher income group called Kurichya tribe do not consume alcohol and hence it could be one of the reason for their relatively higher economic background. The illiteracy rate is also high in Thirunelli, followed by Noolpuzha. However, the female social non participation is very less in Thirunelli indicating a larger number of active females. Thirunelli is the most backward village in terms of tribal behavior and Panamaram is the least backward village.

Kaniyambetta inspite of its proximity towards urban centres like Kalpetta is still backward due to the reasons discussed.

6.7 Summary

The NGO villages namely, Panamaram, Noolpuzha and Thirunelli, in spite of the locational disadvantages and lower income perform better than Kaniyambetta. Thirunelli, is a remotely located village adjoining the forest areas and hence requires much more

effort to improve the conditions of tribal hamlets. The number of NGOs, working in Thirunelli is only two, while Panamaram has the highest number of NGOs working towards the upliftment of the village tribal hamlets. Noolpuzha has few NGOs, but one NGO named Shreyas has been carrying out the developmental activities in all the study areas extensively so much so that, it has acquired the status of a quasi government agency. The participation in skill development programs, the percentage of population with higher educational qualifications, relatively better health indices and better social participation by females could be traced as the results of the activities carried out by NGOs. It is evident that, otherwise these NGO villages cannot have relatively low level of backwardness and Multi Dimensional Poverty inspite of staying at urban centres with more access to the government facilities. This calls for a detailed examination of the impact or changes, the civilian organization like NGOs can bring.. Also NGOs are instrumental in seeking and receiving attention, aids and collaborative effort from various institutions like private companies, colleges, civilians and organisations It can be concluded that, due to efforts taken by the NGOs, the basic amenities including sanitation, drinking water, housing, education and health are showing a significant improvement over a village where NGOs are absent, necessarily pointing towards the need of NGOs for tribal development.

Chapter 7

Summary, Findings and Policy Implications

7.1 Introduction

The study titled, 'Role of Non Government Organisations and their impact on tribal development' is an attempt to explore the roles and functions of NGOs in changing the living conditions of marginalised and backward tribal communities by various initiatives carried out by the former.

The study is divided into seven Chapters, first being the introductory Chapter. The Chapter discusses the definition and concept of NGOs. The introduction Chapter states the objectives of the study, importance and the research problem. The reviewing of literature is carried out to find the research gap of the study. From the research gap identified, the need for shedding light on the role and contribution of NGOs on tribal development there by comparing with the services of government is highlighted. Further, the research gap also have triggered the following research questions

Has the government service delivery been efficient? Can voluntary sector be a substitute or can they be a supplementary agent for catering to the needs of marginalised segments of population? Is the impact of the activities carried out by NGOs showing any positive and significant difference in the lives of marginalised tribal population?

In pursuit of the answers for the research questions, the following three objectives were formed (1) To evaluate the impact of NGOs on gender development and education of tribal communities (2) To examine the role of NGOs on tribal health (3) To assess the role of NGOs in livelihood creation and economic development of tribal communities.

Two hypotheses were stated and tested. One way ANOVA is used for testing the first hypothesis which was stated to find out the mean difference in the level of higher

education among the NGO villages and NGO absent villages. Another hypothesis was formed to find out if the possibility of spillover effect of health services initiated by NGOs on the non-beneficiaries of NGO villages.

The first Chapter also gives an insight into the methodology. Wayanad, being the district with largest tribal population was chosen as the study area. The four villages namely, Kaniyambetta, Panamaram, Noolpuzha and Thirunelli has been identified as they are the villages with largest Schedule Tribe Population. One percent of the total numbers of Scheduled population from each village respectively constitute the size of the sample. Out of the four villages, Kaniyambetta is chosen as the village where NGOs are absent to facilitate comparison and identify the magnitude of difference brought by A primary data using question schedule method were carried out in three villages while participatory method by hired enumerators were carried out in Thirunelli. The period of the data collection was between March to June 2018.

Tools like percentage analysis, arithmetic mean and Standard deviation were used for presentation of data along with pie charts, histogram and line charts. ANOVA was used for testing of hypotheses pertaining to the first objective. For measuring the magnitude of poverty and backwardness of the tribes, Multidimensional poverty index, Tribal backwardness measure were used. A composite health index was constructed to measure the health status of the households and social mobility index were used to measure the gender development aspect. The study is interdisciplinary in nature since the sociological, anthropological and geographical dimensions interfere with it. The experimental method of it makes it an exploratory study.

The second Chapter discusses the growth of NGOs in India. The second Chapter attempts to throws light on the evolution and the development of NGOs over the years in India. The provisions, acts and amendments related to the NGOs in India are briefly touched upon. The Chapter also discusses its type, nature and pattern of NGOs in India and Kerala. The role of NGOs in tribal development and common functions are also

discussed in detail. The concept of development with respect to the tribal community and the various recommendations made by appointed committees towards tribal development also has been discussed in this Chapter.

The third Chapter discusses the sampling technique, profile of the study areas, the community and the socio-economic profile of the respondents. The rationale for choosing the study area and sample size is provided along with the profile of the institutions and establishments functioning in the study area. The comparison between villages cannot be reasoned with and justified if the institutional support pertaining to the villages is lopsided.

The fifth and sixth Chapter deals with the impact of NGOs on health and economic conditions of the tribal households respectively. The seventh Chapter is an effort to bring out the contribution of NGOs in the tribal development and compares it with the NGO absent village of Kaniyambetta.

Non government organisations, thus are an answer to the questions which point at the lack of efficacy, performance and result of the old system. As a country gets richer, like the corporate social responsibility, the ethical responsibility of the civilian population towards the under privileged and marginalized sections of the society should also grow. A statement which the researcher have heard multiple times from the staff of Panchayath offices and public are , the reason for the backwardness of the tribal are they themselves, as they do not want to get out of their situation.

7.2 Findings

The study has been enriching and opened wide areas of information at various fields. The major findings of the study are as follows

1. The common functions and programs carried out by NGOs are (1.)Skill development (2.)Educational services (3.)Health awareness and organizing health

services (4.)Gender development through self-help groups and (5.)Financial aids and charity programs for the underprivileged.

2. The roles of NGOs have been identified as that of a (1.)Facilitator (2.)Organiser (3.)Mentor (4.)Educator (5.)Stake holder and (6.)Service provider.
3. The status of tribal women, education, health and standard of living is better in Panamaram than rest of the villages
4. Even though work participation of females is higher in Thirunelli, the gender development aspect hasn't shown much progress.
5. The social mobility index shows a remarkable difference in the social participation of tribal women in Noolpuzha village
6. The incidences of unwed mothers are very common among the tribes of Thirunelli as they do not find it against their norm or culture. The children born out of such relationships are accepted by the community like any other children.
7. The NGO volunteers keep a very good rapport with the tribal female members. They have been prime reason for the change in the attitude of tribal women making them more sociable.
8. A higher level of education in tribal children of Panamaram accounts to the activities of educational NGOs in the village.
9. The NGOs functioning in Panamaram aiming at education of tribal community has yielded better results than NGOs working towards community development through employment or livelihood creation in Noolpuzha and Thirunelli.
10. Apart from scholarships and financial grants given in small proportions, NGOs also provide free accommodation and schooling facilities to few students.
11. The NGOs take part in Government tasks like construction of houses, sanitation facilities etc thereby sharing the responsibilities and also be forming stake holders in programs like Jalanidhi
12. Compared to Kaniyambetta, only lesser percentage of health services. In Kaniyambetta,92 percent houses receive health services, while in all the ngo villages aggregate is only 82 percent

13. The health awareness programs by NGOs has shown spillover effect among the non-beneficiaries also as their health status is similar to the health status of tribal people of Kaniyambetta , where government health services are mostly availed.
14. Increase in income generally does not ensure a better way of living among tribal communities as it may lead to excessive consumption on intoxicants.
15. The proximity of educational, health institutions and better public utilities does not ensure the proper utilization of the same and neither paves way for development.
16. The awareness, guidance and motivation form the key aspect of changing the tribal backwardness.
17. The tribal children unlike their mothers are more communicative and adaptive. Some of the boys of the community in Thirunelli works in hotels during holidays, ride bikes, plays sports and watches movies like any urban youth.
18. Kaniyambatta has higher number of school going children and large size of family, but the level of education attained in poor.
19. The NGOs adopt a colony for a time period and then move on to another colony, thus focusing one colony at a time.
20. The NGOs role in gathering help from various areas like corporate sector, institutions and individuals have made a deep impact or difference not to the tribal community members alone but also to the sponsors and donors.
21. Thirunelli has better environmental awareness and eco consciousness than the other three villages.
22. The incidence of alcohol consumption is high in Kaniyambetta and Thirunelli.
23. The consumption expenditure on food and intoxicants shows a negative correlation in Panamaram, while in other three villages, the consumption expenditure of intoxicants is higher than expenditure of food.
24. Thirunelli also received institutional support from NGOs including deaddiction facilities , counseling etc

25. The major issues or problems causing the backwardness of tribal communities are identified as (1) Illiteracy (2) High level consumption of intoxicants (3) Social non participation of females.
26. The tribal backwardness measure shows, Kaniyambetta and Thirunelli have the most backward villages.
27. The multi dimensional poverty index shows Kaniyambetta (NGO absent) is more deprived in spite of its locational advantages when compared with NGO villages. Among the NGO villages, Panamaram fairs better than Noolpuzha and Thirunelli.
28. NGOs in Panamaram have changed tribal attitudes towards saving, livelihood creation, consumption of intoxicants and education among the community.

The tribals have been living in a state of harmony, content and indifference to outside world. The interference of NGOs have made them wanting for more, motivating them to grow and seek. The study has found that process of tribal development is consistent with better performance and shows a positive result if the incorporation of Government schemes and programs are carried out through NGOs.

7.3 Validation of Hypotheses

Two hypotheses were stated and tested in the study. Testing of hypothesis to find the difference in the level of education between NGO village and NGO absent village. For testing the difference in education level between the villages, the following hypothesis statements were made

H₀: There is no difference between the education level of NGO villages and NGO absent village .

H₁: The education level of NGO villages is higher than that of NGO absent village

After testing the hypothesis using one way ANOVA, it was found that the level of education (measured in terms of higher education attained above tenth standard) is higher

in Panamaram. In other words, there is a positive significant difference in the education level of Panamaram. Hence, the alternate hypothesis was accepted

The second hypothesis was stated to find the difference between the health status of Kaniyambetta and the non target group of NGO villages, ANOVA test is carried out based on the null and alternate hypothesis statements are as follows:-

H0: There is no spillover effect on health awareness among non-beneficiaries in NGO villages

H1: There is a spillover effect on health awareness among non-beneficiaries in NGO villages

The test results shows that there is no significant difference between the health status of the non-beneficiary sample population in NGO villages and beneficiaries of government health services in Kaniyambetta village, thus proving a positive impact of the health services in NGO activities have been percolated or spilled over to non-beneficiaries in NGO villages. Hence, the null hypothesis was rejected

7.4 Limitations of the study

The limited secondary sources of data at the district level was the major limitation of the study. Only one study has been conducted by CSO so far to identify and number the NGOs according to their activity. The number of NGOs with proper accounts could not be carried out by most of the states due to the absence of data. The major difficulties faced during the data collection include, the time and effort required to approach the Scheduled tribe households for collecting data located in the interiors of forest and hilly areas. The inhibitions and timid nature of the tribal population also increased the effort. The study does not deals with the problems faced by NGOs as the focus is mainly on their role in tribal development and the impact made by them. The study also does not attempt to solve the question of accountability, transparency and auditing issues faced by NGOs.

7.5 Contribution of Research

The study is helpful to the planners and local administration units at the panchayath level to understand the extent of backwardness faced by the tribal communities. The reason for the backwardness and the issues demanding immediate attention are brought out by the study. The contribution of NGOs and their role in tribal development may help the policy makers to make decisions ensuring their participation for the success of tribal development programs. The NGOs also can envisage their plans and methods as the study provides the causes and effect of tribal backwardness. The failures, contributions and the success of their programs can be evaluated and restructured to fit the need of the local tribal settlements.

7.6 Areas for Future Research

The present study dealt with the NGOs and their functions in tribal economy. The NGOs also work in several areas including education, research and development, consultation, conservation of ecology etc. In the wake of call for a new policy for voluntary sector, further research can be carried out on the

1. Guidelines and rules for maintenance of accounts by the NGOs
2. The cause and impact for the absence of NGOs after registration
3. Formation of a better policy frame work including the local administration units for the efficient functioning of NGOs
4. Physical, psychological and institutional constraints faced by tribal communities.

7.7 Conclusion

Non government organisations, thus are an answer to the issues the government faces including (1) lack of efficacy, (2) poor performance and (3) misutilisation of fund in the inaccessible and unapproachable location of tribal society. As a country gets richer, like

the corporate social responsibility, the ethical responsibility of the civilian population towards the under privileged and marginalized sections of the society should also grow.

As the Post Development Theory by Escobar (1984) states, the concept of development itself is self contradicting. According to the theory, “It is human flourishing and association with each other which leads to development. This calls for abandoning top – down approach and embracing bottom –up approach at the grass root level. The focus on grass root structures as a means for development ensures equitable and sustainable development by participatory movement.”

The increased participation in skill development programs, larger percentage of population with higher educational qualifications, relatively better health indices and better social participation by females could be traced as the results of the activities carried out by NGOs. Panamaram, Noolpuzha and Thirunelli, in spite of the locational disadvantages and lower income show a better result in multidimensional poverty indices. than Kaniyambetta. Thirunelli, is an agrarian village remotely located adjoining the forest areas with a larger population and fewer NGOs. The number of NGOs, working in Thirunelli is only two and hence requires much more effort and time to improve the conditions of tribal hamlets. The NGOs in Panamaram village shows that tribal education with due attention given to their traditional heritage forms the crux of milieu leading to their overall development reflecting a healthier and better living conditions.

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