SAMAGRA VIKAS SOCIAL SERVICE SOCIETY: PURSUIT OF INTEGRAL HUMAN DEVELOPMENT

Jose Koolipurackal

Introduction

The word 'samagra' means total or integral and 'vikas' means development. Samagra Vikas, therefore, means total or integral development. It refers to the development of a human being in her/his totality, which has spiritual, intellectual, mental, physical, cultural, social and economic aspects. It is the total development of the human person.

Samagra Vikas Social Service Society was registered on 23 October 1979 under the Literary, Scientific and Charitable Societies Registration Act of 1955 with the registration number of K 368/79. Fr. Joseph Muttath was elected as the first secretary of Samagra Vikas. He was followed as secretary by Fr. George Thevalakkara in 1980, Fr. Thomas More Karikkampally in 1981, and Fr. Mathew Polachira in 1982. In 1986 the position of secretary was changed to executive director and Fr. Jose Koolipurackal was elected as the executive director of Samagra Vikas. The website of Samagra Vikas is www.samagravikas.org.

Samagra Vikas Social Service Society is an organisation of the Thiruvananthapuram province of the religious congregation of the CMI (Carmelites of Mary Immaculate) in Kerala for planning, implementing and evaluating social development projects and activities, especially in the field of rural development. It is a non-profit making non-government organisation (NGO) engaged in socio-economic, educational and health-care activities.

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Vision and Mission

Samagra Vikas visualises development as a process of "becoming" through participatory planning and dedicated partnerships. Its mission is to extend beneficial services to the poor and needy living in the remotest rural areas and other vulnerable conditions without any discrimination of caste, creed or religion. Accordingly the thrust of the programmes of Samagra Vikas has been on the basic needs of the poor people, such as housing, sanitation, health, child welfare, employment and income-generation, empowerment of women, and rural infrastructure development. Special care is taken to ensure that the benefits of the programmes of Samagra Vikas reach the most deserving cases.

Samagra Vikas began its activity with a training centre for letter composing at St. Joseph's Press, Mannanam in the Kottayam district of Kerala state. Later Samagra Vikas started social welfare activities at Muhama Yuvakgram in the district of Alappuzha (Kerala) and other child welfare activities. In October 1983 the central office of Samagra Vikas was shifted from Alappuzha to the premises of the monastery of the religious organisation of the CMI at Chethipuzha in the district of Kottayam. Different welfare activities were undertaken at Chethipuzha for the poor and downtrodden. They included small savings scheme, marriage aid for the poor, mother and child health-care, and small scale employment activities for women. A survey of the people living in the locality was also conducted.

Operational Area and Beneficiaries

The operational area of Samagra Vikas is spread over the districts of Alappuzha, Kottayam, Pathanamthitta and Thiruvananthapuram of Kerala state and the Kanyakumari district of the state of Tamil Nadu. The extension offices of Samagra Vikas are situated at Mannanam, Nalukody, Champakulam, Mammood and Chethipuzha in Kerala, and Pilankalai in Tamil Nadu.

The beneficiaries of the programmes of Samagra Vikas consist of 52000 families from among the agricultural labourers, small and marginal farmers, fishermen and dalits spread over its operational areas in Kerala and

Tamil Nadu. Samagra Vikas has a network of 750 self help groups (SHGs) and other community based organisations in villages.

People's Participation and Capacity Building

One of the basic principles adopted by Samagra Vikas in its projects and schemes is to ensure effective participation and involvement of the beneficiary communities at all stages, viz. planning, implementation, monitoring and evaluation. Similarly selection of beneficiaries for each of the programmes has been done by the village executive committee consisting of the elected representatives of the beneficiary families, and that too without any discrimination of caste, creed or religion. Special attention has been paid to ensure that benefits of the programmes reach the poorest of the poor or those deserving them most.

Capacity building is a major thrust of the development interventions of Samagra Vikas. Several programmes are organised in order to pursue this objective. Special care is taken to ensure that these programmes create social awareness which ultimately leads to the empowerment of rural people.

Several schemes and projects have been undertaken by Samaga Vikas in pursuit of its objective of capacity building with the principle of people's participation. The main programmes and activities of Samagra Vikas in this regard are (i) the Carmel technocraft training-cum-production centre, (ii) the Kuttanad integrated rural development project, (iii) the child development programme, (iv) the marriage-aid and small saving programme, (v) the Azhakiyamandapam housing project, (vi) the employment and income generation programmes, (vii) the health and sanitation programme, (viii) the dalit development project, (ix) the information technology programme, (x) the tsunami rehabilitation projects and (xi) research and documentation.

1 Carmel Technocraft Training-cum-Production Centre

The Carmel technocraft training-cum-production centre was started at Chethipuzha in 1985. The objective of the centre is to impart training in technical trades like fabrication, fitting and welding which have high potential

for generation of employment. Every year 25 youth from and around Chethipuzha are admitted for training. Duration of the training is two years, during which the trainees are given stipend and residential facilities at the centre. This institute also undertakes contract works related to the training courses. Recently training courses in lathe works, surface grinding, shaping and allied mechanical works have been introduced. All the youth who have undergone the training at the centre so far have secured suitable jobs.

2 Kuttanad Integrated Rural Development Project

The Kuttanad integrated rural development project (KIRDEP) was a major rural development programme undertaken by Samagra Vikas with financial grants from the European Commission and the Karl Kuebel Stiftung, Germany. KIRDEP was started in 1987 and covered 4500 families spread over 12 villages of the Kuttanad area in the district of Alappuzha. The important activities undertaken under KIRDEP were a mobile dispensary (boat clinic), construction of 1000 new houses, repair/reinforcement of 2000 old houses, construction of 3000 hygienic latrines, vocational training programmes, employment generation programmes for the unemployed youth, leadership training programmes in the villages, child welfare programmes, and formation and strengthening of SGHs. The project was successfully completed in 1998.

3 Child Development Programmes

Since 1989 Samagra Vikas has been running a few programmes for child development. In partnership with the Central Social Welfare Board, Government of India Samagra Vikas runs crèches in the farm communities. The programme is beneficial to not only children but also their mothers who work in the farms. These women get some relief from the burden of looking after children during the work.

Another child development programme of Samagra Vikas is the day-care centre run for the differently abled children at Adoor in the district of Pathanamthitta. The children from nearby villages attend the centre. The centre has four trained staff members to facilitate the physical as well as mental development of the children.

Samagra Vikas has a scheme of providing scholarships to support the brilliant students from the economically poor families in order to pursue professional education. Another programme of Samagra Vikas for children is formation of neighbourhood groups of children called "bala vikas" which help children acquire life skills and socio-cultural values from early childhood.

4 Marriage Aid Fund Programme

The dowry system is still prevalent in our society on account of which the poor find it difficult to get their daughters married. It was in view of this situation that the marriage aid fund scheme was started by Samagra Vikas in 1990 for assisting the poor families. Under the scheme poor families have created a marriage fund through their own voluntary contribution. With the efforts of motivation and encouragement provided by the field animators and volunteers of Samagra Vikas, so far 1000 families have been enrolled under the marriage aid fund scheme and they regularly make their subscription to the fund.

5 Azhakiyamandapam Housing Project

The regional office of Samagra Vikas Social Service Society in the state of Tamil Nadu was opened at Azhakiyamandapam in the district of Kanyakumari in 1992. A notable project, undertaken by Samagra Vikas at Azhakiyamandapam, was the construction of 90 houses for the poor people of the locality with the financial assistance from the European Commission and the Karl Kuebel Stiftung, Germany. The project was completed during the period of 1996-1998.

6 Employment and Income Generation Programmes

With the objective of generating sustainable employment for rural women Samagra Vikas successfully facilitated women's groups to set up and manage small scale industrial units in 1995 for manufacturing voltage stabiliser and UPS (uninterrupted power supply). These units are located at Nalukody, Champakulam and Mannanam. In these manufacturing units 125 educated girls are working on regular salary basis. Similarly, for employment

generation Samagra Vikas started an electronic stabiliser assembling unit at Azhakiyamandapam in the state of Tamil Nadu, and 35 educated and trained girls are employed in this production unit.

7 Kuttanad Rehabilitation Project

Another poverty alleviation programme, started by Samagra Vikas in 1999, is the Kuttanad rehabilitation project (KRP). The important programmes implemented under the KRP were construction of 250 new houses, repair and/or renovation of 350 houses, construction of 600 hygienic latrines, supply of milk-cows, and organisation of home units of cottage industries for income generation.

8 Health and Sanitation Programme

Health has been another area of the development activities of Samagra Vikas. In partnership with the Council for Advancement of People's Action and Rural Technology (CAPART), Ministry of Rural Development, Government of India and the local grama panchayats, Samagra Vikas undertook several activities in this area. They included provision of safe drinking water, construction of toilets, and organisation of regular awareness programmes for maintaining clean and healthy environment and for adopting practices for prevention of diseases and promotion of good health.

9 Dalit Development Project

Dalit development was the objective of one of the major rural projects undertaken by Samagra Vikas. The project was started with the goal of the all-round progress and integrated development of the dalit community at Mannanam (Kottayam district) and adjoining grama panchayats. It meant organising and empowering the dalit community for their socio-economic transformation. The important activities under the project were construction of new houses, renovation of damaged houses, introduction of income generating programmes like goat-rearing, food processing and animal husbandry, and training courses in computer, tailoring and dress making.

Training in village leadership was another activity of the project. This project was carried out during 2004-2009 with financial assistance from the European Commission and Karl Kuebel Stiftung, Germany. As many as 1200 dalit families benefited from this project.

10 Information Technology

Vikas Infotech, a BPO (business process outsourcing) centre under the information technology programme, was established in 2005 at Mamood, Changanacherry (Kottayam district) with the objective of generating sustainable employment opportunities for the computer educated rural women. It has expertise in programme management, team work, communication facilities and established business processes. It generates world-class solutions to business process in higher grade. At present, there are 40 computer-educated girls working in this unit. It provides quality BPO services like data entry, web designing, business transcription, image editing and electronic brochure developing.

11 Tsunami Rehabilitation

Samagra Vikas responded to the hardships of the people caused by the Tsunami of 2004 with its intervention for tsunami rehabilitation. Two projects were implemented to rehabilitate the victims of tsunami at the Arattupuzha grama panchayat in Alappuzha district where 38 fishermen had lost their lives. The first project was financed by BMZ (Federal Ministry for Economic Cooperation and Development, Germany), Karl Kuebel Stiftung of Germany, CEVA (Cyriac Elias Voluntary Association, Kerala) and CMI Congregation. It was started on 1 May 2005 and completed on 30 April 2008. The objective of the project was re-construction of houses and provision of opportunities for sustainable socio-economic development of the families of the fisher community. The important activities of the project included construction of 16 new houses, renovation of 108 damaged houses, supply of fishing boats and nets to 68 families, distribution of coir "ratts" and winding machines to117 women, one-month training of 575 women in coir-spinning, construction of two coir-sheds, supply of chicks and cages to 1000 families, distribution of

goats, ducks and rabbits to 1010 families, and supply of sewing machines to 14 women. In addition 518 school-going children were provided uniforms, umbrellas and notebooks.

The second tsunami rehabilitation programme was a special package of housing project for construction of 500 new concrete houses for the victims of tsunami at Arattupuzha grama panchayat. It was financed by the Government of India with a grant of Rs.250000 (two lakh fifty thousand) for one house. Thus the total cost of the project was Rs.125000000 (rupees twelve crore fifty lakh). Two bedrooms, kitchen, hall, sit-out, and an attached toilet were the facilities provided in the house with a total plinth area of 350 square feet. A stair-case was constructed on the right side of the house to enable utilisation of the terrace of the building. The construction was made strong enough to withstand future disaster. The project has been carried out during 2008-2010.

12 Research and Documentation

Samagra Vikas conducts regular surveys, and participatory rural appraisals and analyses to find out the root causes of the current social problems and to arrive at their solutions in a sustainable manner. The documentation division of Samagra Vikas enables the scientific recording of the research findings which would help further interventions elsewhere in similar situations.

Conclusion

Samagra Vikas has an efficient team of staff members committed to the pursuit of its mission of the integrated development of the human person. It has focussed its activities on individuals and communities that are in dire need of human development in the real sense. Samagra Vikas is thankful to the great support it has been receiving in various forms from different agencies and sections of the society in its endeavour of pursuing integrated human development of the deprived sections of the society. Samagra Vikas accepts it as the strength to move further in the efforts for the realisation of its vision.

BOOK REVIEWS

Recalling the Forgotten: Education and Moral Quest

Avijit Pathak, 2009, New Delhi, Aakar Books, ISBN 978-81-89833-71-8, hard cover, pp.204, price: Rs.425

Under the guise of modernity and post-modernity, the traditional value system of the society has given way to the present value system that is characterised by anti-environmentalism, anti-collectivism, violence and disregard for the basic needs of human beings. Market forces have dominated every sphere of human beings including the process of critical thinking. The impact of these forces is clearly visible in the present educational system in the form of paradoxes such as those of morality vs. practicality, spirituality vs. instrumentality, practice vs. theory, and teaching vs. learning. In this situation a new perspective with a new set of prescriptions and techniques for organising teaching and learning can be generated that relates the deeper moral or philosophical issues to the culture of learning. The present book is set against this conviction of the "possibilities" for achieving a moral, eco-friendly and egalitarian society through "transformative education."

In the introductory chapter, the author refers to the historical debate on the moral or ethical questions in the context of education and points out the role of education in three basic ethical issues, viz. the relationship between individual and society, the inner contradictions within the individual human being herself/himself, and the responsiveness of human beings to natural environment. Chapter I of the book presents the social and philosophical discourses on education in relation to its core ideals like morality, spirituality, aesthetics, etc. Based on the sociological and philosophical interpretations of the views of Emile Durkheim and Karl Marx on the issue of morality, the author discusses the ethical principles of a meaningful relationship between individual and society. With reference to the moral issue of the inner contradictions experienced by individual human

beings, the author refers to the oriental philosophical tenets of *tamas, rajas* and *sattva*, and the teachings of Krishna to Arjuna in *Bhagvadgita* as symbolic messages to overcome the inner contradictions.

In the next chapter, the author highlights the need for a critical pedagogy in education for a human mode of engagement with the nature at the present time when many philosophical and ethical questions related to the principle of aggression are implicit in the developmental process of society. He points out the necessity of understanding humans' harmonic co-existence and creative engagement with the nature, and the need of core ecological values that can be achieved through a critical pedagogy and liberating curriculum in the educational system. In explaining critical pedagogy the author, starting from Descartes, Socrates and Plato to the Indian *Katha Upanishad*, says that education not only gives knowledge, but also brings wisdom to human beings. In other words, the core ideals of education are *critical consciousness, aesthetic imagination, inner awakening and sensitivity to vocation* (p.26). These ideals need to be reactivated at present in order to counter the new emerging moral dilemmas of the society. That poses a constant challenge to educators in our modern times and the author urges educators to rely on the methodology which incorporates the rich Indian cultural philosophical teachings of tolerance and mutual respect, as once practised by many of our great educators like Tagore and Aurobindo in the socio-cultural context of modern education. The kind of ethical and pedagogical problems that education faces in the context of the changing cultural landscape is a major issue of the challenge to education raised in the present book. Considering the market demand, gender sensitivity and the politics of culture, the task of the educator should be to create a kind of aesthetic sensibility along with the critical reflexivity among the students in order to fulfil the basic goal of education. Thus, the entire curriculum and the pedagogy of education need to be reoriented towards elevating spiritualities, aesthetic sensibility and critical reflexivity irrespective of subjects, space and context. The author advocates in the teaching of all the major school subjects, what he calls, critical pedagogy, which is based on values such as commitment, openness, humility, democratic consciousness and aesthetic sensibility. The author is conscious of the difficulties in the introduction of the critical pedagogy in the prevalent education system of

our country that is excessively bookish centric and exam-centric. But he thinks that these sorts of constraints can be overcome by the true efforts of educationists if they completely believe in the domain of possibilities for the better world.

In chapter III, the author argues that the same type of critical pedagogy of the school subjects is applicable to university education. He says that higher learning also demands the urgent need for aesthetic sensibility for better art of learning and grasping the disciplinary nature of the subjects at the university level. Rejecting the mere disciplinary understanding of a particular subject of social sciences and humanities and their market driven instrumentality, the author points out the need to make one realise the significance of what Habermas would have regarded as 'hermeneutic' and 'emancipatory' interests in the quest for knowledge (p. 142). He emphasises, as the most important ideal of university education, the symmetrical relationship between teaching and research, because teaching encourages research and research makes teaching complete. The author further points out that all these ideals could be meaningful only when the university would be free from the intimacy of the colonial system and set up its base with wider outlook. That needs a radical pedagogical intervention which requires restructuring the curriculum, choosing motivated students and selecting creative teachers for making higher education aesthetically sensible and meaningful.

Relating to the basic moral issues mentioned in the introductory chapter of the book, the author in the final chapter makes a strong plea for achieving a spiritually elevated, ecologically sensitive, egalitarian society. Finally, emphasising the vocation of teaching infused with the grand ideals, the author visualises the possibilities of achieving a just society. It is quite interesting that in the last section of the book, the author's in-depth hope for the new possibilities is echoed with the famous lines drawn from the great poet – Faiz Ahmed Faiz – "harvest of hopes:" *Someday a ripe harvest shall be ours. Till that day, we must plough the sands.*

This present volume is a commendable attempt towards a quest for India's forgotten emancipating ideals of education in order to achieve

the new future which would be deeply rooted in aesthetic, moral and spiritual base. Creation of a new future, proposed in the present volume on the basis of the ideals of aesthetic sensibility, morality and spirituality, is the outcome of the author's reflections on the lived experiences in the world surrounding him and his long period of deeply involved teaching in the university system. The book is well organised and the ideas are systematically presented. It is written in good language that allows easy understanding of the ideas – even those that are theoretical and philosophical. However, some of the unnecessary repetitions of the critical words and phrases could have been avoided.

The book is a good piece of work that is of interest to the students and teachers of sociology of education. The book has its own perspective on the function of education towards the individual and society. Its thrust on value education, based on the indigenous cultural system, and the call for an appropriate pedagogy in order to bring about a better social order should be useful to teachers and educationists. But the critical question is on the implementation or realisation of the ideal presented in the book in the context of the forces of the counter values and practices so strongly entrenched in the present system. To be fair to the author, the book has offered an ideal and its possibilities, and the author sincerely believes in the possibilities and hopes for their realisation.

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Development of Theory of Mind and Mental State Language in Children

Whether children younger than 3 or 4 year old may have a theory of mind or at what age children develop it, has been a topic of debate among researchers. It is a challenging question, due to the difficulty of assessing what pre-linguistic children understand about others and the world around them. This book discusses children's mental state language, which represents the theory of mind. Based on research studies on Oriya (the vernacular language of the state of Orissa in India), the book deals with the acquisition of mental state language by children.

The first two chapters of the book focus on the theoretical elucidation of theory of mind and mental state language. The first chapter uses simple but appropriate examples to present the concept of the theory of mind and describes its development. The author explains that the theory of mind deals with mental states like belief, desire, intention, doubt, imagination, pretension, etc. These mental states are not directly observable, but can be inferred from overt behaviour. This chapter also briefly presents the different theoretical positions on the development of the theory of mind, such as the 'theory theory,' 'modularity theory' and 'mental stimulation theory.' The second chapter starts with familiarising the terms of meta-cognitive (as awareness of one's own cognition), meta-linguistic (awareness of language) and meta-representation (representations in thought and language, which is equated with theory of mind). The main subject matter of this chapter is the relationship between theory of mind and language. The author explains mental state language as symbols or representations of the mental states that are otherwise unobservable, and interchangeably uses the expressions of mental state words, mental state vocabulary, mental state

language and meta-representational words. Development of mental state vocabulary is related to achievement in theory of mind, that is, there is high correlation between theory of mind and language, and they are mutually dependent and influence each other.

Chapters 3 and 4, which form the major part of the book, deal with mental state words (the main subject matter of the book) on the basis of research conducted on Oriya language. The author distinguishes four categories of mental state words, viz. meta-cognitive (such as know, remember, think, aware), meta-affective (love, hope, hate, fear), meta-perceptual (see, watch, hear, feel) and meta-linguistic (say, ask, discuss, mention). In chapter 3 of the book the findings of a research study in order to prepare the list of mental state words in Oriya with the frequency of their occurrence are presented. The study was undertaken in two phases. The first phase consisted of the survey of four types of literature in Oriya (viz. essays, novels, textbooks and children's literature) for identification of the mental state words with the frequency of their occurrence. This literature survey showed that the most frequently occurred mental state words were in meta-cognitive category, followed by meta-affective, and the least frequently occurred words belonged to the meta-linguistic category, followed by meta-perceptual. Lexical elaboration (or the set of synonymous words) under each category of mental state words was also presented. The second phase was a field study of formal and informal discourses for identifying mental state words. The sample for this phase of the study consisted of 135 adults (belonging to three categories of literate, semi-literate and illiterate) and 84 children of three age groups of 8, 10 and 12 years (divided into two categories of schooled and unschooled). Frequency distribution of the different varieties of mental state words, used by adults and children in their conversation, are listed in detail under the four categories. Results of the field study showed that the frequently occurred words were in the meta-linguistic category, followed by meta-cognitive, meta-affective and meta-perceptual. It was also found that use of mental state words was more frequent among the literate adults and schooled children. Thus in this chapter the author has given details of the frequency in the use of different mental state words in Oriya language.

In the fourth chapter the author continues the discussion on the acquisition of mental state vocabulary among children. It is based on the study of the mental state words in Oriya language possessed by children of two age groups. The first part of this study, which investigated the acquisition of mental state words of children and the influence of parental literacy, covered 150 children of 3 and 4 year old belonging to parents of three categories of literacy level (illiterate, semi-literate and literate). Data on the mental state words used by these 3 and 4 year old children were obtained from the analysis of short-term interaction between parents and children. Frequency of the occurrence of mental state words among them is presented in tabular form. The second part of the study took a sample of 220 school students of grades 2, 4, 6 and 8 (aged 6, 8, 10 and 12 years). Their parents too belonged to the three categories of literacy level (illiterate, semi-literate and literate). Tests were administered to these school students for assessing their meta-linguistic skills. Results of the tests are given in tables for the different age groups and for children belonging the three categories of parents (illiterate, semi-literate and literate). Based on the data here and review of related literature, the author makes certain statements on the role of socio-cultural variables in the acquisition of mental state language. The parent-child interaction within the family, especially between mother and child, has significant contribution to the overall development of mental state language in children. Development of mental state words in children is influenced by their literacy environment, that is, children of literate parents showed better acquisition of mental state words than the children of illiterate parents. Another conclusion from the study is that significant development change in acquisition and elaboration of mental state words occurs between ages of 6 and 12 years.

In the fifth chapter the author concludes the discussion by stressing the interdependence of theory of mind and mental state language, and their importance in the day-to-day matters of human interaction. The transition of ego-centrism to socio-centrism is gradual and it takes place only with the exposure to meta-representational concepts as well as meta-representational language. Finally the author mentions the role of teachers in shaping the mental states of the students through consciously introducing mental state language that expresses and articulates cognitive or mental states.

On the whole the book deals with the mental state words in Oriya language as they occurred in literature, conversation of adults and children, and tests performed by school students. The research exercise of obtaining the data on mental state words from the different units of study (literature, conversation of adults and children, and tests of school students) and presenting them in detail has been a laborious task. However, further analysis of the results from the different categories of mental state words in a more consolidated manner would have made the presentation more interesting and useful. Although the author has made a reasonably good review of literature, studies from the Indian situation are too few. An average reader is likely to find the presentation a little tough to understand because of the use of jargons. A positive aspect of the presentation of the book is the elucidation of abstract concepts with examples from real situation. This has facilitated reader's understanding of the discussion especially where jargons are used. From the socio-linguistic point of view the book with elaborate listing of mental state words of different kinds is quite useful. It will be of interest to child psychologists engaged in the study of the development of theory of mind and acquisition of mental state words among children.

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Tribal Development Since Independence

Scheduled tribes, who have been considered to be the earliest inhabitants in India, have remained backward for various reasons. Development of the tribal population in India has been a major concern of the government and non-government organisations in post-independence India. Several schemes have been introduced for tribal development in India. They have had varying degrees of success in improving the condition of the tribals in India. Social scientists have examined the situation of the tribal communities in India with reference to these programmes of tribal development. The result of one such effort in the study of tribal issues in India is the book *Tribal Development since Independence* by S.N. Chaudhary. This edited volume tries to examine the current socio-economic status of the tribal communities and the functioning of tribal development projects, and to suggest mechanisms for further development of the tribal communities in India. There are 19 papers in the volume contributed by renowned social scientists with considerable research and practical experience in the field of tribal development.

The papers in the volume discuss several aspects and issues of tribal development in different parts of India. They include the nature, implementation and impact/benefits of the tribal development programmes/ schemes, impact of globalisation on development schemes for tribal groups, etc. A few of the papers discuss implementation of specific schemes in tribal areas, such as the National Rural Employment Guarantee Scheme. One of the papers deals with the Forest Rights Act, 2006 and its relevance and impact. Some other papers present cases of specific tribal communities based on empirical research. They include the study of the Bhil tribes of Jhabua district in Madhya Pradesh and the Kondh tribes of Kalahandhi district in Orissa. Another research based paper examined the functioning

and achievement of the Kasturba Gandhi Balika Vidyalaya, a residential institution for the promotion of literacy and education among tribal girls residing in the tribal dominated Jhabua district of Madhya Pradesh.

The book concludes on the note that the fruits of development have reached the tribal communities differently depending upon their socio-economic status, exposure to the external world and area of habitation. The book calls for the effective implementation of the existing development schemes for the tribals and for formulation of more specific programmes.

As the titles of the papers in the volume indicate, the book discusses a variety of issues related to tribal development in India. They deal with the historical context of tribal development and the different experiments in the field of tribal development in India. The analysis of the impact of the tribal development programmes sheds light on the possibilities and directions of tribal development in the future. To that extent the book is helpful to the government and non-government agencies involved in tribal development in shaping their policies and adopting intervention strategies of tribal development in India. The papers in the volume attempt to show how a socialistic goal like tribal development can be achieved in the context of the present capitalist model of development in India.

The book has brought together several contributions that are based on empirical research and have adopted an inter-disciplinary approach. Although the authors wrote them from different disciplines with different experiences and expertise, the editor has provided the common perspective that links them under the thrust of tribal development. However, despite this effort on the part of the editor, some of the papers in the volume are repetitive. The language and style of presentation of the papers in the book are simple and easy for an average reader to understand. The book is quite useful to both researchers and practitioners interested in the field of tribal development.

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Communitisation: The Third Way of Governance

R. S. Pandey, 2010, New Delhi, Concept Publishing, ISBN 13: 978-81-8069-646-6, hard cover, pp. xx+172, price: Rs.350

This book deals with an exercise in what the author terms as "Communitisation." The concept of communitisation refers to sharing ownership of the government institutions of public services and their assets with the user community. The book presents first-hand account of the results of the communitisation programme in the government sectors of elementary education, primary health care and electricity management carried out in the state of Nagaland. The programme was started on the initiative of the author, R.S. Pandey when he was the Chief Secretary of Nagaland and Advisor to the Governor of the state. It is presented as an innovative method of responding to the major challenge of government administration posed by the dismal delivery of public services at the grassroots. His innovative programme on communitisation won him the Prime Minister's award for excellence in public administration in 2007 and the United Nations' award for public service in 2008.

The book is divided into three chapters. The first chapter deals with the issues in the governance of public services taking the case of Nagaland, which is a small state in the remote north-eastern corner of India. The chapter begins with the background information about the relevance of the concept of communitisation with the backup of some research studies conducted across the world highlighting the problems of the malfunctioning of the government sector. With the history of the five decade old insurgency and precarious financial situation, Nagaland was facing a sense of cynicism in the new century. Governance and delivery of the services of institutions such as schools, health centres, power utilities, water supply systems etc. have been in a dismal situation in Nagaland just as in most other places. The author mentions the other common option of privatisation of public services and shows that it has its own adverse result as far as access of the poor to the services is concerned. It is in this context that he considers communitisation as a better alternative. He calls it the third way of

governance, "that is to leverage funds, the expertise and regulatory powers of the government with the social capital of the user community and combine the best of public and private sector systems". Social capital, an inevitable and precious resource of every community, is an essential factor in the process of communitisation. When it is properly activated, it is really effective in reducing corruption and ensuring public services for all the community members on a sustainable basis. Communitisation involves a paradigm shift where the state would perform the role of a partner, assister, monitor and supervisor rather than complete disengagement. In the expression of the author, communitisation is based on the "Triple T approach: T-trust the community; T-train the community and T- transfer power and resources in respect of day-to-day management to the user community." Thus communitisation is empowerment, delegation, decentralisation and privatisation in a nut shell. It is different from panchayati raj institutions, because communitisation is about management whereas panchayat bodies are political bodies at the grassroots. But they are inter-related to the extent that management bodies under communitisation will be accountable to panchayati raj institutions just as the government is accountable to legislature.

The second chapter presents the actual implementation of the communitisation process in Nagaland highlighting the successful changes and the factors for the success. Implementation started with the circulation of the concept note on the subject in August 2001, followed by the approval of the state cabinet. In March 2002, the Nagaland Communitisation of Public Institutions and Services Act was passed by the state legislature. The act provided for (i) the constitution of a board or committee to represent the user community at the village level or part of the urban town for each sector and the members were the actual stake holders; and (ii) transfer of management functions and assets of the government to the board/committee. Implementation was done on voluntary basis and in phases – first in the sectors of elementary education and primary health service. In the process of implementing communitisation the government of Nagaland, based on the principle of 'no work no pay,' began a systematic programme of transferring the salaries of teachers, doctors and nurses to elected local village education and health committees. The results were impressive. Teacher and doctor absenteeism declined dramatically, and student attendance and patient satisfaction rose considerably. The programme was further extended to

sectors of water supply, rural tourism and rural roads. A state-level committee under the chairmanship of the Chief Secretary was set up to review and monitor the mechanism and to consider incentives for better performing individuals and committees.

The third chapter of the book discusses social capital and its relevance in modern societies, and explains how it can be used as an intrinsic resource in the community. The author lists its salient features as 'the ten mantras of social capital.' They include commonality of interest and cooperation in a group, which is the basis of social capital, that extends to a certain circle of people among whom cooperative norms are operative. Heterogeneous groups will have less social capital than homogenous ones. Effectiveness of the social capital will depend on the purpose, value system and skills of the group. Unlike the physical capital, the social capital improves in quantity as well as quality with use. Need or adversity triggers utilisation of social capital. Use of social capital is facilitated through an agency – individual or group. So in order to produce good results, both the stock of the social capital and the calibre of the agency need to be strong. The government or the private sector such as a non-government organisation (NGO) from outside the social group may also perform the agency function to activate social capital. Social capital's investment is necessary, but not sufficient for achieving the desired results.

The last section of the book entitled 'Epilogue' gives an overview of the communitisation process and the role played by the government and the user community for its success. It also mentions some cautions in the implementation of communitisation and advocates its replicability elsewhere. The author points out that communitisation cannot replace either the government systems or the private ones. Being a coalition of and partnership between the government and the community, it uses the strengths of both complementarily. Communitisation is not an end itself, but a process in progress to be nursed. Instead of relieving the state of its responsibilities, it places on it more responsibilities – of regulatory and facilitative role. The author is confident that communitisation will work in all situations, not merely in traditional communities like those of Nagaland where on account of the tribal social set-up the traditional social capital is strong. What is most critical for introducing communitisation, according to him, is

the will on the part of the government to part with the powers and funds and hand them over to the community. At the same time the author admits that where social capital is weak agency function needs to be strong to produce good results.

The book is written in good language and the contents are systematically arranged in the chapters. Each chapter begins with an inspiring quotation and ends with a concise summary. A few photographs have been included in the book in order to depict the impact of the communitisation programme. The Appendices given at the end of the book contain the Nagaland Communitisation of Public Institutions and Services Act, and the rules laid down for implementing the communitisation programme in elementary education, health service and electricity management. The idea of community participation or involving the stake holders in the provision of public services is not as innovative as the term communitisation. It has envisaged the intertwining of the two essential factors, viz. state's sharing of power and assets on the one hand and the social capital of the community on the other, as critical. The state should have the will and the community adequate social capital. Both these are possible probably anywhere, as the author believes, and the real task is how to exploit this potential successfully, especially in a heterogeneous community. This would be the challenge to the community development practitioner who, as an intervening agency, chooses the model of communitisation. The book should be very useful to government administrators, NGOs, social activists and other practitioners who would like to take up this challenge in community development.

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