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Mizoram University

December, 2016

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Certificate

   This is to certify that the Dissertation titled "**Faith Based Organisation and Development in Shillong, Meghalaya"** is a bonafide work carried out by Mr. Martius Rangiasaid Rynjah, Reg,no,**MZU/M.Phil./340 of 22.04.2016** under my supervision and submitted to the Department of Social Work, Mizoram University in partial fulfilment for the award of M.Phil degree during 2015-2016.

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Declaration

I, Martius Rangiasaid Rynjah, hereby declare that the subject matter of this dissertation is the record of work done by me, that the contents of this dissertation did not form basis of the award of any previous degree to me or to do the best of my knowledge to anybody else, and that the dissertation has not been submitted by me for any degree in any other University/institute.

This is being submitted to the Mizoram University for the award of the degree of Master of Philosophy in social work Department.

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*** (Information provided will be kept confidential and will be used for academic purpose only)

There is an additional sheet provided in case the space provided in this questionnaire is not sufficient. Please indicate the question beside the information you provide when using the additional page.

1. **Personal and professional details of the Leader of the Organisation**.
   i) Name:

   ii) Sex:

   iii) Age:

   iv) Educational Qualification:

   v) Sub-Tribe:

   vi) Religion:

   vii) Denomination:

   viii) Designation in the Organisation:

   ix) Experience in Social Welfare (No. of Years):

   x) Experience in the present Organisation:

2. **Kindly provide the details of your organisation.**

	Name of Organization	:	
	Date/Year of Establishment	:	
	Year of Commencement of Functioning	:	
	Type of Registration	:	Society /Trust/ Cooperatives/ Other (✓)
	FCRA	:	
	Objectives of Organization **(optional if brochure is provided)**		
A			
B			
C			
D			

3. **Please give details of the staff employed in your organisation.**

Sl. No	Categories Of Staff	(✓)
1.	Social Workers(MSW)	
2.	Psychologists(MA/MSc)	
3.	Social Scientists(MA/MSc)	
4.	Other Professionals	
5.	Under Graduates	

6.	Others	
7.	Total	

4. **Please mention the social issues addressed by your organisation by ticking (✓) beside the options below**

	Social Problem/ Challenge	(✓)
1	Poverty	
2	Marginalisation and Exclusion	
3	HIV/AIDS & Health Care	
4	Domestic Violence	
5	Child Neglect and Abuse	
6	Drug Use/ Alcoholism	
7	Sex Work	
8	Illiteracy and Ignorance(Education)	
9	Malnutrition and Ill health(Health Care)	
10	Mental Health	
11	Disaster Management	
12	Environmental Issues	
13	**Others**(Specify)	

5. **Kindly provide the details of your service users (target groups/ clientele) and indicate their priority**

	Service User/ Target Group	Priority(Rank)
1	Community	
2	Children	
3	Youth	
4	Elderly	
5	Women	
6	Persons With Disabilities	
7	PLHIV & AIDS	
8	Others(Specify)	

6. **Please provide the details of the nature of services rendered by your organisation by ticking (✓) beside the options below and the target groups benefitting from that service.**

	Services Rendered	(✓)	Target Groups in relation to the services rendered						
			Community	Children	Youth	Elderly	Women	PWDs	PLHIV & AIDS
1	Livelihood Programmes								
2	Vocational training								
3	Microfinance								
4	Educational Institutions								
5	Relief/ Emergency services								
6	Mental Institute								
7	Rehabilitation Centre								
8	Orphanage								
9	Old Aged home								
10	Health Care								
11	Counselling								
12	Awareness Programme								

7. **Kindly tell us whether your organisation is involved in the following advocacy activities (If Yes Tick√).**

Advocacy Activity	Children	Youth	Elderl	Disable	Women	Poor	Public

		y	d			Welfare
Ensuring the Rights of Special Population						
Achieving Social Goals and Social Change						
Changing Social Legislation						
Awareness and Attitude Change Campaigns						

8. Please tell us the strategies followed by your organisation in advocacy practice **(If Yes Tick√)**.

Mode	Children	Youth	Elderly	Disabled	Women	Poor	Public Welfare
Lobbying with Ministers/ MPs/MLAs/MCs							
Petitions to Government Authorities/Officials							
Petitions to Local Authorities/Officials							
Media Campaigns(TV/Radio etc)							
Public Interest Litigation							
Research and Public Dissemination of Information							
Organising Protest Events							

9. Please furnish details of your organisations involvement in the organisation and mobilisation of people for social welfare **(If Yes Tick√)**.

.Mode	Children	Youth	Elderly	Disabled	Women	Poor
Self Help Groups(SHGs)						
Cooperatives						
Clubs						
Organisations						

10. Does your Organisation work in collaboration with other organisations?
- **Yes / No**
- If Yes, please tick (✓) the following options according to your opinion.

Agencies and level of collaboration/partnership

Agencies in Collaboration	Level of collaboration	Please

			indicate by (✓) in this column
Government		Central	
		State	
		District	
		Block	
Other FBOs		National	
		Regional	
		State	
Other Secular Organisations		National	
		Regional	
		State	
Judicial Bodies		Centre	
		State	
Educational Institutes		National	
		State	
Church		Same Denomination	
		Different denomination	
Corporate Organisations		Multinational	
		National	
		Domestic	
Youth Organisations			
Traditional Village Bodies			
Others, Please specify:			

11. What is the nature of your collaboration with other Organisations?

Sl. No	Agencies	Nature of Collaboration					
		Project Implementation	Funding Agent	Advocacy	Consultation	Awareness Programme	Training
1	Government						

2	Other FBOs						
3	Other Secular Organisations						
4	Judicial Bodies						
5	Educational Institutes						
6	Church						
7	Corporate Organisations						
8	Youth Organisations						
9	Traditional Village Bodies						

12. **Please rank the agencies (from 1- 8) in order of your preference for collaborative work**

Sl. No	Agencies	Rank Here
1	Government	
2	Other FBOs	
3	Other Secular Organisations	
4	Judicial Bodies	
5	Educational Institutes	
6	Church	
7	Corporate Organisations	
8	Youth Organisations	
9	Traditional Village Bodies	

13. **How does your organisation mobilize funds?**

Source of funds	Levels of Mobilisation	(✓)
Govt.	Central	
	State	
Donors	International	
	National	
	Domestic	

	Individuals	
Funding Agencies	Govt. Funding agencies	
	Private Funding Agencies	
Corporate	International	
	National	
	Domestic	
Church	-----	
Fund Raising Activities	-----	

Q14. **What is the role of faith in (a) Assessment of needs and (b) Design implementation?** (In a few lines)

Q15. **How would you describe your background and your current economic position?**

CHAPTER I

INTRODUCTION

The present study attempts to describe the role of Faith Based Organisations (FBOs) in the development of people in Meghalaya a state in North East India.

1.1. Faith Based Organisations(FBOs)in the Global, and National Contexts

Faith has always been a part and parcel of the human social life all over the globe. It is being professed in different ways as the society and civilization evolved and progressed. Eighty per cent of the world's population are said to profess religious faith (James, 2012). Civilizations whether simple or complex profess some faith in one kind or the other. The involvement of Faith Based in responding to the people in need has a long history and even today they play a key role in emergencies and in development process worldwide.Even though colonialism has been thought of as a complicity in those colonial periods but the missionaries has left a lasting legacy in their contribution to social change especially in the areas of health and education (Ferris, 2005).

Prior to the legitimization of international humanitarian laws, individuals and faith communities have started providing services to the poor and those afflicted by natural disasters, persecution, uprooting and war. In the Hebrew Scriptures, providing justice to the poor, marginalized and to the estranged was of prime importance. During the early days temples and cities of refuge served as sanctuaries for the oppressed and monasteries and served as a place for refuge and hospitability for strangers during the medieval period. The Christian value behind the service to others is very similar to the social work values where it stresses on the value of the human person not only on mercy and charity (Ferris, 2005). At the end of World War II, the consequences and effect it had on the life of the common man saw a change in the emergence of many secular voluntary and Christian organisations in providing aid to humanitarian needs. It was found out that in the post war scenario during the 1950s and 1960s where the problem of refugee was the top priority the voluntary organisations particularly the FBOs provided significant relief to the refugees and were of core importance for the functioning of the community who look after the refugees. An analysis in 1953 has found out that almost 90% of the relief services were provided by the FBOs during the post-World War II. The inclusion and the establishment of Human Rights in the UN Charter was a result of the initiative of the FBOs identifying the need of its inclusion at the epoch. During the 1980's, there saw a rapid change in the offshoot of humanitarian organisations in the developing countries. Many indigenous and local NGOs came up and this has limited the scope for FBOs to

execute their humanitarian services abroad and instead support the local NGOs in their intervention (Ferris, 2005).

According to Lewis and Kanji (2009), the inability to have a clear definition of FBOs and a framework to determine and understand the effects and impacts of faith on the development process and policies of the agency, its structural composition and the behaviours and development outcome are the reasons contributing to the complicated and inconsistent findings.

According to Lunn (2009:937), despite the fact that faith-based organisation (FBOs) has played an important role to bring about social change in history they have been under looked to 'long-term and systematic negligence by donors'. According to VerBeek (2000), faith has been seen as did not promote progress and created division which is regarded as a 'development taboo'.

During the late 1980s the role of religion in development has been sidelined for sometimes due to rise of the local and indigenous organisations. The failure of these organisations to get deep access with the grassroots has brought back religion to the discourse and engagement in development during President Bush's term. Since then the world has witnessed the changes that religion is able to bring about in development (Clarke, 2005).

Farina (2004) argues that the modern world has a new perspective towards the role of religion in development in different geo-political context across the globe. Modern theories of secularization that promoted the downfall of religion are not found to be true. In 2001 the World Faiths Development Dialogue (WFDD) published a paper entitled "Cultures, Spirituality and Development" as reference in the discourse of religion and public policy platform (UN) (Brennan, 2004).

The increasing contribution of FBOs in varied fields has created a positive outlook and attitude of the donors towards the FBOs from 'estrangement to engagement' (Clarke and Jennings 2008). Even with the positive perception towards FBOs, donors need to be very meticulous and careful while engaging with the FBOs because of their complexity and methods of engagement integrated in the component of the intervention of the FBOs. In order to reduce or avoid the risks and share the contributions while working with FBOs there is a need to have knowledge about the various dimensions of embedded in faith literacy.

There has been a paradigm shift in the international development on the discourse of partnership with non-state actors such as FBOs. The modern development dialogue on

empowerment, participation, local ownership and private-public partnership has created space for multilateral organisations to work with or through the FBOs in the developing countries (Grills, 2009). According to Mary Lean, not only faith is a part of development but "development that embeds or has components of faith has two outstanding advantages. It builds on a community's deepest sense of identity and belonging and it carries within it the seeds of individual empowerment" (Lean in Harper and Clancy, 1999, p.77).

According to the former President of the World Bank Wolfensohn, he estimated that 50 percent of education and health services were provided by faith groups and FBOs at the global level. According to the United Nations Children's Fund (UNICEF), its partnership with FBOs and religious groups is of core importance while working for various children's programme across the globe. The United Nations Development Programme (UNDP) at a regional level while combating HIV/AIDS in the Arab states has established the Religious Leaders initiative where its functions is to mobilise religious leaders from the region to strengthen the response in fighting against HIV/AIDS. The World Faith Development Dialogue (WFDD) was also created by the World Bank, whose functions is to increase the network of cooperation with the faith leaders and the World Bank through research and workshops. The WFDD holds the meeting facilitated by the World Bank on discourses of religion and development, and also facilitates dialogues between religious groups and other secular development agencies such as the International Monetary Fund (IMF). In 2005 WHO has initiated programmes in mapping the FBOs resources in Africa and exploring the response of FBOs in India. In the developing world, the FBOs are the largest provider of health services resulting in increased privatization. The increase in the service delivery by the private organisations and FBOs has driven the multilateral organisations to consider lending a helping hand partnering with the FBOs by assisting them in implementing their health and development programmes (Grills, 2009).

According to K. Marshall, the first director of the Directorate of Faith World Bank 'we cannot fight poverty without tending to people's spiritual dimension and its many manifestations in religious institutions, leaders and movements' (Barron 2007).

In the study of international development, there are arguments from some scholars that if tracing back the origin and history of international development one cannot neglect the role of religion in international development. It is inseparable from the concept of development Heist &Cnaan (2016).

Scholars have now begun to explore the emerging and growing trend in the discourse of faith based development organisations and the role of faith and religion in the dialogue of international development. The skepticism about the link between religion and development is degrading away with copious literatures exploring the discourse on religion and development (Clarke and Jennings 2008; Rakodi 2012a; Clarke 2013). However the findings in these literatures have explored both the negative and positive dimensions of the influence of faith and religious motivations on the FBOs and the development process. In the positive aspect faith base are very well accepted by the communities and the entity of faith has also enhanced the functioning of the organisation (Aiken 2010, 3). On the other hand FBOs bring have negative effects and impacts on the development process (Bradley 2009; Clarke 2007; Green, Mercer and Mesaki, 2012).

The origin of well documented religious reform movement in India can be traced back to the era of the Indian renaissance. It was during the 19th century that the Indian renaissance ushered a breakthrough in reforming the evil practices in the Indian society. Raja Ramohan Roy was known as the pioneer of the Indian renaissance. He was against the social evil practices prevalent in the Hindu religion and propagated monotheism and monogamy. He founded the BrahmoSamaj in 1828 and advocated for the abolishment of Sati and promoted the idea of rationalism, enlightenment and opposed conversion. The decline of the BrahmoSamaj led to the rise of the Young Bengal Movement spear headed by Henry Vivian Derozio an anglo Indian who propagated the rights of women and education, and rationality. However his radical ideas did not last long as the society were not ready to adopt it. Ishwar Chandra Vidyasagar was a great scholar and reformer, humanist and generous for the poor. He started the Sanskrit college and asopted a new method of teaching Sanskrit and doing away with the old tradition of self-isolation of Sanskrit. Vidyasagar started a movement in support of widow remarriage which resulted in legislation of widow remarriage. He was also a crusade against child marriage and polygamy. He did much for the cause of Women's education. The first lawful Hindu widow remarriage was celebrated in Calcutta in 1856 under the inspiration and supervision of Vidyasagar. DayanandSaraswati started the AryaSamaj in 1875. He started the shruddhi movement and brought back the Hindus who were converted. The Aryasamaj was against religious superstitions, propagated mass education, advocated for the equality of man and woman. The movement was founded by Ramakrishna Parahamsa and later continued by swami Vivekananda. Ramakrishna Parahamsa sought religious

salvation in the traditional ways of renunciation, meditation and devotion. He strongly believed that service to man is service to God. He sought the examples of Buddha and Jesus as examples of human values. His service was to bridge spirituality and everyday life. He condemned the oppression of the poor by the rich and believed in oneness of God. He founded the Ramakrishna mission in 1897 which devoted to humanitarian relief and social work. Since its inception, the Mission has been running a number of schools, hospitals and dispensaries for service to fellow humans. (www.visionias.in, accessed on 10/12/2016).

There is a growing body of literature highlighting the positive role faith and faith-based initiatives can play in promoting social change. The north eastern region of India is known for its richness in ethnic composition and cultural diversity. Faith Based Organisations have played an important role in the development of education in north east India which has also contributed enormously to the social and economic development of the region. Particularly the Christian missionaries acted as pioneers in facilitating development in the region.Ever since the time that the Christian missionaries had set foot in the region,their evangelical mission has also been accompanied with attending to the social needs of the communities in the region. The FBOs of different faith and denominations have contributed a lot in the field of education, skills training, livelihoodand health care.

FBOs have played a vital role in contributing to social services in Meghalaya especially in the field of education. But the trend in FBOs role in providing social services is emerging. It has also contributed in the field of rural development, child development and child protection, rehabilitation, livelihood, entrepreneurship etc but very little is acknowledged.

Rarely there are studies conducted on FBOs in Meghalaya. Most of the literatures available on religious organisations are limited to anthropological studies only. As it is still emerging in social work practice we need to enrich its literature and also act as a review for the FBOs which would help them grow and progress.

FBOs in Shillong have varied social work services, hence enquiry into the different services would help us better understand the FBOs approaches and intervention strategies in providing these services. It is important to understand how the FBOs perceive the issues and problems in the society whether they look at the problem from faith perspective or from social work perspective in either way would affect the service delivery.

1.2.Overview of Literature

There is ever expanding literature on the broad area of religion, welfare and development in the global, regional and national contexts. There are attempts to provide a comprehensive account of the role of religion, spirituality and Faith in wellbeing (see Graham, Crown, 2014;Hoverd and Sibley, 2013) and Development (see Ruben, 2011; Lunn 2009). There are a number of studies and research work on Social Work, Religion and Belief (see for instance Furness and Gilligan, 2010; Streets, 2008).

There are attempts to understanding faith-based organizations in international development context (see Clarke and Ware, 2015, Lloyd 2007). In the global contexts some studies explore the differences between faith based and secular humanitarian organisations (see Ferris, 2005). There are some authors who attempt to conceptualize religious non-governmental organizations (Berger, 2003), there are studies on role of international faith-based NGOs in foreign aid and development assistance (Dicklitch and Rice, 2004).

At regional and national levels there are attempts to Mapping of FBOs (Odumosu, Olaniyi and Alange, 2009). Many of the studies focus on the role of faith based organisations in social change (Moksnes and Melin, 2013), social welfare (Davelaaret all 2011, Reingold, Pirog, Brady, 2007), development (Crowe 2007; Nolan 2*005*). The role of FBOs in achieving the various goals of development is also explored in varied national contexts across the globe. There studies on the role of FBOs in poverty eradication (Mburu*, 2011;* Marshall and Keough 2004), social capital and community development (Candland 2000),Women Empowerment *(Kiwia. et al., 2015* sustainable development and protection of environment (Moyer, Sinclair and Spaling, 2011). Some studies do explore the role of role of faith-based organizations in HIV prevention and care (Derose et al, 2010), FBOs in substance abuse treatment (Hester, 2002), role in preventing and responding to sexual, intimate partner and gender-based violence (Desrosiers et al, 2015).There are some studies on thepublic funding of FBOs (Kramer, 2010; Flanigan 2007), and Worker Motivation in Faith-Based Non-profit Organizations (Bassous, 2015).

There is growing literature in the contexts of developing and developed nations on the role of religion and spirituality in social work practice (Gilligan and Furness, 2006) and Social work and faith-based organisations (see Elliott, 2015, Crisp 2013]. In the Indian context there are very few works on Indic Faith Based Organisations (Pandya 2013) and Approaches to Social Work (Pandya, 2014).

In spite of copious literature on FBOs in the global, regional and national contexts which contains theoretical, conceptual and methodological insights for fresh studies, a few research gaps could be observed. Most of the studies were conducted on FBOs of the Christian denominations. These available studies on FBOs were mostly conducted in the foreign countries. In the Indian context, there are a very few studies while in the context of North East India there is no notable study at all. Rarely there are studies conducted on FBOs in Meghalaya. Most of the studies in the available literature on religious organisations are limited to anthropological studies only. As it is still emerging in social work practice we need to enrich its literature and also act as a review for the FBOs which would help them grow and progress. There is a need to understand the nature of services of FBOs, their organisational structure, leadership, funding pattern etc. There is a need for understanding the FBOs collaboration with other organisations, Government, voluntary and private. The problems and challenges faced by FBOs in the context of North East India need also to be explored.

1.3.Statement of the Problem

Meghalaya, a small state in the northeastern region of India is one of the states that has a very favorable history with FBOs. Since the coming of the missionaries in the region, it has seen the flourish of many educational institutes. They believe that education is one of the tools that can create socio-economic empowerment for the people. The increase in human resources in any aspect in the state was a result of the efforts invested by the missionaries and faith leaders. The love and empathy for mankind has made many churches and faith groups to have led to the initiation of social services to the poor and needy. Some faiths have carried out social services in the expense of their own while some have formed legitimate organisations. There are different FBOs operating in the state at present belonging from different faiths. They have played a key role in partnership and collaboration with the state in many issues. FBOs in Shillong have varied social work services, hence enquiry into the different services would help us better understand the FBOs approaches and intervention strategies in providing these services. It is important to understand how the FBOs perceive the issues and problems in the society whether they look at the problem from faith perspective or from social work perspective in either way would affect the service delivery.

In this context, the present study attempts to understand the scope of social interventions carried out by the faith based organisations (FBOs) in Meghalaya. It tries to comprehend the role played by faith in the functioning of FBOs. It probes into the socio

patterns of the leadership of the FBOs, source of funding, collaboration. It throws light on the challenges faced by the FBOs and the strategies adopted to manage them from a social work perspective. The results of the present study will be useful to policy makers and social workers interested in development at multilevel. The study offers specific suggestions for policy makers and FBOs in the light of the findings.

1.4. Objectives

The following are the objectives of the present study.

1. To understand the scope of social intervention undertaken by FBOs and role of faith in their functioning.
2. To study the socio economic structural bases of leadership in the FBOs.
3. To probe into the funding pattern of the FBOs for their intervention.
4. To assess the patterns of collaboration of FBOs with other organisations working in development.
5. To know the challenges faced by the FBOs and identify the strategies used to manage them.

1.5. Chapter Scheme

The report of the study will be organised into the following six chapters.

Chapter I – Introduction

Chapter II – Review of Literature

Chapter III - Methodology

Chapter IV – FBOs in Shillong: Some Case Studies

Chapter V – Results and Discussion

Chapter VI – Conclusion

CHAPTER II
REVIEW OF LITERATURE

Review of literature helps in identifying substantive, theoretical, methodological, conceptual issues and addressing them appropriately in the context of the present study. This chapter presents review of literature on studies relating to FBOs and development. This chapter is into seven sections viz.,cross-cultural studies on FBOs, FBOs and economic empowerment, FBOs and health care, services rendered by FBOs, FBOs in South East Asia, FBOs and sustainable development, FBOs challenges and capacities.

2.1 Cross-cultural Studies on FBOs

Dabir & Athale (2011) conducted a study on the FBOs and the services rendered to street living children in Los Angeles, Mumbai and Nairobi. The study conducted was cross-cultural in nature conducted across different international context. The study aimed at identifying the types of FBOs and their services rendered to the street living populations in Los Angeles, Mumbai and Nairobi and also to develop classification of these FBOs. The study also aimed at exploring the different and aim of FBOs and their services in rendering their services to street living populations. To probe into the role of religion, spirituality and faith in-depth interviews and storytelling techniques were used. Furthermore the study also aimed at evaluating the youth effectiveness of FBOs programmes for homeless and street living in the selected three cities by adopting evaluation criteria from Rapp and Poertner (1992). The study used a mixed method employing both qualitative and quantitative research design in two phases conducted in the research. In phase I secondary source of data and detailed internet search, telephone book enquiry, word-of-month search was undertaken to determine and identify the types of FBOs and the programmes they render to the homeless and street living population. After identifying the FBOs a preliminary round of enquiry was conducted through telephone or/ and in person interview to directors of the Organisation to explore the nature of the FBOs, programmes and services available to homeless and street living youth in the three cities. In phase II both quantitative and qualitative methods were used. Quantitative surveys were administered and face-to-face qualitative interviews with key informant, programme director and youth participants identified and selected in phase I. The study included 11 organisations in Los Angeles and 3 organisations in Mumbai and Nairobi from which one programme director, one key informant and one youth participant were interviewed in 11 organisations Los Angeles where as one participant,

one key informant and 4 youth participant were interview for 3 organisation in Mumbai and Nairobi. The findings in the study revealed that in phase I Los Angeles majority of the FBOs provide residential services to the youth. Other services provided are emergency shelter and permanent housing, outreach, tutoring, job training and placement, health care, mental health counselling, case management, legal services, and food and clothing services. Phase II findings exposed the common problem faced by the youth addressed by the agencies are lack of esteem, substance abuse and loneliness. Almost half of the organisations selected were affiliated to the Christianity domain. In Mumbai the study revealed that there are very low presence of FBOs compared to Los Angeles and Nairobi. From the available organisations 40% of the organisations subscribe to Christianity and are being headed by religious leaders. The organisations provide their services to all sections of the society irrespective of their religious and social background. Organisations offer services like education, health, recreation and family tracing. Types of shelter services offered are night shelter, day care centres or 24 hours shelter. Organisations also practice referral service to other appropriate organisations. In Nairobi, all the agencies in the study conducted provided services to children and youth of any religious faith. Some outreach programmes of a Hindu agency was conducted by a Christian woman. All the organisations provided space for the youth to attend the services of the respective faith. Some of the outreach strategies of the organisations in Nairobi are referral services, word-of-mouth in cases when the family feels it cannot provide good care to the child, and by a social worker reaching and interacting with children on the streets. The services provided by the FBOs are food and shelter, education, skills training, religious knowledge, exit services, reconciliation services, social rites of passage, supplemental assistance and community assistance. In all the 3 cities the study found out that almost all the agencies provided similar services and the services rendered are in accordance with need and the availability of resources with the FBOs. The age group of the youth differentiates the types of strategies used in rehabilitation, skill training and job placement. It is found in Los Angeles that the agencies are rendering independent living programmes and assist in seeking jobs whereas in Mumbai and Nairobi agencies engaged with older street children and youth are offering vocational training, transitional living. Regarding the availability of resources to the agencies, the agencies in Los Angeles is much better off with the availability of resources as compared to agencies in Mumbai and Nairobi. The study also revealed the role of faith and spirituality and manifested their importance to the clients and staff of the agencies. The staff interaction with the clients

stressed the importance and the role of faith and spirituality to meet the physical and emotional needs of the clients. The staff spoke about God and referred to scriptures during interaction with the clients to install hope and motivation to the clients for their future life. The program of the agencies is also integrated with diverse religious practices and activities. The principles of spirituality such as honesty, dignity, integrity, self-control, love and foreigners is being taught to the youth through various channels of interaction between the youth and the staff of the agencies. The clients outcomes measured by using Hatry et al. 1996; Rapp and Poertner 1992 evaluated the seven dimensions of clients outcomes after participating in the programmes of the agencies. The findings revealed that there were positive changes in the feeling of the clients. Clients have improved their living environment and were able to live off the street and possess jobs. Improved in the health status of the clients by enabling them to abstain the use of drugs, alcohol and substance abuse, and in understanding their consequences. The clients also gained and acquired life skills and vocational skills through the programmes. The clients have also been able to acquire knowledge and learning from the programmes that helped them to succeed academically and vocationally. Change in behaviour of the clients was also being observed after the client participation in the programmes of the agencies. The clients developed more positive attitudes after joining the programme helping them to focus on their own future and their education.

2.2 FBOs and Economic Empowerment

A study by Kiwia *et al* (2015) in Mbulu District Tanzania - The study aimed at exploring the FBOs engaging in economic development and in examining their activities implemented for economic empowerment and also attempted to assess the impact of the activities of FBOs on the economic condition of women in Mbulu district. The study employed two sampling techniques; for identifying the FBOs the researcher adopted purposive sampling technique and simple random sampling for identifying 40 women who have received assistance from the FBOs. The tools of data collection used in the study were questionnaire administered to the chief functionaries to access the activities provided by the FBOs, interview was conducted to the women beneficiaries of the FBOs and observations checklist prepared to monitor the activities of the women in the field. The findings in the study has shown that the economic empowerment activities carried out by the FBOs in Mbulu district are in providing loans (50%), training (100%) and tailoring equipments (25%). The economic assistance provided by the FBOs was financial

loans, seed loans and tailoring equipments. Trainings on food and vegetable processing, appropriate technology, livestock keeping, entrepreneur skills and marketing, gender and poverty reduction and HIV/AIDS. It was also found that the economic empowerment activities of the FBOs had a positive impact on the women in Mbulu district of Tanzania with 75% of the women agree and 25% strongly agree that their socio-economic status have improved with the economic intervention of the FBOs.

2.3 FBOs and Health Care

Otolok-Tanga et al (2007) conducted a case study on examining the actions of faith-based organizations and their influence on HIV/AIDS-related stigma in Uganda. The study aimed to explore the perceptions of the key decision makers of Uganda on the past, present and future roles of FBOs in combating HIV/AIDS to promote or dissuade stigma and discrimination. The study employed the Global Strategy Framework on HIV/AIDS developed by the United Nations thirty expert key informants from eleven different sectors viz. government officials, researchers, health service providers, national AIDS control program officers, representatives from non-governmental organizations (NGOs), pharmaceutical representatives and also leaders of FBOs were involved in participating in the structured questionnaire in the study. Snowballing technique was adopted to identify the interviewees. The findings in the study revealed that in the past the languages used by the FBOs leaders towards the PLWHA contributed to discrimination and stigmatization of PLWHA in their own religious community leading to abstinence from the religious activities. The traditional religious solutions offered by the FBOs failed to address the factors or risks in acquiring HIV faced by the vulnerable groups especially women. Lack of involvement of PLHWA in the FBOs is caused by the fear to break the silence that could foster increasing stigmatization both within and outside the organisation. With the emerging and increasing trend of the epidemic FBOs have been appreciated for accepting HIV/AIDS as a problem and leading the way to support those infected and dissuade discrimination and stigmatization towards PLWHA. There are increasing reports of PLWHA involvement with the FBOs and the FBOs were applauded for strengthening the support network also with other civil society organisation to combat HIV/AIDS and stigmatization. The FBOs are also known for their ability and capacity to address the problem of stigma and through various channels and by influencing their cultural norms of their congregation.

Rakodi (2009) conducted a study on exploring the development activities in Nigeria. The study aimed at investigating the performance of FBOs in HIV/AIDS, treatment and care. The study conducted case studies on 9 FBOs three each from the Christian, Islamic and Secular organisations for collecting the data. The data collection technique adopted in the study was observations, key informant interviews with the staff, religious leaders, local officials and focus group discussions with the beneficiaries and residents. The findings in this study revealed that the services offered were embedded in achieving both spiritual and material goals. It was also found out that the FBOs manifested the faith aspects in recruitment, mobilizing funds and in carrying out religious practices. It is also being observed in the study that the performance of the FBOs was being perceived positively by the beneficiaries, neighbourhood and the local authorities.

Anderson (2004) conducted a study on the role of FBOs in health care with special reference on the role of the parish nurses in USA. The researcher used qualitative approach in the study by conducting in depth interviews with the parish nurses. A total of 25 parish nurses were chosen as respondents in the study. The study found out that the parish nurses belong to different Christian background. The health ministry of the FBOs also included the clergy, social workers and the physicians. The interview revealed that the nurses are willing to extend their care for well being even outside the FBOs. The findings do not only represent the role of parish nurse as care givers but also as providers of social support embedding spiritual values to faith members by being accessible to them beyond religious sites. They also play the role of educators by teaching the faith members on how to take medication in conjunction with the diet for a healthier life.

2.4 Services Rendered by FBOs

Peter W. Mburu (2011) studied the role of faith based organizations in the delivery of urban services to the poor. The study was conducted in Kenya as a result of the inspiration from the success of FBOs in delivering social services to the urban poor in America. The study is focused on the service delivery of FBOs for the urban poor in a low income country. The study aims at understanding the importance of human values in providing to the urban poor and identifying various kinds of services offered by the FBOs in improving the quality of life of the urban poor. It also seeks to determine the motivating factors for the staffs of the FBOs in rendering their services (Mburu, 2011). The study used mixed method and 67 organisations were selected for the study through snowballing. The researcher adopted case study to answer the research questions by

conducting 29 in-depth interviews, 8 observations and 41 case study documents. The case studies were analyzed using the thematic analysis approach. Quantitative data was collected through self administered questionnaire portrait values given to the staff of the FBOs to respond to the value orientation of the staff. The findings in the study revealed that religious principles of the staff of the FBOs had a key role in the service delivery of the FBOs with attributes of motivations like love for humanity, divine satisfaction by serving the poor, the staffs have good attitude towards the poor, their good relationship with the poor helped them in gaining acceptance and trust from the poor, passion to work for the poor and instill lost hope for the poor and love to see the poor free from deprivations. The activities of the FBOs for the urban poor identified in the findings were water supply and sanitation services, garbage collection for the poor, education services, HIV/AIDS and health services, activities for economic empowerment through self help activities, information empowerment, training on political empowerment, empowerment to manage urban services and empowerment towards community behavioural change.

Foster (2002), compiled a study which is a collaborative work between the UNICEF and World Conference of Religions to explore into the services offered by the FBOs on the response by FBOs and religious congregations to orphans and vulnerable children in six different countries (Kenya, Malawi, Mozambique, Namibia, Swaziland and Uganda) in Southern Africa. The study conducted interviews with 686 FBOs across the six countries consisting of 410 Congregations, 161 RCBs, 63 faith-based CBOs and 52 faith-based NGOs. Overall, 82% of FBOs were Christian, 15% Muslim, 0.8% Bahai, 0.6% Hindu, 0.6% Traditional and 0.2% Jewish. The Study also involved over 400 children and 100 key informants who were interviewed or took part in focus group discussion. The findings in the study exposed that overall, 322 Faith-Based Organizations (FBOs) supported 139,409 OVC (Orphans and Vulnerable Children) out of which 69% were orphans and 31% were non orphans Congregations (217) and CBOs 155, NGOs 1,270and RCBs 858. The study also identified the no of volunteers involved in the initiatives FBOs involved 7,885 volunteers. On an average, the volunteers involved in RCBs are 106 per initiative, NGOs 93, Congregations 23 and CBOs 15. The nature of services found in the study that were being initiated for the OVC's are religious teaching and spiritual support, material support and school assistance, HIV prevention activities, the provision of home-based care to chronically ill patients and counseling for children

affected by HIV/AIDS, residential homes for orphanages and shelter homes for street children.

A study was conducted by Green et al (2010) explored the development activities, of FBOs in Magu and Newala districts in Tanzania. The two districts Magu and Newala were chosen as the unit of study because of the contrasting religious affiliation of the respondents. Qualitative method was adopted in the study where interview and observation techniques were employed. The study findings reveal that the FBOs have more established institutions in health and education, most of the initiatives for Most Vulnerable Children (MVC) were undertaken by Christian organisations, and training on home care for the HIV/AIDS patients were carried out by the FBOs. While addressing the issues and problems of HIV/AIDS the religious institutions did not advocate the use of condoms and the trainings were not conducted by them. In Newala district most of the development activities were focused on the establishment of schools and Mosques established women learning classes, only few economic activities were undertaken for generating income for the women.

Jodkha and Bora (2009) conducted a survey study in Pune and Nagpur on mapping the FBOs development activity and to understand the nature and role of the FBOs in the two towns. The data for the survey was collected through semi-structured interview schedule. The findings from the survey have revealed the pluralistic presence of FBOs from different religious background. The FBOs identified through the survey were mostly affiliated to Christian, Hindu and Islam, other also included Sikh, Buddhist, Jain and Parsi. The main activities of the FBOs studied are; organizing blood donation camp, conducting awareness on HIV/AIDS and providing facilities to the patients, medical camps, initiating income generating activities for the poor, providing income generating assets such as sewing machines, providing facilities to the physically disabled, relief and rehabilitation services during disasters. The study also attempted to classify FBOs into Faith Based Charitable or Developmental Organisation, Faith Based Missionary Organisation, Faith Based Cultural organisation and Faith Based Socio-Political organisations. The survey has also identified the primary focus of the FBOs whereby in terms of empowering the marginalized are the primary of the Christian and Buddhist FBOs, the Hindu FBOs mainly focus on issues of health and work and the Islamic FBOs has primary focus on education.

Iqbal and Siddiqui (2008) conducted a study to map the activities of FBOs in Pakistan. The study applied both quantitative and qualitative data in the study. The FBOs being mapped in the study are Islamic, Hindu, Christian and other minority FBOs. Snowballing technique was employed to identify the key informants. The findings in the study revealed that there are a huge number of Islamic FBOs in Pakistan 12,979 madrasas and 2700 other Islamic FBOs, also there are 970 Christian FBOs and 71 FBOs including Hindus and Parsis. While mapping the activities of the FBOs it was also found out that there are 24 radical FBOs identifies by the International Crisis Group (2006) linked with Jihadi networks operating in Pakistan. The studies found out that majority of the Islamic FBOs 67% operate in the urban areas. The main activities of the Islamic FBOs are education, health shelter, food, emergency/relief, advocacy and income generating activities. From among the Christian FBOs the Caritas of the Catholic denomination is one of the most prominent FBOs revealed in the study. Its services include solid waste management, microfinance, agriculture emergency and rehabilitation and health related services. Among the overall Christian FBOs it was found that they also offer services like educational institutions, health institutions, charitable and social services. The findings in the study revealed the Hindu FBOs are primarily working for the welfare of the Hindu community particularly. The activities of the Hindu FBOs are mostly educational institutions, health clinics and spiritual and community welfare organisations. The study has brought to light that the Parsi or the Zoroastrians have a very long history in philanthropy and social service in Pakistan (Golwala, 2003). The health sector is one of the most focused areas of the Parsi in welfare activities. But also the Parsis are very important actors of education too there are two well reputed Parsi educational institutes in Pakistan.

2.5 Beneficiaries Perception of FBOs Services

Pandya (2013) conducted a study on the beneficiaries of IFBOs social initiatives in India. The aim of the study was to collect socio-demographic profile of the beneficiaries of the IFBOs. It also aimed at acquiring the service experience of the beneficiaries on working with the IFBOs through the teachings, vision and mission, and personnel contact of the IFBOs andimplications of the IFBOs social initiatives on the individuals and the society was also examined. Comparing the social initiatives offered by the IFBOs and others and their influence on the beneficiaries. The study applied two stage sampling process. In the first stage the mapping of the IFBOs on the basis of social

engagement from where the universe of the IFBOs was identified with the help of inference drawn from the theistic Gnostic school. The sampling frame was formulated and identified nine IFBOs were selected on the criteria based on the era of origin, core ideological orientation in the vision-mission would be faith oriented and spiritual or primarily political and also based on the size. After examination, seven IFBOs qualified as faith based movements with global networks. Through convenience and selective sampling the services offered and issues addressed were identified from the nine IFBOs. The second stage identification of the beneficiaries receiving the services from the IFBOs was drawn through modified probability proportional to size sampling. A total of 966 beneficiaries were included in the study and in which the outcome of response rate was 74.76%. A structured interview schedule and semi open-ended questions was adopted in collecting data on the study. The findings in the study revealed that majority of the respondents in the study were beneficiaries of rural development programmes (26.7%), ecology related programmes (17.1%), health projects (13.5%), livelihood programmes (9.3%), economic empowerment and leadership skill/life skills development programmes (7.3%) respectively. The socio demographic profile of the respondents in the study revealed that majority of the beneficiaries in the study (70.4%) were in the age group of 30 to 69 years, most of the respondents reside in the rural areas (59.3%), more than half of the respondents were women beneficiaries (50.8%), majority of the respondents were married(62.2%), majority of the respondents were Hindus (81.9%). Regarding the ethnicity of the beneficiaries, the study revealed that (32.6%) belonged to the general category, (30.4%) belonged to backward classes, scheduled caste (28.2%), and scheduled tribes (8.8%) and majority of the respondents are from the poverty background.The findings in the study also revealed that only one fourth of the respondents can see the influence of faith to a large extent and one third only to some extent in the service delivery.Majority of the respondents were familiar with the teachings of the gurus. Almost half of the respondents perceived that the IFBOs had enabled them to meet their needs and (16.1%) also enabled them in their personal growth and self development. About two fifth of the respondents saw the IFBOs contributing towards the growth and development of the society. One fifth of the respondents were of the opinion that the services of the IFBOs are unique and that faith made a difference in comparing to other organisations.On the beneficiaries self perceived self implications it was found out that the IFBOs provided and enabled the beneficiaries in enhancing their quality of life by coping and adaptation, helped the beneficiaries to transcend the image of God in their

mind over their ego, to involve in the social support through the IFBOs and embedding faith with the belief that divine intervention has remedial capacities.

2.6 FBOs and Sustainable Development

An attempt to study on the sustainability in Kenya was conducted Moyer (2012) aimed at investigating the learning among individuals who are within the FBOs and engaged in environmental developmental works. The study adopted a qualitative approach by conducting two in-depth case studies on the FBOs Rural Service Programme (RSP) and A Rocha Kenya (ARK) using purposive sampling and employed the framework of Mezirow's transformative learning theory to assess the learning process and outcomes of the individuals. The study highlights the role of churches FBOs in effecting sustainable and holistic change in the community. The findings in the study revealed that the Rural Service Programme delivers its services in community health in prevention and treatment of HIV/AIDs, malaria, with orphans and children, and sanitation and protection of natural water bodies; agricultural extension programmes it is engaged in improving food production, livestock, horticulture, marketing of food products and natural resource management, in resource mobilization it is engaged in diversifying the organisations funding sources. The ARK focuses on bird and forest habitats and community conservation and focuses on the dimension of faith in conservation. Both the RSP and ARK strive to meet and improve the spiritual and physical needs of the community. The learning outcomes from the activities of the two organisations are classified into acquiring management and enhancing sustainability, conservation, knowledge and care, imbibing appropriate skills and technologies, enhanced community work, interpersonal relationship, and developing personal and faith. The process of learning of the individuals came from experience and observation, capacity building programmes, interpersonal interaction, and personal reflection and relate to faith either through scriptures or influence of faith.

2.7 FBOs Challenges and Capacities

The study was undertaken by Clerkin and Gronbjerg (2002) which aimed to explore into the challenges and capacities of the FBOs in the state of Indiana in USA. The study inducted two stages in identifying the samples. In the stage I a survey was mailed to all organisations registered under the Indiana Revenue Service (IRS). Stage II involved telephone survey to determine their approaches and affiliations. After all the non-profits were identified the study used stratified sampling to determine the sample for the study in

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which 2,206 organizations responded to the survey and the overall response rate of 29 percent. The study findings showed that human service congregations have similar levels of capacity in delivering services as other non-profits. It was also found that human service congregations are facing more challenges in management and in delivering high quality services than human service FBOs and other secular human service nonprofits. The human service congregations depended on higher rate of volunteers than the human service FBOs and other secular human service nonprofits. The human service FBOs served more of the disadvantaged communities than the others. The human service FBOs have higher rate of networking and collaboration than the other nonprofits and secular organisations.

From the review of literature it was evident that most of the studies included in this chapter were very recent. The role of FBOs in development has been recently given full attention due to the changing trends of the FBOs engagement and the abilities of the FBOs to complement the works of the government. There are still very less impact studies on the intervention of the FBOs. Almost all the literature in this section are FBO centric and have very less stressed on the beneficiaries and other associated agencies.Collaborative works between FBOs and other agencies were not properly stressed. Most of the FBOs studied evident in the review of literature were Christian FBOs.There are other aspects of development that have not been examined.

The review of literature has provided some insights of the works and activities of the FBOs in development. The review has exposed the varied types of services of the FBOs conducted in different context of the world.There have been studies conducted in cross-cultural context across America, Africa and India (Dabir&Athale, 2011). Impact studies on the assessing the services and activities rendered b the FBOs was also conducted on the aspects of economic empowerment (Kiwia *et al.,* 2015 in Mbulu District Tanzania). The role of FBOs in providing health care facilities was also examined by Otolok-Tanga et al (2007), Rakodi (2009) Anderson (2004). FBOs have also engaged in sustainable development in ecological studies conducted by Moyer (2012). Exploring the services offered by the FBOs was also studied by Peter W. Mburu (2011) and Green et al (2010). Pandya (2013) Iqbal and Siddiqui (2008), Jodkha and Bora (2009) have examined the perception of the beneficiaries on the service rendered by the FBOs. Clerkin and Gronbjerg (2002) have attempted to study the capacities and challenges of FBOs in service delivery.

In the context of India there is still very scarce literature on the role of FBOs in development. Most of the studies conducted were explorative surveys to map the activities of the FBOs. There are no studies so far in the north east India examining the role of FBOs in development in spite of the contributions of the FBOs in north east India.

In this chapter, an attempt was made to present a review of studies conducted on the various aspects of development work undertaken by the FBOs. It has provided some ideas about the activities and interventions of the FBOs in the field of development. It has also helped us to comprehend the aspects of FBOs and development not studied. The next chapter will give a brief description of the methods and procedures adopted to conduct the present study.

CHAPTER III

METHODOLOGY

In this chapter an attempt has been made to present the methodological aspects of the present study. This chapter has been presented in two major sections. The first section presents a brief profile of Meghalaya state while in the second section various aspects of research design are presented.

3.1 The Setting of the Study: Profile Meghalaya

Meghalaya was part of Assam prior to 21 January 1972, after which the districts of Khasi, Garo and Jaintia hills became the new state of Meghalaya.In Sanskrit the name Meghalaya means "the abode of clouds". According to the 2011 census the population of Meghalaya as of 2014 is estimated to be 3,211,474. It covers an area of approximately 22,430 square kilometers, with a length to breadth ratio of about 3:1. The state is bordered to the south and west by the Bangladesh. The capital of Meghalaya is Shillong. During the British colonial period, the British imperialist nicknamed Shillong as the "Scotland of the East". English is the official language of Meghalaya and the local dialect spoken include Khasi, Pnar and Garo. Meghalaya follows a matrilineal system where the lineage and inheritance are traced through women; the youngest daughter inherits all wealth and she also takes care of her parents. Meghalaya is one of the states in India to have a Christian majority; 75% of the populations are Christians, with Presbyterians, Baptist and Catholics the more common denominations. The Khasi have 80% and the Garos have almost 90% practicing Christianity, while more than 97% of the Hajong, 98.53% of the Koch tribes are Hindu.

Meghalaya is divided into 11 districts; West Jaintia Hills (Jowai), East Jaintia Hills (Khliehriat), East Khasi Hills (Shillong),West Khasi Hills (Nongstoin),South West Khasi Hills (Mawkyrwat),Ri-Bhoi (Nongpoh), North Garo Hills (Resubelpara), East Garo Hills (Williamnagar), South Garo Hills (Baghmara), West Garo Hills (Tura) and South West Garo Hills (Ampati).

Shillong was the capital of Assam during the British regime until 1972 a separate State of Meghalaya was formed. David Scott, the British civil servant of the East India Company, was the Agent of the Governor-General North East Frontier. Shillong City has a population of about 354,325 of which 176,591 are males and 177,734 are females approximately. The males constitute 46% of the population and females 54%. The

average literacy rate of Shillong is 86%, higher than the national average of 63.5%: male literacy is 85%, and female literacy is 92.34%.   13% of the population is under 6 years of age(Wikipedia).

3.2. Research Design

The study on FBOs is cross sectional in nature and exploratory in design. It is based on both quantitative and qualitative data. Quantitative data was collected through field survey with structured interview schedule and key informant interviews and documents constitute the source of qualitative data.

The unit of the study is Faith Based Organization (FBO) while all the FBOs operating in Meghalaya constitute the population of the study. The study was conducted in Shillong and Shillong city constituted its sample frame. All FBOs rendering social welfare services and carrying out developmental works in Shillong under different religious faiths and consented to furnish the data were included in the study. The study has identified 15 FBOs of different denominations operating in Shillong. Of these, only 7 FBOs consented to provide data and information on their development activities.

Data Collection

The data for the study was collected through quantitative and qualitative methods. Quantitative data was collected through structured questionnaire to identify and explore the various services, funding pattern, and network of collaboration and resource mobilization of the FBOs. Qualitative data was collected by conducting interviews with leaders of the FBOs probing into the historical background of the FBOs and exploring the role of faith in development.

Data Analysis

The collected quantitative primary data was processed and analyzed with the help of Ms Excel. Simple percentages and averages were used to analyze the data collected. Qualitative data was analyzed through case studies.

Concepts and Operational Definitions

There is no clear cut definition of FBOs so far because of the limited academic literature. Gerard Clarke's 'Faith Matters: Development and the Complex World of Faith Based Organizations (2005) have been the most comprehensive papers on FBOs. During the colonial period, the FBOs complemented the colonial state by providing welfare activities. The post-colonial period saw the retrogressive values of religions; FBOs were sidelined especially between 1945 and 1980. During the Reynolds Regan government

FBOs were allowed and brought back into international discourse of development (Bano and Nair 2007).

Faith-based Organizations have been defined as a "general term used to refer to religious and religion-based organizations, places of religious worship or congregations, specialized religious institutions, and registered and unregistered non-profit institutions that have religious character or missions" (Woldehanna, et al., 2005, p. 27). "A faith-based organization is any organization that derives inspiration and guidance for its activities from the teachings and principles of the faith or from a particular interpretation or school of thought within that faith" (Clarke, 2008,p. 6,).

According to Berger (2003), faith-based voluntary organizations can be defined as formal organizations whose identity and mission are self-consciously derived from the teachings of one or more religious or spiritual traditions and which operate on a nonprofit, independent voluntary basis to promote and realize collectively articulated ideas about the public good at the national or international levels (Pandya, 2013).

The study adopts a general definition of FBOs in the study as those organisations that are engaged in developmental works and the basis of their establishment and existence are based or influenced by the religious faith that the organisation is affiliated with and whose foundation is embedded on the philosophical base of that particular faith group.

Development

In its formative stages, 'development' was thought of in purely economic terms where progress was synonymous with economic growth and industrialization and where those from 'developed' countries set out to pull others from their 'underdevelopment' by changing traditional practices and values in an effort to increase economic efficiency (So, 1990).

Over time, the goal of development evolved to include not only economic factors but quality of life which cannot be measured in purely economic terms. The United Nations Development Programme describes development as a "process of enlarging people's choices. This is achieved by expanding human capabilities and functioning. At all levels of development the three essential capabilities for human development are for people to lead long and healthy lives; to be knowledgeable; and to have access to the resources needed for a decent standard of living" (UNDP 1998).

The word development is an abominable term and there is no precise definition to define it. In the literal sense, development means the movement from one stage to another in terms of progress and change. There are various dimensions of progress and change encompassed in the concept of development. It is an umbrella term connoting varied dimension of progress. In this study on FBOs and Development, the term development is used to describe the various socio-economic services engaged by the FBOs contributing to development.

In this chapter, an attempt has been made to present a description of the context of the present study and various components of research design. In the next chapter the results and discussion of the analysis of the data collected in the study is presented.

CHAPTER IV

RESULTS AND DISCUSSION

This chapter represents the interpretation of the data collected for the study. The interpretation of the data here is entirely based on the original data collected from the respondents according to their views and opinions.

This chapter presents the results and discussion on the findings of the study. The data that are interpreted in this chapter are being taken from 7 samples (i.e. 7 FBOs) that are established in Shillong city of Meghalaya. The tabulation method of the data is being done with the aid of Microsoft excel software and for calculating the frequency observations, mean, standard deviation and percentages.

4.1 Profile of the Respondents

The demographic and social profile is the description of the background and brief details of the subject of study. It allows us to understand the nature of the theme being studied. In this study the demographic and social profile of the respondents are extracted from leaders or the chief functionaries of the FBOs who are representing the FBOs. It gives us the details of the respondents in relation to the FBOs which is the subject of study. The demographic and social profile provides us with details to understand the basic features and identify the social elements that are being associated with the respondents. The demographic and social profile of the respondents in this study include the name of the organisation they are representing, gender, age, educational qualification, theology background, religious affiliation and the denominations.

Table 4.1 shows the demographic and social profile of the respondents who are the representatives of the FBOs (Faith Based Organisations) within Shillong city in Meghalaya. The demographic and social profile of the respondents is categorized into gender, age, educational qualification, theological background, religious orientation and religious denomination.In the gender category out of 7 respondents 4 respondents are male and 3 are female who represents or leads the FBOs. In the educational qualification category of the respondents the data shows that the highest educational level of the respondents is Post graduate in social work, arts and education, and the minimum educational level is class 12 or Higher Secondary School. The data also shows that only one respondent has social work education background. The data revealed that majority of the respondents belong to the ethnic groups from Meghalaya. However there are three respondents who hail from other ethnic background other than Meghalaya. Absolute

majority of the respondents have also completed theological background and are at present engaged in the development arena through the FBOs. The data in Table 4.1 shows that absolute majority of the respondents in the study belongs to the Christian domain or in other words all the FBOs in the study have a Christian background. Furthermore, these Christian FBOs represents the Catholic, Baptist and Protestant denomination. From the Table it can be seen that among the 7 FBOs, majority of the FBOsinvolved in the development sector belongs to the Catholic denomination.

4.1.1Experience of Respondents

The years of experience of the respondents in the field of welfare and at the present FBOs are shown in table 4.1.1. In Table 4.1.1 1the highest score for the respondents' experience in social welfare field is 32 years and the lowest score for the same is 7 years. From the experience profile in the above data it reveals that the representatives of NEICORD, WISE and BIDS have had many years of experience in the field of development and welfare. This also implies that all the respondents have at least a minimum of 7 years experience in social welfare whereas the average number of years of the respondents' experience in the field of social welfare is 16.3 years. The data shows that most of the respondents have at least 16.3years experience in the field of social welfare. t the same time, the years of experience of the respondents at the present organisation is shown on the second column. Here, the highest score for the years of experience at the present organisation is 16 years and the lowest is 2 years.

4.2 Profile of the FBOs

Deriving the profile of the subject of study is very important in researches as it gives the details of the nature of the subject of study. In this context, it helps us to understand the type and associated features of the FBOs. FBOs are the sub type of voluntary organisations having more of religious or faith in background. In the process of registration in India there are three types of the nature of registration. The registration profile in this study would help in understanding the nature of the organisations if they are registered as a society, company or trust. The type of registration that the FBOs are registered is being applied by different acts of the Indian constitution. It also provides with details whether the FBOs are eligible to receive foreign funds.

The data in Table 4.2provides us with the details on the nature of registration of the FBOs and whether the FBOs are registered under FCRA (Foreign Contribution and Regulation Act of India).The table is categorised into two sections one being the nature of

registration of the FBOs, whether the FBOs are registered as a society, trust, company or any other type of registration and the other section being whether the FBOs are registered under FCRA which allows them to receive funds and finances from international agencies. For the nature of registration of the FBOs, the data in the Table 4.2 shows that a large majority of the FBOs i.e. 6 of the 7 FBOs were registered as a society (under societies registration act) and only 1 is registered under Juvenile Justice (care and protection) Act 2000 as it is engaged in undertaking child care institution the organisation is made mandatory to register under the aforesaid act. On the other hand in the second section whether the FBOs are registered under the FCRA for international financial aid, the data in Table 4.2 shows that only 5 of the 7 FBOs (NEICORD, WISE, SELDA,FMA and SSC) have registered under FCRA can mobilise funds from both domestic and foreign aid. From this we can imply that 2 FBOs (BIDS and MoC) are dependent on domestic aid.

4.2.1 Staff Profile of the FBOs

The staff profile of the FBOs provides with the details of the different professionals that are being employed at the organisation. It allows us to understand whether the FBOs have adequate human resources while administering the organisation. It is of crucial importance to have knowledge about the human resources involved in the organisation as there as different works and tasks that has to be manned by professionals and expertise in the related departments or fields. It also expresses the scope and opportunities of varied professions to get involved with an organisation. The nature of staffs required at the organisation also depends on the objectives and the nature of activities of the FBOs. The variations in the availability of human resources and professionals would be likely to vary from one organisation to another.

Table 4.2.1 depicts the staff profile of the FBOs of various professional backgrounds in accordance to the need of human resource of the FBOs. The Table shows that NEICORD and SSC have stronger strength of human resources in the organisation. The Table shows that the no of social workers are very low in all the organisations, moreover there are organisations that do not have the presence of social workers. Most of the human resources are being derived from other professional background. From here we can infer that FBOs are depending on the professionals and graduates of other professions in implementing and carrying out the development activities.

4.2.2. Funding Pattern of FBOs

One of the basic necessities of any NGO is the availability and accessibility to resources that would support the organisation in achieving its objectives and goals. Since NGOs are not primarily concerned with generating income or revenue for the organisation, they are dependent on the external sources for financially supporting their activities. The rise in the active role of NGOs and voluntary organisations in the field of development has prompted the authorities to make available the resources for the organisation in complementing the development works of the government and authorities. There are features applicable to the organisations to receive funds and finances even from foreign funding agencies with the fulfilment of certain criteria. So funds and finances for the organisations are not entirely dependent on domestic and local resources alone. Certain policies have made it mandatory to the private and public corporations to spare some resources for the organisations in their development activities. Perhaps the private and public corporations have also played an important role in development by voluntarily initiating activities at their own cost for the welfare of the community and societies.

Table 4.2.2 shows the pattern in which the FBOs mobilise their funds. In the table the funding pattern of the FBOs are divided into different categories and sub levels; government, donors, funding agencies, corporate, and other sources such as church and fund raising activities. From the data in the table it reveals that the FBOs mobilise their funds from different from different funding sources such as the government, private agencies and even individual donations. There are also some FBOs who conduct fund raising activities for their project implementation and supporting their intervention.

At the government level, the FBOs do mobilise their funds from both the central and state government. Both the state and central government have been supporting the FBOs with funds as seen in the table above. But most of the funds that the FBOs mobilise are from the state government (85.7%) and from the central government (57.1%). SSC, NEICORD, BIDS and KJPA are the only FBOs availing funds from the central government whereas almost all FBOs avail funds from the state government except MoC. From here we can infer that the state government plays a great role in providing financial support for the FBOs in their intervention and their development activities.

In the case of fund mobilization from donors; international, national, domestic and individuals, the data reveals that majority of the funds for the FBOs in this category are derived from the individual donors (100%), international donors (85%) and local donors

(71.4%). Inference can be drawn from here that donors and individuals are also supporting the cause for the FBOs intervention for development and that the FBOs do not only rely on the government for funding.

Apart from the donors, there are also funding agencies whose main function is to support the FBOs and other voluntary organisation with funds for their welfare and development programmes. These funding agencies can be private and governmental in nature. In this category, the FBOs receive funds from both the government and private funding agencies. Here, 71.4% of the FBOs receive funds from the government funding agencies and 71.4% from the private funding agencies.

Although corporate also supports the FBOs with funds, there very few FBOs who have benefitted from the corporate. In table 4.2.2 it shows that not even 50% of the FBOs receive funds from the corporate societies. Only 42.9% of the FBOs are being funded by national corporate, 15.3% by international corporate and 15.3% by local or domestic corporate.

The establishments of the FBOs are being guided by the basic ideas, principles and philosophy of the church yet the church does not play an active role as a funding agent to the FBOs. Only a little more than half (57.1%) of the FBOs are financially supported by the church. This implies that there are only few churches that financially support the FBOs intervention for development. Apart from all the above mentioned sources of funds for the FBOs, the latter do not entirely depend on them for financial support. The FBOs also do conduct fund raising programmes or activities to support themselves in times of need. The above data shows that 57.1% of the FBOs do conduct fund raising activities to raise money in support of their objectives and mission.

The findings show that SSC has the most funding sources (12), followed by NEICORD (11), BIDS (8), SELDA (7), FMA (7), WISE (6) and MoC (4).

4.3 Social Problems / Challenges Addressed by the FBOs

The dynamic and ever changing facet of the society has given rise to multiple social problems and issues. It is the product of the society and ultimately the responsibility of the society to eradicate these problems. The interactive nature of the various units in the society makes it difficult to provide with one and absolute solution to these problems. The nature of these problems can be of social, economic, political or even biological aspects. The government being the authority of the state has made efforts to tackle the social issues and problems prevalent in the society. The emergence of the civil

society that felt that the problems of the society should be the responsibility of the society itself to overcome these problems has complemented the in the efforts of authorities and government in the eradication of social issues. The issues that the civil societies addressed are seen as of prime importance that has been largely affecting the general masses.

The social issues or challenges addressed by the FBOs are being discussed in Table 4.3. The 7 FBOs have different aims and philosophical base to intervention and their dedications and commitment to social issues and are being discussed in the table above. he various social issues and challenges dealt or faced by the FBOs are being depicted in the table above ranging from poverty to women in difficult circumstances (WIDC) arranged in ascending order.

From the above data on the primary or core social issues and challenges addressed by the FBOs, the problem of poverty is seen to of utmost importance to be intervened by the FBOs as absolute majority of the FBOs addressed the issue of poverty, marginalisation and exclusion, education, malnutrition and ill health. The secondary issues addressed are HIV/AIDS & Health Care, Child Neglect and Abuse and Environmental Issues, domestic violence and disaster management and mental health. The least addressed issues by the FBOs are drug use/ alcoholism, sex work, livelihood, agriculture development, disability, and WIDC. It can be implied that social problems or challenges like poverty, marginalisation and exclusion, education, malnutrition and ill health are the top priorities for intervention of the FBOs in Shillong and we can also draw inference from the above statement that these problems are the crucial social problems faced by the society.

The findings also show the varied number of social issues that one FBO is addressing. Using the data from the above table, the number of social issues that one FBO is addressing is as follow NEICORD has a total of 9, followed by BIDS and SELDA with 8, FMA and SSC with 7 and WISE and MoC with 5. It can be inferred from here that the FBOs addressing more issues are those diversifying their intervention whereas those FBOs addressing less issues are specifically focusing on a particular social issue.

4.3.1 Services Users and in order of priority by the FBOs

The service users are the section of the society or the community that are benefiting from the activities of the FBOs. In other words we can say that they are the varied sections of the society that have been affected and by the social maladies in the society. Studying the service users of the FBOs would also help in understanding the

goals that the FBOs are oriented with. They are the service users of the FBOs because they do not have the capacity, knowledge and resources to overcome the problems and challenges on their own; they are in a crisis situation where they need external help, support and guidance. Understanding the service users of the FBOs would help in understanding the different levels at which the FBOs intervenes.

Table no 4.3.1.depicts the nature of service users that used the welfare services of the FBOs and it also shows the FBOs priority ranking of their service users. As shown by the data in the above table the service users of the FBOs in this study are community, children, youth, elderly, women, person with disabilities (PWDs), school dropouts (SDOs), domestic workers, women in difficult circumstances (WIDC), and Injecting Drug Users (IDUs) & Alcoholics. The data in the table shows that some of the FBOs prioritize their service users and whereas some did not, they consider all the service users who needs or require the service of the FBO are their top priorities.

4.3.2 Nature of Services Rendered to Various Service User Groups by FBOs

The issues and challenges that affect the society or the community are not of the same nature and are not affecting the society equally. There are issues that affect the masses in general but there are also issues and social challenges that are affecting a particular section of the society. Henceforth to tackle these issues there are activities and programmes that would address the needs of the general masses and there are also specific programmes and activities that are being targeted to the special population that have been affected by that particular problem. There are different and varied types of services that the FBOs are rendering to the service users.

In table 4.3.2 the details of the nature of the services rendered by the FBOs and the service users of those services are discussed. These are the services rendered by the FBOs to intervene in the issues addressed by them. The table shows in the first column the nature of services rendered by the FBOs and from the second column to the last are the details of service users in which those services are being targeted. The findings illustrate that awareness programmes, livelihood, counselling, health care and vocational training are one of those core services mostly implemented by the FBOs but there are also other services rendered by the FBOs.Awareness programme has highest number of projects i.e. 16, followed by livelihood with 12 projects, counselling 10 projects, health care 9 projects, vocational training 7 projects, relief/emergency 5 projects, microfinance 4 projects, educational institutes 4 projects, rehabilitation centres 3 and orphanage 3.

The table also shows the service users of the various projects implemented by the FBOs.

From the above projects or services rendered by the FBOs, awareness programme is mostly targeted to the community, youth, women, children, elderly and PLHIV/AIDS and no projects under this service for PWDs and men, livelihood projects are mostly targeted to the women and community counselling projects are being targeted to the children, women and community and health care projects are mostly targeted to children andcommunity. There are only 7 projects vocational training services rendered by the FBOs and are mainly emphasized for women and youth and also few projects for the community and men. With respect to the relief and emergency services rendered by the FBOs during times of natural calamities, the main beneficiary of it are in general the community affected by the incidences and only one project aims specifically for the children affected by natural calamities or any such events.

There are very few projects on microfinance rendered by the FBOs; however, the existing services on microfinance are rendered to the community, women and youth. Microfinance in the context of civil society or NGOs is basically seed money in which the organisation lends to its beneficiaries for initiating income generating activities (IGA) after which they can return to the organisation with very little or no rate of interest at all. Education is also one of those services being rendered by the FBOs and these educational services are mainly targeted to women, children, youth and men.

Rehabilitation centres and orphanages are the least of the services rendered by the FBOs. In the context of this study, there are two types of rehabilitation centre that are being rendered by the FBOs, one being a centre for injecting drug users (IDUs) and alcoholics to help them live a life without addiction. The other being a centre for the differently-able persons or persons with disabilities (PWDs), helping them develop skills and activities for their integration in the mainstream society. There are only 3 projects out of which two projects are being targeted for the IDUs and alcoholics and one for the PWDs. With regards to the orphanage, there are only 3 projects implemented by the FBOs and they are specifically targeted to children who are being neglected and abused by their biological family.

From the above interpretation of the data we can infer that social services like relief and emergency, microfinance, education rehabilitation centre and orphanage needs to be more stressed by the FBOs. The data in table 5.3.2

reveals that from the various programmes implemented and services rendered by the FBOs, the major service users in which most of the programmes and services were being targeted were the community, women, children and youth. It shows that the community, women, children and youth are the most vulnerable population of the society in Meghalaya. It also infers that the elderly, PLWHA, PWDs and men population are not much affected by the issues in the context of Meghalaya.

4.3.3. Modes of Mobilisation of People for Development

The data in table 4.3.3 reveals the different strategies adopted by the FBOs in mobilising the people for involvement in the development process and to receive the benefits of the programmes implemented and services rendered by the FBOs for them. The data in the table it is shows that the most common strategies adopted by the FBOs to mobilise people for development are by organising the people or beneficiaries in the form Self Help Groups (SHGs) and Cooperatives.

4.3.4. Advocacy Activities and Service Users

Most of the activities of the FBOs are directly related to the people at the grass root level. There are activities that the FBOs are engaged in addressing the needs of the community or society without direct involvement with the people. Advocacy is one of those activities that the community benefits without being directly involved with the FBOs. Advocacy activities in the development arena is mostly carried out if the issues or the problems of the society or section of the community are being affected due to the nature of the policies, laws and legislation which are not in favour of that particular community. Advocacy activities have been taken up to consult with the concerned authorities for reformation in the policies and social changes to ease the problems of the affected sections of the society.

The FBOs advocacy activities and the service users of the activities are and the initiatives are shown in the table 4.3.4. Apart from the social, economic, educational and physiological services, the FBOs are also engaged in advocacy activities for the different categories of the society. In table 4.3.4 the nature of service users of the advocacy activities of the FBOs are categorised as follows; children, women, poor, public welfare, youth, elderly, and disabled. On the other hand the advocacy activities of the FBOs are on grounds of Ensuring the Rights of Special Population, Awareness and Attitude Change Campaigns, Achieving Social Goals and Social Change, and Changing Social Legislation.

From the data in the table above the highest no of advocacy activities initiated by the FBOs is in 'ensuring the rights of special population (17 initiatives), followed by 'awareness and attitude change campaigns (14 initiatives) and the least is achieving social goals and social change (4 initiatives), whereas in there is no advocacy activities initiated at all in changing social legislation.

While advocating for ensuring the rights of special population, the rights of all the categories of the service users i.e. children, women, poor and youth have been mostly advocated. Advocacy initiatives have been targeted towards the children, women, poor and youth population. From here we can imply that from the perspective of the FBOs, the rights and legal entities of the aforementioned target groups are being mostly violated and the FBOs are advocating ensuring that their rights are being protected.

In the case of awareness and attitude change campaigns, the advocacy activity initiated by the FBOs are being targeted only for children, women, poor, public welfare and youth. It implies that these populations have been looked down upon and being negatively perceived by the society. There are very little or minimal advocacy activities initiated in achieving social goals and social change.

In almost all the advocacy activity of the FBOs the population of the elderly and the disabled have been scarcely represented by the FBOs. The main focus of the advocacy activities of the FBOs have been concentrated on the children, women, poor, public welfare, youth populations.Also there has been no attempt on the part of the FBOs to advocate for the change in social legislation in favour of the children, women, poor, public welfare, youth, elderly and the disabled. Inference can also be drawn from the above mentioned statement that the FBOs are not directly involved or aim at political involvement in changing legislative measures in their welfare and developmental intervention and engagement. It can also be inferred that the rights and legal entities of the children, women, poor, public welfare, youth are the most that have been violated compelling the FBOs to advocate for them.

4.3.5. Advocacy Strategies Adopted and Service Users

Advocacy activities are the activities that one would address the problems and issue of the masses by acting as a representative of those sections of people who could not address the issues by themselves. There are different mechanisms and means that advocacy activities are carried out i.e. through peaceful negotiations, pressurising the authorities from time to time till changes are being made and by organising protests and

campaigns. But in the case of NGOs basically that are non-radical in nature peaceful negotiations and consultation is being chosen as means of advocacy. Under this there are different ways and means to consult and negotiate and the involvement of the authorities depends on the degree of the problem and the governing.

Table 4.3.5 projects the strategies adopted by the FBOs while advocating for the various categories of the service users. The advocacy strategies adopted by the FBOs are lobbying with members of legislative houses, petitions to government authorities and officials and local authorities or officials, research and media campaigns. All these strategies have been used to advocate for the sections of children, women, poor, youth, public welfare and elderly in the advocacy process.

The most common strategy adopted by the FBOs while conducting the advocacy activities is through 'lobbying with the local and national representatives of the people of different houses of the government i.e. with ministers/ MPs/MLAs/MDCsand by filing 'petitions to government authorities or officials' and petitions to local authorities and officials.

The strategy that has been most frequently used while advocating for the problems related to women, children and youth is lobbying with members of legislative houses. The strategy commonly used for advocating the issues and problems of children, women, public welfare, elderly, youth and the poor ispetitions to government authorities and officials and local authorities or officials. This implies that the FBOs have a good healthy relationship with the representatives of the people both at the national and local level and also with the government authorities or officials and local authorities.

Research and public dissemination of information have been concentrated on the issues of children, women, poor and public welfare, youth and elderly.Media campaigns were so far used only for advocating the issues or challenges of children, women and the poor.In all the strategies adopted, the population of the disabled has not been addressed by the FBOs.

4.4 Collaboration with Governments at Multilevel

The emergence of FBOS in the development field in recent years has gained attraction from the authorities and the government and at present the government's key partners are the FBOs and NGOs. With the success and effective result of the FBOs in the development arena the government has always been ready to partner with the FBOs either in financing their projects, providing technical support or in consulting and sharing of

expertise. The role of the FBOs is complementing the programmes of the government. It allows the government to expand its area by partnership with the FBOs and speed up development activities. The central and state governments have allotted funds and technical support as resources for the FBOs and NGOs in their development activities. The various government department and institutions have shown positive response in supporting the development activities of the FBOs.

Table 4.4 shows the collaboration of the FBOs with the government at different multilevel. The different multilevel in which the FBOs collaborate with the government have been categorised in order of central, state, district and block.

The data in the table shows that the absolute majority of the FBOs most frequently collaborate with the government at the state and district level of administration. This implies that the FBOs have a healthy relationship with the government at these levels i.e. state and district. More than $3/4^{th}$ of FBOs i.e. BIDS, NEICORD, WISE, FMA and SSC collaborates with the government at the block level. This implies that the grass root intervention of the FBOs is also being supported by the block level administration. There had been very little or very scarce collaboration between the FBOs and the central government at the central level. Only $2/5^{th}$ of the FBOs i.e. BIDS and SELDA collaborate with the central government.

From the above interpretation of the data we can bring about inference that the FBOs are largely dependent at the state level government for collaborative or supportive aid in their programme intervention. It implies that the state government and district administration have always been the first choice of the FBOs in partnering of project implementation, financial and technical support. From the above collaborative activities with the government, only BIDs among the FBOs have been collaborating at all levels with the central and state government; and also with the district authorities and block level of administration.

4.4.1. FBOs Collaboration with Civil Society Organisations

Collaboration happens or takes place when two or more parties have mutual understanding and share similar features like the other. The absence of which would not favour collaborative efforts and practices. Apart from the collaboration with the government, FBOs have also collaboration with other civil societies who have similar goals in their programme implementation. The collaboration is not limited to NGOs, FBOs and secular organisation but any institution and association both formal and

informal that desire to contribute in the development process. Having a network of such agents and facilitator of the development process is of great significance in addressing the needs of the society. Through this networking, sharing of ideas, technical expertise, strategies and consultation would bring about more insights and knowledge in achieving their similar goals.

Table 4.4.1 above shows the FBOs collaboration with the different categories of civil society organisations at different levels in their developmental interventions. In this Table we will analyse each civil society organisation in the order as in the table. From the overview of the Table 4.4.1 we can see that the various FBOs have engaged with collaborative works with other civil society organisations at different levels. There is a rich network of collaborative engagement between the FBOs and the civil society organisations.

i) *FBOs and the Church*

The collaborative work between the FBOs and the church is being categorised at two levels i.e. between the FBOs and the churches of same denomination and FBOs with churches of different denomination.The data in this category shows that almost absolute majority of the FBOs (SSC, SELDA, BIDS, FMA, WISE and MoC) do engage in collaborative work with churches of the same denomination as of the FBOs.In the other hand only few FBOs (NEICORD, SSC, BIDS and WISE) do engagein collaborative work with churches of different denomination. From the above interpretation of the data it can be drawn that the FBOs does engage in collaborative work with other civil society organisations but they favour working with churches of the same denomination.Of the 7 FBOs, only 3 FBOs in the study have been working with the churches of the same and different denomination.

ii) *Collaboration of FBOs with other FBOs*

The second category projects the collaborative work of the FBOs with other FBOs at different levels i.e. national, regional and state. From among the 7 FBOs in the study, only4 FBOs or 57.1%(NEICORD, SSC, BIDS, WISE and FMA) are engaged in collaborative works with other FBOs at the national, regional and state level respectively.From the above data we can infer that the networking between FBOs is mostly concentrated at the national and state level. In the above table there are also FBOs that do not collaborate with other FBOs.

iii) *FBOs and other Secular Organisation*

With respect to FBOs collaboration with other secular organisations the data in the above table shows that there are collaborative activities among the FBOs and other secular organisations in all the three levels.The collaboration between the FBOs and other secular organisation holds the highest at the state level (NEICORD, SSC, BIDS and WISE) with 57.1%, 42.9% (NEICORD, SSC and FMA) at the regional level, and 14.3% at the national level (SSC).These Tables show that there is a good networking relationship between the FBOs and other secular organisation at the state level and poor relationship with secular organisations at the national level.

iv) *FBOs and Private Corporations*

The corporate sector has also played a significant role in the development arena. The CSR policy has paved way for corporate to have a hand either in financial aid or implementing projects for the welfare of the society. In this regard, the data above shows that the national corporations have dominated in partnering with FBOs in the development world,57.1% of the FBOs (NEICORD, SSC, BIDS and FMA) collaborate with the corporate sector. There are very few collaborative works between the FBOs with the corporations in the local and multinational level. In which there are only 28.6% of the FBOs (NEICORD and BIDS) collaborating with the local corporate and 14.3% of the FBOs (NEICORD) collaboratedwith the multinational corporate respectively.

v) *FBOs and Judicial bodies*

The data in the table above shows that there had been very little collaborative between the FBOs and the judicial bodies. The data in the above table shows that only 15.3% of the FBOs collaborated with the judicial bodies. It also shows that the collaborative works done between them have only been concentrated at the state level. Of the 7 FBOs only NEICORD have engaged in collaborative work with the judicial bodies.

vi) *FBOs andEducational Institutes*

In Table 4.4.1, the data shows that the existence of collaboration between the FBOs and educational institutes at both the national and the state level. The data representing the FBOs collaboration with educational institutes reveal that an absolute majority i.e. 100% of the FBOs have been engaging with the educational institutes at the state level in their intervention. There has also been collaborative networking with educational institutes at the national level but very low percentage of the FBOs (NEICORD) has engaged at this level i.e. 14.3%. From the above interpretation of the

data it can be drawn that all the FBOs have been positively engaged in intervention and collaboration with the educational institutes at the state level.

vii) *FBOs and other Organisation (Youth Organisation and Traditional Village Bodies)*

Apart from the formal organisations the FBOs also do collaborate with village level youth and traditional organisations in its intervention. In this regard the data in the above table shows that 57.1% of the FBOs (NEICORD, SSC, WISE and SELDA) did collaborate with the youth and 57.1% of the FBOs (NEICORD, SSC, BIDS and WISE) do collaborate with traditional village organisations.

From the data in table 4.4.1, NEICORD, SSC, BIDS and WISE have a rich network of collaboration with various. Overall of the 7 FBOs the most favourable collaboration between the FBOs and other civil society organisation was in the domain of the church of the same denomination and with the educational institutes.

4.4.2. Nature of Collaboration of FBOs with Government and Civil Society Organisations

While having a network of relationship and collaboration between the FBOs with the government and other civil society organisations, it is also of prime importance to understand the nature of this collaboration. Collaboration does not naturally happen by itself, there are different aspects that influences and promotes collaboration. It has a specific function and purpose while seeking to collaborate with other organisations and institutions. Understanding and knowing the patterns of collaboration will provide us with the knowledge of the function of the other organisations and institution in relation to the FBOs.

The table also shows that NEICORD, SSC and BIDS have a good collaborative networking with other civil society organisations.

Table 4.4.2 describes the pattern or the nature of collaboration of the FBOs with the civil society organisations. The pattern or nature of collaboration of the FBOs have been categorised into two sections, one depicting the government and various civil society organisations, on the other, the details of various programmes or projects that these organisations collaborated with the FBOs. The collaborative nature or pattern here can be understood in three dimensions, one being the delivery, the other being the recipient and also partners. The nature and pattern of collaboration have been categorised into various spheres such as awareness programme, consultation programme, training, project implementation, advocacy and funding agent.

From the above interpretation, we can bring about the nature and pattern of collaboration of the FBOs with the government and various civil society organisations.The data in the above table shows that the collaboration between the FBOs with the government and the civil society organisations have been mostly stressed in providing awareness and sensitization programmes(23.0%), followed by consultation programmes on various issues(19.7%) and in providing and receiving training services(19.7%), project implementation (15.8%), advocacy activities (12.3%)and as funding agent (10.7%).

As seen in Table 4.4.2, the government sector has been one at the forefront in the collaborative efforts engaged between the FBOs with the government and the civil society organisations. It has played a major role especially in funding, providing training services to the FBOs, partners in project implementation and in the consultation arena of development but very less in the advocacy activity. From here, we can infer that the government sector is the backbone for the financial and technical support of the FBOs and also in providing professional services to guide the FBOs in their intervention.

The FBOs do not only work with the government but also with the churches of the same and different denominations. The churches have also played a part in collaboration with the FBOs. The main spheres where the FBOs collaborate with the church are in the field of providing awareness, consultation and training services, but even though the churches are not known as finance institution projects for the FBOs, at times the church also supports the FBOs financially. From here, inference can be drawn that the church apart from its evangelical missions is also concerned about the physical need and wellbeing of the society and community and also occasionally allocates some of its resources to support the intervention of the FBOs. Faith has played a motivational and as a catalyst in working together among the different FBOs. Among the collaboratively engagements of the FBOs,they have mainly focussed collaboratively in conducting awareness programme, consultation programmes, training and project implementation.

The informal groups such as the youth organisations have also played a role in collaborating with the FBOs and their intervention for development. The FBOs and the youth organisation have played a major role in collaboration in the field of training services and in conducting awareness programme. There is very less instance that the FBOs have collaborated with the youth organisation for project implementation.

The FBOs and other secular organisations are no different from each other. The only thing that differs between them is the perspective on which one is being established and its founding philosophy. The nature of collaboration between the FBOs and other Secular organisation are in the areas of conducting awareness programme, consultation activities, partner organisation in project implementation and advocacy activities. There are little or few occasions that the secular organisations fund the projects of the FBOs.

The grass root institutions such as the traditional village bodies *'dorbarshnong'* as it is known in Meghalaya has also been in collaboration with the FBOs. At the grass root level of intervention these traditional village bodies are of utmost importance for the smooth functioning of the projects. The main focus of the FBOs while collaborating with the traditional village bodies is in conducting awareness programme. Only few FBOs have also collaborated with the traditional village bodies in consultation programmes, training services, project implementation and advocacy activities.

In the collaboration network of the FBOs with the civil society organisations the educational institutes, corporateand the judicial bodiesare at the lowest level. The major area of collaboration with these are in the field of; mainly awareness programme, training services and consultation with the educational institutes and very less in advocacy, as funding agents, in project implementation and consultation with the corporate organisations, and only awareness programme and consultation with the judicial bodies.

4.4.3.FBOs Preference for Collaboration

Preferences for collaboration entirely depends on the past experiences and assessment of the results of collaborative works. The more effective the results of the past collaborative work the higher in the order of preference it would be. Flexibility in programme implementation and partnership also adds up as factors that determine collaboration and preference. It does not mean that organisations having similar aims and objectives would be preferred for collaboration if their approaches and ideologies to achieve the goals is not in agreeable terms with the other organisations.

The preferences of the FBOs for collaboration with the government and civil society organisation are shown in table 5.4.3. The ranking of the FBOs for collaboration with the various agencies is being expressed in mean rank and will be interpreted the same. From the above data in the table the most preferred agency by the FBOs is the church and the least preferred is the judicial bodies.

From the above table, we can infer that the church is of utmost importance among the FBOs as the FBOs establishment and intervention is also guided by the basic philosophy and values of the church. The capacity of the government to support the FBOs in technical, financial and professional services makes it second after the church for collaborative network. Due to the similar nature and philosophical views and ideologies the FBOs prefer other FBOs up the order for collaboration.

In this chapter, an attempt has been made to discuss the results of the present study. The major findings of the present study are summarized in the next chapter.

TABLES

Table 4.1 Demographic and Social Profiles of the Respondents

Sl No.	FBO	Gender	Age in Years	Qualification	Ethnicity	Theology	Religion	Denomination
1	NEICORD	Male	53	BA	NA	Yes	Christian	Baptist
2	WISE	Female	59	BA, B.ED	Pnar	Yes	Christian	Catholic
3	BIDS	Male	51	MSW	Adivasi	Yes	Christian	Catholic
4	SELDA	Male	66	BA,	Pnar	Yes	Christian	Protestant
5	FMA	Female	42	B.ED M.ED	War	Yes	Christian	Catholic
6	MoC	Female	35	12	NA	Yes	Christian	Catholic
7	SSC	Male	45	MA	Khasi	Yes	Christian	Catholic
		Mean	**50.1**					

Source: Computed

Table 4.1.1. Experience of Respondents

Sl.No.	FBO	Experience in Social Welfare Fields (in years)	Experience in Present organisation (in years)
1	NEICORD	32	2.5
2	WISE	21	16
3	BIDS	24	4
4	SELDA	12	5
5	FMA	7	4
6	MoC	10	2
7	SSC	10	10
	Mean	**16.3**	**7.1**

Source: Computed

Table 4.2 Registration of the FBOs

Sl.No	Registration Details of the FBOs					
	FBOs	Society	Trust	Company	Others	FCRA
1	**NEICORD**	1	0	0	0	1
2	**WISE**	1	0	0	0	1
3	**BIDS**	1	0	0	0	0
4	**SELDA**	1	0	0	0	1
5	**FMA**	1	0	0	0	1
6	**MoC**	0	0	0	JJ Act	0
7	**SSC**	1	0	0	0	1

Source: Computed

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Table 4.2.1 Staff Profile of the FBOs

Sl.No	FBO	Social Workers	Psychologists	Social Scientists	Other Professionals	Under Graduates	Others	Total
1	NEICORD	8(11.1)	0(0.0)	5(6.9)	4(5.6)	2(2.8)	53(73.6)	72(100)
2	WISE	0(0.0)	0(0.0)	0(0.0)	0(0.0)	1(50.0)	1(50.0)	2(100)
3	BIDS	1(20.0)	0(0.0)	1(20.0)	1(20.0)	1(20.0)	1(20.0)	5(100)
4	SELDA	1(20.0)	1(20.0)	0(0.0)	1(20.0)	1(20.0)	1(20.0)	5(100)
5	FMA	1(14.3)	1(14.3)	1(14.3)	1(14.3)	1(14.3)	2(28.6)	7(100)
6	MoC	1(25.0)	0(0.0)	0(0.0)	1(25.0)	1(25.0)	1(25.0)	4(100)
7	SSC	3(3.4)	2(2.3)	0(0.0)	83(94.3)	0(0.0)	0(0.0)	88(100)
8	Total	15(3.4)	4(2.3)	7(0.0)	91(94.3)	7(0.0)	59(0.0)	183(100)

Source: Computed

Table 4.2.2 Funding Pattern of FBOs

Sl. No	Levels of Mobilization	FBOs							Total	Percent
		SSC	NEICORD	BIDS	SELDA	FMA	WISE	MoC		
I	**Govt.**									
	Central	1	1	1	1	0	0	0	4	57.1
	State	1	1	1	1	1	1	0	6	85.7
II	**Donors**									
	International	1	1	1	1	1	0	1	6	85.7
	National	1	1	1	0	0	0	1	4	57.1
	Local	1	1	0	1	0	1	1	5	71.4
	Individuals	1	1	1	1	1	1	1	7	100.0
III	**Funding Agencies**									
	Govt. Funding agencies	1	1	1	0	1	1	0	5	71.4
	Private Funding Agencies	1	1	1	0	1	1	0	5	71.4
IV	**Corporate**									
	International	1	0	0	0	0	0	0	1	14.3
	National	1	1	1	0	0	0	0	3	42.9
	Domestic	0	0	0	0	0	1	0	1	14.3
V	**Others**									
	Church	1	1	0	1	1	0	0	4	57.1
	Fund Raising Activities	1	1	0	1	1	0	0	4	57.1
	Total	**12**	**11**	**8**	**7**	**7**	**6**	**4**	55	

Source: Computed

Table 4.3 Social Problem / Challenges Addressed by the FBOs

Sl. No	Social Problem / Challenges	FBOs							
		NEICORD	BIDS	SELDA	FMA	SSC	WISE	MoC	Total
1	Poverty	1	1	1	1	1	1	1	7
2	Marginalisation and Exclusion	1	1		1	1	1	1	6
3	Education	1	1	1	1	1	0	0	5
4	Malnutrition and Ill health	1	1	1	0	1	0	1	5
5	HIV/AIDS & Health Care	1	0	1	1	1	0	0	4
6	Child Neglect and Abuse	0	1	1	1	0	1	0	4
7	Environmental Issues	1	1	0	1	1	0	0	4
8	Domestic Violence	0	1	0	1	0	1	0	3
9	Disaster Management	1	1	0	0	1	0	0	3
10	Mental Health	0	0	1	0	0	0	1	2
11	Drug Use/Alcoholism	0	0	1	0	0	0	0	1
12	Sex Work	0	0	1	0	0	0	0	1
13	Livelihood	1	0	0	0	0	0	0	1
14	Agriculture development	1	0	0	0	0	0	0	1
15	Disability	0	0	0	0	0	0	1	1
16	WIDC	0	0	0	0	0	1	0	1
	Total	**9**	**8**	**8**	**7**	**7**	**5**	**5**	**49**

Source: Computed

Table 4.3.1 Services Users and in order of priority by the FBOs

Sl.No	Service Users	FBO						
		WISE	NEICORD	SELDA	BIDS	MoC	SSC	FMA
1	Community	2	1	1	3	1	1	3
2	Children	3	2	1	1	1	1	2
3	Youth	4	3	1	2		1	1
4	Elderly	5	3				1	
5	Women	1	2	1	4		1	1
6	PWDs		3			1		
7	PLHIV/AIDS		3	1			1	
8	SDOs	6						
9	DW	7						
10	WIDC							
11	IDUs & Alcoholics			1				

Source: Computed

Table 4.3.2 Nature of Services Rendered to Various Service User Groups by FBOs:
No. of Projects

Sl. No	Services Rendered	Service User Groups								
		Community	Women	Children	Youth	Elderly	PLHIV/ AIDS	PWDs	Men	Total
1	Awareness Programme	6	2	2	3	1	2	0	0	**16**
2	Livelihood Programme	4	5	0	2	1	0	0	0	**12**
3	Counselling	2	2	3	1	1	0	1	0	**10**
4	Health Care	2	1	3	1	1	1	0	0	**9**
5	Vocational Training	1	3	0	2	0	0	0	1	**7**
6	Relief/Emergency	4	0	1	0	0	0	0	0	**5**
7	Microfinance	2	1	0	1	0	0	0	0	**4**
8	Educational Institutions	0	1	1	1	0	0	0	1	**4**
9	Rehabilitation Centre	1	0	0	1	0	0	1	0	**3**
10	Orphanage	0	0	3	0	0	0	0	0	**3**
	Total	**22**	**15**	**13**	**12**	**4**	**3**	**2**	**2**	**73**

Source: Computed

4.3.3 Modes of Mobilisation of People for Development

Sl. No		Mode of Social Mobilization				Total
		Self Help Groups (SHGs)	Cooperatives	Clubs	Individuals	
	Women	4	2	2	1	9
1	Poor	3	3	2	0	8
2	Youth	1	2	1	0	4
3	Children	0	1	1	1	3
4	Elderly	2	1	1	0	4
5	Disabled	1	0	0	0	1
6	Total	11	9	7	2	29

Table 4.3.4 Advocacy Activities and Service Users: No. of Initiatives

Sl. No	Service User	Advocacy Activity				Total
		Ensuring the Rights of Special Population	Awareness and Attitude Change Campaigns	Achieving Social Goals and Social Change	Changing Social Legislation	
1	Children	5	3	0	0	**8**
2	Women	3	3	1	0	**7**
3	Poor	3	3	1	0	**7**
4	Public Welfare	1	3	2	0	**6**
5	Youth	3	2	0	0	**5**
6	Elderly	1	0	0	0	**1**
7	Disabled	1	0	0	0	**1**
	Total	**17**	**14**	**4**	**0**	**35**

Source: Computed

Table 4.3.5 Advocacy Strategies Adopted and Service Users

Sl. No	Advocacy Strategies	Children	Women	Poor	Youth	Public Welfare	Elderly	Disabled	Total
1	Lobbying with Ministers/ MPs/MLAs/MDCs	4	4	1	2	1	1	0	**13**
2	Petitions to Government Authorities/Officials	2	2	2	1	2	1	0	**10**
3	Petitions to Local Authorities/Officials	2	2	2	1	1	1	0	**9**
4	Research and Public Dissemination of Information	2	1	1	1	1	1	0	**7**
6	Media Campaigns	1	1	1	0	0	0	0	**3**
	Total	**11**	**10**	**7**	**5**	**5**	**4**	**0**	**42**

Source: Computed

Table 4.4 FBOs Collaboration with Governments at Multilevel

Sl.No	Level of Government	BIDS	NEICORD	WISE	SELDA	FMA	SSC	MOC	Total
1	State	1	1	1	1	1	1	1	7
2	District	1	1	1	1	1	1	1	7
3	Block	1	1	1	0	1	1	0	5
4	Central	1	0	0	1	0	0	0	2
	Total	**4**	**3**	**3**	**3**	**3**	**3**	**2**	**21**

Source: Computed

Table 4.4.1 FBOs Collaboration with Civil Society Organisations

Sl. No	Level/Type	NEICORD	SSC	BIDS	WISE	FMA	SELDA	MOC	Total	Percent
I	**Church**									
	Same Denomination	0	1	1	1	1	1	1	**6**	**85.7**
	Different Denomination	1	1	1	1	0	0	0	**4**	**57.1**
II	**Other FBOS**									
	National	1	1	1	0	1	0	0	**4**	**57.1**
	State	1	1	1	1	0	0	0	**4**	**57.1**
	Regional	1	1	1	0	0	0	0	**3**	**42.9**
III	**Secular Organisations**									
	State	1	1	1	1	0	0	0	**4**	**57.1**
	Regional	1	1	0	0	1	0	0	**3**	**42.9**
	National	0	1	0	0	0	0	0	**1**	**14.3**
IV	**Private Corporations**									
	National	1	1	1	0	1	0	0	**4**	**57.1**
	Local	1	0	1	0	0	0	0	**2**	**28.6**
	Multinational	1	0	0	0	0	0	0	**1**	**14.3**
V	**Judicial Bodies**									
	State	1	0	0	0	0	0	0	**1**	**14.3**
	Centre	0	0	0	0	0	0	0	**0**	**0.0**
VI	**Educational Institutes**									
	State	1	1	1	1	1	1	1	**7**	**100.0**
	National	1	0	0	0	0	0	0	**1**	**14.3**
VII	**Other Organisations**									
	Youth Organisations	1	1	0	1	0	1	0	**4**	**57.1**
	Traditional Village Bodies	1	1	1	1	0	0	0	**4**	**57.1**
	Total	**14**	**12**	**10**	**7**	**5**	**3**	**2**	**53**	

Source: Computed

Table 4.4.2 Pattern of Collaboration of FBOs with Government and Civil Society Organisations

Sl. No	Agencies	Awareness Programme	Consultation	Training	Project Implementation	Advocacy	Funding Agent	Total
1	Government	4	5	6	5	3	6	**29**
2	Church	5	4	4	2	3	3	**21**
3	Other FBOs	4	3	3	3	2	0	**15**
4	Youth Organisations	4	2	5	1	3	0	**15**
5	Other Secular Organisations	3	3	1	3	2	1	**13**
6	Traditional Village Bodies	4	2	2	2	1	0	**11**
7	Educational Institutes	3	2	3	0	1	0	**9**
8	Corporate Organisations	0	1	0	2	0	3	**6**
9	Judicial Bodies	1	2	0	0	0	0	**3**
	Total	**28**	**24**	**24**	**18**	**15**	**13**	**122**
		(23.0%)	**(19.7%)**	**(19.7%)**	**(14.8%)**	**(12.3%)**	**(10.7%)**	**(100%)**

Source: Computed

Table 4.4.3 FBOs' Preference for Collaboration: Ranking

Sl. No	Agencies	FBOs							Mean Rank
		NEICORD	WISE	BIDS	SELDA	FMA	MoC	SSC	
1	Church	1	5	6	1	1	1	1	2.29
2	Government	3	1	1	2	5	3	2	2.43
3	Other FBOs	2	-	3	3	4	7	3	3.14
4	Educational Institutes	5	3	7	5	2	2	7	4.43
5	Youth Organisations	8	4	8	4	-	6	4	4.86
6	Traditional Village Bodies	4	6	2	6	7	4	5	4.86
7	Other Secular Organisations	6	2	4	8	3	8	6	5.29
8	Corporate Organisations	7	7	5	7	6	5	8	6.43
9	Judicial Bodies	9	8	-	-	-	9	9	8.75

Source: Computed

CHAPTER V

SOCIAL DYNAMICS OF FBOS AND DEVELOPMENT

In the present study on FBOs and development, qualitative data has been collected through interviews with the leaders and representatives. The purpose was to understand the social dynamics of interplay of social context, faith and development.

5.1. Role of Faith in Assessment of Needs and Design Implementation

Faith has played a very important and crucial role in the FBOs interventions in the development field. Looking through the lens of faith has not only motivated the leaders of the FBOs in their intervention for the society but also instilled hope and positive attitude for them to help them in their interventions. Faith has helped and inspired the FBOs to look at the person and communities not only in the aspect of the community or individuals relationship with God and religion but also in relation of their physical and daily needs.

In the assessment of needs, faith has helped in seeing a person or a community beyond hi/her/their psycho-spiritual needs. It has also helped in identifying and assessing needs in a more holistic manner. The role of faith that has been imbibed with the leaders of the FBOs have also helped them in being truthful in collecting actual data, developing passion while working with the communities, to show love in their actions, sincerity, equality without any discrimination and biasness, maintaining quality in their works and in promoting inclusivity in their approaches to development.

In the design implementation, faith has helped in bringing greater commitment and passion and makes them see others as a child of God with the right to dignity. The honour and dignity of a person comes first and while his/her spiritual needs are also being emphasized. Faith has also contributed in the implementing stages by inspiring the leaders in sharing the vision with the communities; promote community ownership and participation on the activities, inclusion of all the stakeholders, shared responsibilities, maintaining timeline, being informed and disseminating information.

As for some, love and justice is the basic foundation on which the programmes and activities are being assessed and designed.

5.2. Challenges Faced By the FBOs and their Coping Strategies

The challenges faced by the FBOs in their intervention in the welfare and development activities are being discussed in this section. The various challenges faced

by the FBOs are being clubbed together as some of the challenges are similar. This would give a better comprehensive overview of the challenges faced by the FBOs.

The nature of development work or welfare activities is largely involved with direct relation with people and diverse communities. As we know, human nature is very complex and very difficult to understand because of the influence of the dynamics and ever changing facets of the other units of the society. It is not an easy task to change the mindset, attitude and perception of the people that is required during the intervention. It may take years or even decades to see the fruits of the seeds being sowed at present. In recent years the role of FBOs in the development arena has been widely recognized around the globe. Their success in the process of facilitating development is also attached with uphill tasks that seem to be inevitably ending. As long as the human race exists, these problems will not disappear but may decrease in the degree of its effects. In fact there might be different labels to the challenges and problems that the FBOs face but these challenges are interrelated with one another. The problems and challenges encountered by the FBOs are discussed as follows:

Finance

From the case studies conducted on the FBOs, it was found that a financial deficiency was the most prevalent challenge in almost all the FBOs. As a form of voluntary organisation, it is known that FBOs are non-profit entities that usually do not generate revenue of their own. They largely depend on the external funding from the government, sponsors and donors both domestic and international. Sometimes there are sponsors in any form but the money received is not regular which in turn affects the functioning of the FBOs. Sometimes the staffs have to work without salary for months. To cope with these challenges in such cases, the FBOs have to perform without money and at times borrow in term of loans form financial institutions to pay the salary of the staffs. There are instances where they have to borrow at high rate of interests. There are times where the FBOs borrow from the congregation with very little or no interest at all.

Human Resource

The financial problems of the FBOs have also affected the FBOs not only in terms of finance but also on the aspect to employ professionals. The FBOs cannot compete with the government in terms attractive income package to the employees and staffs. The lack of funds and the burden of financial budget of the FBOs have made it challenging for the FBOs to employ professionals who are expertise in the field of development. They have to employ lay persons to carry out the works.

Commitment of the Staff

The employment of lay person also generates another problem i.e. the level of commitment and leadership quality. The staffs having the deficiency of social work background do not clearly understand the work ethics, values and commitment while working in the development activities and social work. The staffs are career centric not mission centric. They give primary importance to government opportunities and tertiary importance to jobs at the organisations. The staffs have the capacity but do not work with zeal and commitment because of the pay package discouraging them to entirely commit to the mission.

The coping strategy used by the FBOs in this regard is by increasing the salary package by some FBOs while the some FBOs started to recruit staffs with the determination and commitment to work for the mission. The FBOs made it clear that they would not recruit staffs that are not willing to learn and develop capacities and inculcate knowledge and passion in such sector.

Attitude of the Community

The FBOs while trying and facilitating the efforts to bring development to the community are faced with the challenge of the mindset and attitude of the community towards the initiatives of the FBOs. There are communities that are very materialistic in nature and always expect materialistic benefits from the FBOs in their intervention. They expect that the FBOs have lots of money and always expect charity from the FBOs. While implementing programmes, the FBOs do collaborate with grass root units for the implementation, even for collaboration the community expect that the FBOs give salary to them. It is an uphill task for the FBOs to change such mindset of the community. There is very less response from the community to initiate any activity and are largely dependent on the FBOs to take the initiative. The community has to be awarded in return for any activity they initiate, if not awarded they give negative response to the FBOs. The FBOs also being dependent on sponsors and funding agents have no source of revenue of their own. In such cases the FBOs move away from the community if the community is unwilling to take initiatives and always expect rewards from the FBOs.

Response from the Funding Agencies

The conflict of procedures and implementing policies between the FBOs and the funding agencies also acts as a challenge for the FBOs. There are instances where the

FBOs suggested the funding agencies to increase certain areas of finance in the project like staff salary, providing travelling allowances for better and smooth functioning of the project. The response given by the funding agencies is not in favour of the proposal of the FBOs. This has also led to the staff unwilling to travel to places without any financial assistance for travelling which affects the functioning of the projects. There are also times where the funding agencies have certain expectations from the sponsored projects but their delay in financial assistance has affected the activities. In such instances the FBOs somehow has to manage the travelling fares of the staffs from their own funds and also by negotiating with the funding agency to release the funds in the appropriate time so that the activities are not affected and the objectives of both the parties are met.

Militancy and Criminals

There are areas where the FBOs intervene which are far flung from towns and cities, unfortunately these areas are also known as the safe havens of militants. Even though with the FBO's willingness and readiness to intervene in such areas the threat from the militants has created a barrier in facilitating development to such areas. Such issues do not only limit its effects on the FBOs alone but also on the community in these underdeveloped areas who are deprived of many facilities. The fear from the criminals who takes advantage of outsiders in these remote regions has limited the scope of intervention by the FBOs.

5.1. Select Case Studies of FBOs

In the present section case studies of four FBOs who were doing excellent work in the field of development are presented.

5.1.1. Women for Integrated Sustainable Empowerment (WISE)

WISE is a social Action wing of the Sisters of Our Lady of the Missions (RNDM), North East Province. Established in June 2000, and registered under the Meghalaya Societies Registration Act XII of 1983, on 17th September 2002, the Organization is primarily devoted to the welfare and empowerment of people, especially women, school dropout girls, domestic workers, SHG members and women in difficult circumstances.

Brief History and Philosophical Base of WISE

Sister Prior Judith Shadap, RNDM was the founder of WISE and is still the chief functionary of the organisation at present. Prior to the foundation of WISE Sr. Judith Shadap was a teacher and a Headmistress of St. Mary's L.P school in Shillong. Apart from her academic mission and duty she toured different villages to conduct awareness,

animate, sensitization and pastoral mission. "I would visit families in the villages and listened to what the people share with her on issues relating to poverty, health and other problems that the families encounter and lend my support in conversing and empathizing with them". Later on this proved to be a turning point in her life as a leader of an NGO. The verse from the Bible *"I have seen the affliction of my people, I have heard their cry, I know their suffering"* taken from Exodus 3:7 had a great reflection in her life as she toured the villages and returned home with what she saw and heard people sharing with her. At home she reflects those words in her own term that "I have saw their pain and suffering, I have seen them cry but what did I do". This ushered a need in her to do something for these suffering and afflicted people. Then later Fr. K.S Paul requested her to help in heading the Women's desk in Meghalaya under the initiative of Bosco Reach Out (BRO) where she worked for 3 to 6 years. She always had a dream of setting up an NGO to fulfill the word of God that keeps whispering to her *"I have seen the affliction of my people, I have heard their cry, I know their suffering"*. She left her work at BRO and initiated to start her own NGO.

However, her endeavour of starting an NGO was of goodwill but yet an uphill task. *"I have seen the affliction of my people, I have heard their cry, I know their suffering"* was the motivational principles and philosophy that led her to start WISE in the year 2000. She had to overcome many challenges, obstacles and endurance i.e. permission, finance, place and human resources in order to continue her dreams to reality. But with sheer determination and perseverance Sr. Judith Shadap had overcome all these obstacles and WISE was born in the year 2000 with only one room and Sr. Judith Shadap being the sole worker at the NGO. The organization is registered under Foreign Contribution (Regulation) Act, 1976 in the Ministry of Home Affairs, Government of India in December 2006 and is exempted from income tax by the Income Tax Department, Government of India under section 12AA of Income Tax Act, 1961. All donations to the organisation are exempted under Section 80G (5) (VI) of Income Tax Act, 1961.In fact WISE is the only NGO and the first of this kind that was initiated under the RNDM congregation. Since its inception till the present, Sr. Judith Shadap held the position as the Executive Director of WISE. Her work and achievements has made WISE well known in Meghalaya as one of the leading organisation for women empowerment.

In the long-run, WISE envisions a society where people are socially and economically empowered to bring about sustainable development and help the people in improving their life in totality especially the women. The goal of WISE to attain social

and economic empowerment of the poor, the marginalized and discriminated against, the voiceless and powerless, especially women, school drop-out girls, domestic workers and women in difficult circumstances. WISE strongly stands that people in themselves have the inert quality to bring about change in their life and shape their destiny. WISE will only facilitate the process by helping in building the capacity of the people to mobilise the resources around them and the initiative is to be taken by the people, this would enable them to become self-reliant and live dignified lives.

Apart from the long term goals WISE also desires in its intervention to mobilize and organise people for creating awareness on the importance of education, sensitizing them on self reliance and development. WISE also aims to promote and advocate social justice, economic empowerment create awareness to the women on the legal rights entitled to them. In the rural setting it strives to capacitate women on developing and strengthening leadership qualities and decision making process. WISE encourages learning and mustering multiple skills and so other than the main source of income for the women WISE also promotes vocational skills as alternative means of livelihood. Guidance and training are also being provided to potential women entrepreneur to initiate income generating activities and micro enterprises. Its aim is not only limited to capacitate women on developing in the social and economic aspect of development but also train them on how to utilize and manage natural resources, protection of environment and promotion of traditional values and culture. Educate women on issues related to health particularly in the areas of reproductive health, hygiene and nutrition. WISE intervention at the micro level aims at facilitating and enriching family bonding to reduce instances of broken homes and single parenthood. WISE aims at deriving solutions to social problems by sharing and promoting knowledge exchange spaces by organizing conferences, meeting, seminars, training, exhibitions and consultation programmes.

WISE intervenes in holistic, practical and bottoms-up approaches to development and empowerment of the community and the poor people. People cannot be empowered without skills. WISE intervenes at two levels, i.e. the urban and rural community. With the view of development and empowerment, in the urban setting WISE initiated the vocational training in several trades as per the need as per the needs and request of the people and also conduct programmes in prisons. Complementing to these vocational trades that WISE offers, it also provides handholding to the trainees for some years by monitoring and guiding them, provision of seed capital, soft loan component, and facilitate linkage to banks, government department and sponsors for their support. With

these provided services WISE never encourages charity as it believes that it serves as an obstacle to empowerment.

Main Activities of WISE

In order to translate its vision into reality, WISE adopts different strategies and practices so as to bring about tangible results and concrete transformation in people's lives. In its social development interventions, WISE operates both in the urban and rural settings.

Skills Training At the Centre

At the centre, there is a regular skills training for school drop-out girls, domestic workers, single mothers and women in difficult circumstances. The trainings include trades like tailoring, embroidery, handicraft, candle making, knitting, weaving, flower making and card making. Admission to the vocational training activities is carried throughout the year on both long term and short term courses. Many trainees who have received training from WISE have initiated their own trade with its support and guidance. WISE is recognized by the Social Welfare department of Meghalaya as a fit institution in East Khasi Hills to provide training for adolescence in candle making, fast food, food processing.

Interventions at the District Jail

WISE gives regular awareness programmes, value education and conducts interactive sessions to the women inmates in the Shillong District Jail. Skills training in Tailoring, Embroidery, Handicraft, Knitting, Basket making, Flower making, Food Processing, and Fast Food have also been started since the year 2003. This was undertaken so as to provide the women prisoners with alternative means of livelihood once they complete their term in prison. Since June 2006, similar programmes have also been started for the men inmates.

Initiative at the Children's Home, Shillong

Children's Home is a place where young boys who have been caught misbehaving in some way or another are admitted for a period of transformation. Since the beginning of 2006, with the permission of the Directorate of Social Welfare, Meghalaya, and the collaboration of the Rotary Club, Shillong, a regular skills training has been started by WISE for these young boys. Trainings are imparted for Basket making, Candle making, Fast Food, Food Processing and Handicraft. Besides the skills training, value based education and interactive programmes are also conducted in the Children's Home.

Development initiatives in the villages

In the rural setting WISE intervenes in community based development intervention by promoting SHGs in the villages and is oriented towards promotion of quality and sustainable SHGs instead of quantity. The SHGs promoted by WISE does not only concentrate only in their own activities but also act as agents in the promotion of SHGs at Mawphlang block. WISE always encourages alternate means of livelihood and mustering multiple skills for the beneficiaries for social and economic empowerment. Catholic Relief Services (CRS) has been supporting this venture since 2003. We also collaborate with NABARD, DRDA and MRDS in this regard. These SHGs actively involved in savings, micro-credit, income generating activities and resolving socially disturbing issues in their villages and localities. SHG is one of the most effective development tools especially in the rural areas. Through the SHGs, sensitization programmes on various socio-economic issues affecting the community are carried out from time to time.

Condensed Course of Education for Adult Women

WISE has collaborated with the Central Social Welfare Board (CSWB) in providing condensed course education to adult women residing in the villages of our project area. 25 women have befitted so far from this programme. Most of these women are Self-Help Group members.

Cross Border anti-trafficking initiative

WISE is one of the state partners in implementing the "Cross Border Anti Trafficking initiative in the North East India" project. This is a UNIFEM funded project in collaboration with Impulse NGO Network, Shillong.

Supporting Programmes of WISE

WISE does not only play a role of a facilitator in bringing about socio-economic improvement and empowerment of its service users but also as a supporter. WISE provides financial assistance in the form of seed capital to the trainees for starting up units at their completion of the course on vocational training on the respective trades. While promoting the development of Self Help Groups, at the initial stage WISE provides assistance to the SHG members in the form of either finance or guidance to initiate income generating activities and petty business. Other than providing financial assistance to the trainees and service users WISE provides guidance to the trainees through linkages with the banks and government departments to avail and get access to the resources.

Spirituality and Development

Sr. Judith Shadap was of the opinion that "*spirituality and social work* is like the body and soul which cannot be separated or which does not have the essence with either of them being absent". She also opined works of Jesus from the Holy Bible saying that "God taught people many things; he preached, how to abstain from sinful activities, respect, following the word of God etc. but he never asked people to pray when they come to him with their problems". Indiscriminately he answers the need of the people who seeks his help. So being spiritual does not mean to look only at the spiritual richness but also to serve God and follow him in the service to human being while at the same time teaching about God, religion, spiritual wellbeing and also modeling God by catering to the physical needs of the people.

According to her "Christ is the role model of social work and Christ is centered approach to social work. The pre requisites for development worker or social worker are passion for what we work, innovation, creativity, enterprising and positive attitude".

Collaboration

Table 4.1Pattern of Collaboration of WISE

Religious	Voluntary, Charitable Organisations, Donors	Government
KatholischesPfarramtRenningen, Bonn	The Dagda Trust, Australia	The Central & State Social Welfare Boards
Catholic Relief Services (CRS)	Mr. Derk, Australia	KVIC
Women's World Day of Prayer, Germany	Impulse NGO Network	District Rural Development Agency
		NABARD, Shillong
	The Rotary Club Orchid City, Shillong	IGNOU, RC, Shillong
		The District Social Welfare Office
		MRDS

Source: Annual Reports

4.2. Don Bosco Integrated Development Society (BIDS)

Bosco Integrated Development Society is the Official social development wing or the Project Development Office (PDO) of the Salesians of Don Bosco, Province Silchar. It is registered under Meghalaya Societies Registration Act, xii of 1983 and its Registration No. Is E. 16/5/ of 2013/21 with its Head Office at Rilang Shelter Home, Nongshiliang, Nongthymmai, Shillong.

History of BIDS

BIDS formally came into existence of 24th May 2012 with the bifurcation of Bosco Reach Out (BRO) on the day the Salesian Province of Silchar was created. The origin of BIDS is inspired by a deep sense of solidarity with the people of Northeast India who are mostly poor and suffer due to neglect, inequality and corruption. BIDS works for and with the poor youth who are the primary focus of the Salesians in and through the communities. It has inherited and continues to implement some of its activities of BRO in six districts of Khasi-Jaintia Hills of Meghalaya. The Organization presently reaches out to the other underdeveloped regions of the Province in the states of Tripura, Mizoram and the three districts of Barak Valley of Assam.

BIDS dreams of creating a society in which people of all backgrounds enjoy equal opportunities to progress, are self-reliant, self-sustaining and child friendly, where everyone particularly the youth actively participate in building a just, equal and harmonious society.

BIDS' Mission is to bring about the desired change in the society by empowering members into agents of change through awareness generation, capacity building, skills development and entrepreneurship, advocacy, mutual respect, participation and collaboration.

The core values in BIDS interventions are faith in self & God, mutual trust, respect human dignity, collaboration, honesty, industriousness, peace and harmony and equity and equality.

BIDS in its intervention to facilitate and capacitate in achieving development follows certain well directed and firm guidelines and objectives. BIDS aims at generating employment opportunities by developing human resources through imparting of skills training and capacity building for individuals community and nation building.

Another objective of BIDS is to initiate and spearhead advocacy activities for the Rights of the Underprivileged. BIDS aims at protecting and safeguarding the rights of the vulnerable groups, particularly the children, youth, women and exploited by mobilizing public support, advocacy and creating opportunities for their growth.

BIDS aspires to promote institutions of self-help and democracy and participation in traditional as well as new institutions for bringing about change from within.
BIDS also aims to create a strong sense of self-reliance in the communities and protect, preserve and use of all available resources and opportunities within and outside the communities.

Philosophical Base

BIDS is one of the several parts or branches Don Bosco society involved in developmental works and activities carrying forward the legacy of their founder Don Bosco. Its foundation is rooted in the philosophical teachings and works of Don Bosco the founder of the Salesian congregation. Don Bosco was known as 'a friend of the youth and the oppressed'. Apart from his religious and evangelical mission Don Bosco engaged himself helping the downtrodden, outcastes, helpless, poor people, the stigmatized and youth in difficult circumstances. He challenged the society for their atrocities, the high priests for their attitude towards the poor and stigmatization. He called them hypocrites for their acts. He was a spiritual leader and at the same time, a reformer. The Don Bosco society has always felt the need of a development office in any area it was established to involve in development. The Don Bosco society in the area of development works has always focused on education, skill development, spiritual and human development. In fact Don Bosco institutes have been at the forefront and pioneer of education and skill development in north east India and around the globe.

The Executive Director of BIDS has been involved for about two decades in the development field. His motivation for involving in the development and welfare field is very similar to the philosophical base of the teachings and works of Don Bosco. "I hail from a poor family and in my younger days I was deprived of many privileges due to the economic condition of my family. I later joined priesthood in the Salesian congregation admiring and moved by the works of Don Bosco and I pursued my professional career in masters of social work and since then I was engaged in social issues through the development offices of the Don Bosco society. I am inspired by my early year's experiences I desired to do something for the poor people as I can empathize the conditions of the poor from my own experience".

Spirituality and Development

According to the Director of BIDS "development and social work is part of the whole life of a priest inspired by the gurus, fundamental principles, prayer and works of the predecessors". For a priest "he lives to serve the words and works of God by living for the people and seeking for transformation of the people in both spiritual and physical wellbeing".

He said that "the emergence of faith and onset of religion, replacing the theory of survival of the fittest is gave a new outlook and perspective towards the poor and needy". It led to the establishment of monasteries and charity works for the poor and development. Development has always been a part and parcel of spirituality, the physical and spiritual need and richness are intertwined. He stated that "among the Catholics the social teachings of the church has always integrated spirituality and human development".

At one stage there were no NGOs in Meghalaya and the churches were the first to initiate development and welfare activities in Meghalaya and even in north east India. Faith Based Organisations were the pioneers who started the NGOs and who spearheaded the development activities of the region on issues of health, hunger, disasters and relief. Faith leaders are the key players in influencing the government in developmental activities and in fact the government sees the FBOs are core partners in development initiatives. He also pointed out that "the Jesuit fathers were involved in framing the constitution of India and also the Salesian fathers while formulating the Juvenile Justice (care and protection) Act 2000".

The Activities of BIDS

Childline

Childline is a national 24 hours free phone emergency outreach service for children in need of care and protection. Childline Shillong started on June 2011. Since its inception, Childline Shillong has played a very remarkable role in every aspect, where it responds to every child who dials 1098 and provides emergency assistance through intervention and long-term follow up. The collaborative Organization which is Bosco Integrated Development society responds to all incoming calls, 24 hours a day and provides the necessary assistance.

Childline India foundation is the nodal agency appointed by the Ministry of Women and child Development, Government of India to facilitate, monitor and implement Childline service through partner organization throughout the country. Childline Shillong's intervention calls to 1098 comprises of providing medical assistance,

linking children to shelter, restoring children home, tracking missing children, intervening with children who has been physically or sexually abused, providing sponsorship and other interventions related to child rights violations.

Rilang Shelter Home

Rilang Shelter Home was started on 1st February 2010 as an answer to the need felt by Childline Shillong to provide shelter to children needing care and protection in collaboration with Child Welfare Committee of the District until they are restored back to their parents or relatives.

Rilang is also a Children's home where orphans or children chronically ill parents or who have atmosphere not conducive for their growth are given a home, love and care, education and skills training until they are adult able to start life on their own. Each year Rilang Shelter Home has between 30 to 50 children from various part of Northeast India. Rilang Shelter Home also reaches out to the poor and disadvantaged children of the neighbourhood and attends to their needs through animation, counselling, skills training and sponsorship.

Family Counselling Centre

Family Counselling centre (FCC) Shillong is being implemented in the year 1989. It is sponsored by the Central Social Welfare Board, New Delhi under the Ministry of Women and Child Development, Govt. Of India and monitor by the Meghalaya State Social Welfare Board, Shillong. The Centre has got 2 Counsellors, 1 Typist and 1 Peon.

The Objectives of the centre is to help out families in distress especially women and children who are victims of atrocities, through counselling, referral and rehabilitative services. Apart from these services regular home visits are also made to enhance the quality of life of the individuals.

Collaborative Projects with Government of Meghalaya

BIDS is collaborating with Government department of Meghalaya in implementing several government programmes. In its collaboration and in complementing the works and development programmes of the government of Meghalaya BIDS provides and facilitates training and capacity building programme for the government personnel and others associated with the programmes of the government. Some of the programmes in collaboration with the government are Capacity Building training for Block Personnel and Functionaries of VEC on MGNREGS Guidelines, Implementation Procedure and facilitating Social Audit; training and Awareness Programme on SLWM, in collaboration with the office of the Chief Engineer PHE

Department Government of Meghalaya under NBA, and training and Awareness Programme for VWSC functionaries and capacity building for grass-root workers (mason &plumber), in collaboration with the office of the Chief Engineer PHE Department (E & S) Government of Meghalaya under DWSSO.

Strengthening of Development Activities through National Networks

BIDS being the development Office (PDO) of the Province of Silchar is associated with four national level organizations under Salesian Provincial Council of South-Asia (SPCSA).

i)   Don BoscoYaR(Young at Risk) India Forum

ii)   Don Bosco Action India (DBAI)

iii)   Don Bosco Tech and

iv)   BoscoNet, all having their offices at New Delhi.

BIDS collaborates with the YaR India Forum in order to assist in building the capacity YaRcentres, conduct province level research and documentation. BIDS receives assistance from BoscoNet for the capacity building in fund raising, from Don Bosco Tech for strengthening the existing Technical Centres in the Province through capacity building of staff and trade up-gradation and from Don Bosco Action India capacity building support for strengthening of Community Development Programs in the Province.

Collaboration

Table 4.2 Pattern of Collaboration of BIDS

Religious	Voluntary & Charitable Organisations	Government
Don Bosco Development Society, Province of Silchar	Childline India Foundation, Mumbai (CFI)	Ministry of Women and Child Development, Government of India
Young at Risk India Forum		Public Health Engineering Meghalaya – MoDWS/Nirmal Bharat Abhiyan (NBA)
Don Bosco Action India		Central Social Welfare Board, New Delhi (CSWB)

Bosco Net, New Delhi		Directorate of Social Welfare, Government of Meghalaya
		District Rural Development Agency (DRDA)
		SarvaSikshaAbhiyan (SSA)

Source: Annual reports

4.3. NEICORD

In November 1981, a group of concerned Christian leaders came together to seek and address the need of the poor and marginalized. As a result of this prayer, the 'North East India Committee on Relief and Development' (NEICORD) was born. NEICORD is a non-profit Christian organization responding to the needs of the poor and marginalized, irrespective of color, religion, race or gender, as reflected in the vision and mission statement. NEICORD strives to build bridges of peace and harmony among all tribes in partnership and cooperation with churches and other NGOs.

NEICORD exists as a non-denominational evangelical Christian organisation to serve poor and downtrodden people by providing physical aid and facilitating community transformation by empowering the needy in North East India (NEI). NEICORD is registered under the Societies Registration ACT XXI of 1860, FCRA Act 1976 and Section 80G (5) (VI) of the Income Tax Act, 1961.

NEICORD has been involved in relief and development works in the North Eastern States of India for the last 35 years with a focus on micro enterprise development, health, HIV/AIDS, integrated development and community capacity building.

Since its inception in 1981, NEICORD has a track record of helping the people who are affected by natural disasters, poverty, diseases, famine and communal clashes, with the purpose of restoring dignity, peace and tranquility in the region. NEICORD also provides vocational training courses to dropouts and support children and their families through community development programmes.

NEICORD serves and reaches out to the needy communities through partner churches and organisations in NEI irrespective of colour, race, creed, gender and religion.

It aspires to ensure that poor people work towards improving their lives and livelihoods and have a say for their future that will affect them.

Interview with Programme Director and Executive Director

The programme director has 5 years of experience working at NEICORD and prior to his involvement with at the present organisation he was working at EFICOR in Delhi which is a sister organisation of NEICORD for 12 years. The executive director prior to working with NEICORD was involved in Christian ministry and also in an NGO working in the field of drug abuse and HIV. He has $2^{1/2}$ years experience in the present organisation.

The motivational factor to engage in the development and welfare field is the poor personifying that Jesus also came from a poor family, serving the poor and the needy is like serving in God's kingdom. "Influenced by my family's dedication to the Christian ministry and being leader of the church personal feelings and the principle teaching of Christ drove me to involve in the field of development and welfare for the poor and needy trough the church".

There are huge populations of the rural community whose needs are not or yet to be met. The sections of people benefitting the most in the development process are the majority concentrated in the state capital or district headquarters.

Spirituality and Development

According to him, "spirituality is not just being holy and listening to the word of God without doing anything or without being moved by the word of God but to put those that we learn from the word of God into action". To look to God as role model and follow his footsteps by going to the field and experience the reality and problems of the people as God did. To have love and concern for the poor and needy and the ones who are in a crisis situation. By doing so it gives encouragement to act and transforming the words of the Bible into action.

He said the "both concepts of development and spirituality have the same goal i.e. 'transformation'. Development is not only limited to the materialistic or physical world alone that can be seen but also in spiritual and psychological aspects by becoming a better person through transformation. Development should be integral and transformational". He pointed out that there are many people are there who preach but do not put what they preach into action of the problems and maladies. To some, the concepts of spirituality and development as integral are not yet accepted. They view these two concepts as separate.

According to the programme director he opines that "the FBOs of the Catholic denomination are doing a great job and they also have rich resources. The Catholics are the highest contributor in developmental activities in Meghalaya and north east region specifically in the field of education. In the entire north eastern region of India 90% of the educational institutes are being set up by the Catholic faith. Hence the contribution in the field of education is directly related to economic development".

He also felt the need of the FBOs to come together on a common platform for consultation, sharing vision, strategies, resource mobilization. This would enhance the performance and enrich the knowledge and strategically develop, innovating new ideas and techniques in the interventions of the FBOs.

NEICORD is a non-profit Christian organisation responding to the needs of the poor and marginalized, irrespective of colour, race, creed, gender and religion.
Its vision is to create "Community living in harmony with God, one another and environment". Its mission is to seek to serve, care and work with the poor and the oppressed to promote peace, justice and transformation".

NEICORD works in accordance with three goals in order to attain its Vision and Mission. Its goal to unite the people and the Church to have a compassionate society, to introduce sustainable development and physical wellbeing by empowering communities, and to respond, restore and rebuild communities in times of disaster and conflict.

NEICORD's activities:

NEICORD facilitates churches and other NGOs to undertake relief and development in a holistic and sustainable manner. Providing training and capacity building of churches and other NGOs on key topics effecting communities and provision of quality modules designed for NEI. Responding to disaster risk reduction and management by providing relief services and training to the community. NEICORD is facilitating sustainable and integrated community development in its intervention. Developing networks and links with government, NGOs and churches to address the issues affecting development and implementing peace building processes throughout NEI by capacity building of local communities, organisations and government. Involve addressing the effects and impact of climate change adaptation and creation.

Core Focus of NEICORD's Ministry

- food security and livelihoods
- integrated community development

- training and capacity building

- health and HIV and AIDS

- disaster risk reduction and disaster management

- holistic child development

- peace building and conflict resolution

- research and publication

- advocacy and networking

- climate change adaptation and creation care

Approaches

NEICORD work with the model of ideal Community, to ensure sustainable transformational development we has adopted approaches in the development work.

- People's participation

- Community organization

- Justice (lobby & advocacy)

- (Self) sustainability

- Self-help-groups

- Formal and informal education

- Exit-strategy

- Empowerment

Collaboration:

Table 4.3

Religious	Voluntary & Charitable Organisations	Government
Caritas India	Agency for Technical Cooperation and Development	National Bank for Agriculture and Rural Development
Churches in NEI	Indo-Global Social Service Society	NERCORMP
North East Churches	Self Employed Women Association/World Bank	
Tear Australia	Rural Women Upliftment	

	Society (RWUS)	
Tear fund UK	World Relief Canada/Canadian Food Grains Bank	
World Renew		

Source: Annual reports

4.4. Social Service Centre (SSC)

Social Service Centre (SSC) is the social action wing of the Archdiocese of Shillong working for the integral development of all sections of society. Its Office is located at the Archbishop's House, Laitumkhrah, Shillong. It is a registered non – governmental, non-profit and non-political organization registered under the Meghalaya Societies Act, XII of 1983 bearing the registration no SR/SSC-8/88 of 1988. It is working towards integrated development for all sections of society irrespective of caste, ethnic groups and religion, with a special focus on the poor and the marginalized, in the spirit of love and service. Formerly its area of operation included the West and Jaintia Hills districts of Meghalaya. With the bifurcation of the Archdiocese of Shillong into the Dioceses of Jowai and Nongstoin, its present area of operation is in the East Khasi Hills and Ri-Bhoi districts of Meghalaya only. It has completed 25 years of service and facilitated the all round growth and development of people through initiating, planning, formulating, implementing, monitoring and evaluating various projects and programmes for the upliftment of the unorganized, needy, poor and marginalized.

SSC visualizes a holistically developed tribal society, which is directing its own destiny and living in harmony with all people and the natural environment.

SSC's mission is to bring about a qualitative change among vulnerable groups especially of tribal society (at family, village and society level) through animations, formation of people's organization and advocacy.

To achieve the vision and fulfill its mission SSC has derived specific goals and objectives that would guide the organisation in the process of fostering development. The various parameters that SSC would undertake is by innovating and devise schemes and projects and help to execute and undertake them which foster and promote education, especially among the poor and downtrodden. Facilitating and helping in the process to

bring about socio-economic growth of the people, especially of the tribal population of Meghalaya. To intervene in the issues related health by providing facilities and amenities particularly aimed at eradicating diseases and improving the health of the people. Initiate response in crisis intervention by helping the people in times of natural calamities and misfortunes. SSC aims are also directed towards educating people and make them conscious and concerned about self-reliance, social justice and co-operation so that they may be prepared and equipped to secure an ever better future without infringing upon human rights and human dignity. Facilitating in undertaking programmes aimed at providing leadership training, especially for the youth and village leaders.SSC also provides space within its principles and policy to work in collaboration in coordinating the charitable works of various catholic social welfare and charitable organizations working within the Archdiocese of Shillong without infringing upon their autonomy. Collaborate and co-operate with governmental agencies, financial institutions, voluntary agencies; national and/or international, with similar aims and objectives to launch campaigns to collect in cash or in kind assistance for the poor and downtrodden.

Interview with the Chief Functionary

The SSC is being headed by a Catholic priest Fr. Gerald Khongjee as its Director for the last 10 years. The SSC is his first experience in welfare and developmental works carried out by the church. According to him, "social work and welfare activities has always been part of the basic tenets of the church, it is not anymore a subject. There are many verses in the Bible that quotes and exhibits the similar ideology as of the social work profession". For a Catholic priest, once he entered and chose his life to serve God by becoming a priest he is already committed himself to involve in welfare activities and in any given geographical area. Any priest need not have any special course on social work as welfare and wellbeing has always been a mission for them base on the philosophical and theological base of the church.

Philosophical Base

The verses from the bible and the Gospel command that says "love God with all your heart" and "love your neighbour as yourself", "what so ever you do to the least of my brother then you do unto me" are the guiding words that motivate to serve God in personification of him to the human kind. The basic focus of the Church is education and health, which the basic foundation of this is the projection of God in the holy Bible as a 'teacher' and a 'healer'.

Spirituality and Development

As said earlier that social work and welfare activities has always been part and parcel of the basic philosophical and theological foundations of the church, there is an aspect of spirituality in social work. The governing words of God among Christians "to seek righteousness, peace and joy in the Kingdom of God" in other words if any Christian wants to reach the kingdom of God they must seek 'righteousness, peace and joy'.

The concept of 'development' is very much visible among the Catholics. According to him, "in the secular world it is known as development and for the Catholics, development is 'salvation' to facilitate journey of the present so that it moves towards fulfillment. He also opined that the existence of evil is the lag of human condition".

SSC also seeks to pave way for the creation of 'critical consciousness' among the people which means that it seeks to capacitate and sensitize people to take decisions on their own. They may take hard decisions for themselves but this decision is taken by the people themselves through understanding and awareness on the decision they are taking.

Services of Social Service Centre (SSC) from 2011 – 2014

- *Community Managed Disaster Risk Reduction*

In 2007, SSC implemented "community based disaster preparedness", in April 2009, 'community and family disaster preparedness' was started as a continuation of the community based disaster preparedness programme. In the final phase, 'community based disaster risk reduction' was started in 2011.

The goal of this programme was to support strategies and complement existing strategies that enable local communities and institutions to better prepare for, mitigate and respond adequately to disasters by enhancing their capacities to cope and respond, thereby increasing resilience and reducing vulnerability in North East States of India.

- *Integrated Development through Empowerment and Action (IDEA)*

Integrated Development through Empowerment and Action (IDEA) sponsored by Caritas India and implemented by SSC since 2008 has initiated the process of bringing an integration of different stakeholders and key developmental players of the Archdiocese of Shillong.

The goal of the Programme was to integrate development for empowerment to improve the quality of life in the Archdiocese of Shillong particularly in the 10 villages in Umsning and Mawkynrew Block.

- *Preventive and Curative Community Health Care on Malaria and Mother and Child*

Along with other Catholic Archdiocese in north east India SSC in implementing the Preventive and Curative Community Health Care on Malaria and Mother and Child in 70 villages falling within the East and Ri-bhoi districts of Meghalaya, India. The project is being implemented through health centres run by the Catholic Church.

The goal of this programme is to provide for the people living in 245 villages of north east have better health through accessing preventive and curative community health care on malaria and mother and child health care.

- *Adherence Scheme of Revised National Tuberculosis Control Programme*

In 2011, SSC has signed a Memorandum of Understanding with the District Tuberculosis Office, East Khasi Hills for undertaking the Adherence Scheme of Revised National Tuberculosis Control Programme.

The goal of this programme is to ensure that treatment is maximally accessible and acceptable to patients.

- *Construction of Check Dam at Pyrda Village for Water Harvesting*

The SSC facilitated the process for implementation of the construction of a water harvesting structure under HMNEH scheme from the directorate of Horticulture.

The programme has enabled the village community of Pyrda village to utilize their land for agricultural purposes.

- *Training on Strengthening of Self-Help Groups (SHGs) cum Income Generating Activities*

The goal of this programme is to strengthen the existing SHGs and enhance their role towards productivity and income generation activities.

- *Orientation Seminar on Government Schemes and Projects*

The goal of the programme was to inculcate the mind of the members of SGHs and community about the importance of Government Schemes and to build linkages and network with the different Government departments.

SSC carried out sensitizing programmes on HIV/AIDs and also engaged with Meghalaya Aids Control Society (MACS) for partnership and mainstreaming on the various issues of the disease.

- *AXSHYA Project*

The goal of this project is to decrease the mortality and morbidity due to tuberculosis and to cut down the chain of transmission of infection until TB ceases to be a public health problem in India.

- *Resource Mobilisation*

The goal of this programme is to capacitate the organizations to have better linkages with the government departments to mobilise the resources allotted for the NGOs in their intervention.

- *Training on Turmeric and Ginger Processing.*

- *Organizational Capacity Building Programme.*

- *HIV/AIDS programme.*

- *National Rural Health Mission Health Camps.*

- *Social Audit of Mahatma Gandhi national Rural Employment Guarantee Scheme.*

Collaboration

SSC had in its service to the poor and needy collaborated with other voluntary organisations, NGOs, other FBOs and also with the government. The requirements that SSC looks while collaborating in its intervention is as any person with good will and organisations with similar memorandum of association. SSC is motivated by the services it renders and perceives collaboration as a resource. Through its collaborative engagement, SSC is complementing other voluntary organisations, NGOs, other FBOs and government.

Summary of the Case Studies

The case studies conducted were based on the key informant interviews with four selected FBOs and qualitative data was derived through it. In the case studies, it was found that all the FBOs in the study were established based on the influence of the religious philosophical base of the particular faith group and the spiritual values and components are embedded in the activities and approaches of the FBOs. The FBOs do not discriminate beneficiaries of other religious affiliations. The FBOs look at the person through faith perspective and are inspired by the spiritual domains of faith to provide help and assistance to any human being who needs help. It was also found out that the FBOs follows the footsteps of their ancestors and continue their work through the ages. Faith has played an important role to the FBOs in the aspects of helping them to have faith and positive attitudes in their intervention, instilling them with hope in times where they feel lost, helping the FBOs to devise the activities with honesty and transparency keeping in mind the dignity of the clients, treating the clients with respect and in providing services to the clients with loving kindness. It was also found that the FBOs have developed coping strategies to manage the challenges and the problems that they face. Sometimes

the challenges they face place them in a difficult situation to take decisions that are in contrast with their mission statement. They also expressed the need of professional social workers to contribute and engage with the FBOs and lend their expertise in fostering development.

In this chapter an attempt has been made to present descriptive case studies of four major FBOs functioning in the context of Shillong, the capital of Meghalaya. In the next chapter, an attempt is made to discuss the findings of the quantitative data analysis.

CHAPTER VI
CONCLUSION

The present study attempts to understand the role of FBOs in the development of people in the Context of Meghalaya. The study was confined to Shillong Town, the capital of the state. In this chapter an attempt has been made to present the salient findings, conclusion and suggestions.

6.1. Findings

The major findings of the study are highlighted in section of this chapter. The study on Faith Based Organisations (FBOs) and Development undertaken by the scholar has provided new insights on the overview of the services rendered and activities conducted by the FBOs to foster development and improvement on the lives of the people and communities that have been using the services of the FBOs. In this chapter we will discuss and see whether the goals and objectives formulated in the study has been achieved. The study being cross-sectional in nature and exploratory in design has brought about new findings particularly relating to the FBOs in the context of Meghalaya. There has been several studies conducted in relation to the voluntary organisations in Meghalaya but with reference to FBOs there are very little and scarce literature conducted in Meghalaya. Despite the fact that religious and faith groups has made enormous contributions in Meghalaya there were no studies focused in acknowledging and highlighted the services and contributions of FBOs. The findings of the study are basically related to those FBOs that are established in the Shillong region. The major findings of the study are discussed below.

6.1.1. Profile of Respondents

The demographic and social profile of the respondents in the study reveals that majority of the respondents who represented the FBOs were of the Christian denomination having theological and academic qualification, and majority of the respondents are from Catholic denomination. Majority of the respondents hailed from the ethnic groups of Meghalaya. However there are three respondents who hail from other ethnic background other than Meghalaya. It can be inferred that FBOs are not only having the aspects and dimensions of faith as the basis of their existence and establishment but also the FBOs are being administered and headed by leaders of the various faith and religious groups. Only one respondent of the FBOs possess professional social work education in leading and administering the FBO. The majority of the respondents of the FBOs do not have social work education at all. From these findings, it can be inferred that

the Catholic denominations are more involved in the development field through FBOs. All the respondents in the FBOs have had earlier experiences in the field of development at least an average of 16.3 years prior to leading the organisation and it was also found that some of the respondents are the founder of that particular FBO.

6.1.2. Profile of FBOs

All of the FBOs in the present study are Christian organisations and are established based on the inspiration and influence of their philosophical belief. We can say that the components of faith and spiritual values are embedded and act as the main tenets in the existence of the FBOs. The FBOs have been registered as society except one FBO is registered under the JJ Act of India. Almost all the FBOS are registered under FCRA that provides them to receive foreign funds to support their interventions making them less dependent on domestic funds. The FBOs face hurdles in employing the professional social workers because of their lack of competition in the pay package with the government sector. Many of the FBOs rely on employing professionals from other backgrounds to help them in their development intervention. This makes the intervention process proceed at a slower pace due to the lack of knowledge of the employees in social work background.

Regarding the funding patterns of the FBOs, the findings of the study reveals that the main sources of funds for the FBOs are the government, donors and funding agencies. In the case of mobilizing funds from the government, it was found out that the main source of government funds for the FBOs came from the state government. According to the findings in the study the state government of Meghalaya has been of core importance in providing and financially supporting the FBOS in their intervention. Although the central government has also been supporting the FBOs with funds, the state government has been the most active in supporting financially to the FBOs. Individual donors, private and government funding agencies have also enormously contributed to supporting the FBOs financially. There are also other sources of funds for the FBOs such as the corporate at multilevel and occasionally the Church.

6.1.3 Social Challenges Addressed and Interventions

The study has found out three levels of issues addressed by the FBOs. The primary or core social issues and challenges addressed by the FBOs is the problem of poverty which is seen to be of utmost importance to be intervened by the FBOs as absolute majority of the FBOs addressed the issue of poverty, marginalization and exclusion, education, malnutrition and ill health. The secondary issues addressed by the

FBOs are HIV/AIDS & Health Care, Child Neglect and Abuse and Environmental Issues, domestic violence and disaster management and mental health. The least addressed issues by the FBOs are drug use/alcoholism, sex work, livelihood, agriculture development, disability, and WIDC.

The study has also found that there are FBOs that diversify their interventions and those that focus on specific agenda. The FBOs addressing more issues are those diversifying their intervention whereas those FBOs addressing fewer issues are specifically focusing on a particular issue.

The study has also identified the service users that receive benefit from the services of the FBOs i.e. community, children, youth, elderly, women, person with disabilities (PWDs), school dropouts (SDOs), domestic workers, women in difficult circumstances (WIDC), and Injecting Drug Users (IDUs) & Alcoholics.

The FBOs in order to provide a solution to the issues addressed by them, offer services such as awareness programmes, livelihood promotion, counselling, health care, vocational training, relief/emergency help, microfinance, educational institutes, rehabilitation centres and orphanages. The major services rendered by the FBOs are awareness programme, livelihood promotion, counselling, health care and vocational training. The services least offered by the FBOs are relief/emergency, microfinance, educational institutes, rehabilitation centres and orphanage.

The core target groups of the FBOs in their intervention are the community, children, women, children and youth. These groups can also be classified as according to the FBOs intervention as the most vulnerable section in the context of Meghalaya.

The FBOs also carry out advocacy activities for those who do not have the resources to attain social and economic goals, those ignorant about their legal entities and whose rights have been obstructed. The advocacy activities carried out by the FBOs are ensuring the rights of special population, awareness and attitude change campaigns and achieving social goals and social change. To carry out the advocacy activities the FBOs adopt these strategies lobbying with members of legislative houses, petitions to government authorities and officials and local authorities or officials, research and media campaigns. All these strategies have been used to advocate for the sections of children, women, poor, youth, public welfare and elderly in the advocacy process. According to the FBOs advocacy, we can draw out that the section of the society in Meghalaya whose rights and access to development have been infringed are the children and women with high priorities and others are poor, youth, public welfare and elderly.

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The FBOs in order to deliver their services have used the following strategies to mobilise the people promoting SHGs, cooperatives, clubs and through individuals. The most common strategies adopted by the FBOs to mobilise people for development are by organising the people or beneficiaries in the form Self Help Groups (SHGs) and Cooperatives.

6.1.4. Patterns of Collaboration of FBOs

The present study has identified the presence and existence of collaboration between the FBOs with other civil society organisations and the government. While probing into the existence of collaboration between the FBOs with other civil society organisations and the government, it was found out that the FBOs have good collaborative relationship with the government, churches of same denomination and education institutes. While collaborating with the government, the FBOs have a good network with the state government and district administration. Very poor network collaboration was found between the FBOs and the central government. In the FBOs collaboration with other civil societies it was found that the FBOs have a strong relationship with the education institutes within the state of Meghalaya and churches of the same denomination as of the FBOs. There is a fair network between the FBOs with other secular organisations and other FBOs. The study also found out most of the FBOs prefers working with the church, government and other FBOs.

The pattern of collaboration between the FBOs with the government and other civil society organisation found are providing awareness and sensitization programmes, consultation programmes on various issues and in providing and receiving training services, project implementation , advocacy activities and as funding agents.

6.1.5. Role of Faith in Development

Faith has played a very important and crucial role in the FBOs interventions in the development field for the FBOs. Faith has not only motivated, instilled hope and positive attitude in the leaders of the FBOs in their intervention for the society. Faith has helped and inspired the FBOs to look at the person and communities not only in the aspect of the community or individuals' relationship with God and religion but also in relation of their physical and daily needs.

In the assessment of needs, faith has helped in seeing a person or a community beyond his/her/their psycho-spiritual needs but in a more holistic manner. The role of faith that has been imbibed with the leaders of the FBOs have also helped them in being truthful in collecting actual data, developing passion while working with the

communities, to show love in their actions, sincerity, equality without any discrimination and biasness, maintaining quality in their works and in promoting inclusivity in their approaches to development.

In the design implementation, faith has helped in bringing greater commitment and passion and makes the leaders see each person as a child of God with inherent dignity and worth. The honour and dignity of a person comes first and his/her spiritual needs is also being emphasized. Faith has also contributed in the implementing stages by inspiring the leaders in sharing the vision with the communities; promote community ownership and participation on the activities, inclusion of all the stakeholders, shared responsibilities, maintaining timeline, being informed and disseminating information. Love and justice is the basic foundation on which the programmes and activities are being assessed and designed.

6.1.6. Challenges and Coping Strategies

Finance

From the case studies conducted on the FBOs it was found that a financial deficiency was the most prevalent challenge in almost all the FBOs. The irregularity of the flow of funds from the donors and funding agencies affect the functioning of the FBOs. The coping strategy to this challenge is by borrowing money from external sources to pay the staff salary and other expenditures.

Human Resource

The financial problems of the FBOs have also affected the FBOs not only in terms of finance but also on the aspect to employ professionals. The FBOs cannot compete with the government in terms attractive income package to the employ professionals. The FBOs have to employ lay persons to carry out the works.

Commitment of the Staffs

The employment of lay person also generates another problem i.e. the level of commitment and leadership quality. The staffs having the deficiency of social work background do not clearly understand the work ethics, values and commitment while working in the development activities. The staffs are career centric not mission centric lacking the zeal and commitment because of the pay package discouraging them to entirely commit to the mission. The coping strategy used by the FBOs in this regard is by increasing the salary package by some FBOs while the some FBOs changed the recruitment policy

Attitude of the Community

The FBOs while trying and facilitating the efforts to bring development to the community are faced with the challenge of the mindset and attitude of the community towards the initiatives of the FBOs. They expect that the FBOs have lots of money and always expect charity from the FBOs. While implementing programmes the FBOs do collaborate with grass root units for the implementation, even for collaboration the community expect that the FBOs give salary to them. There is very less response from the community to initiate any activity and are largely dependent on the FBOs initiative only. In such cases of negative response, the FBOs move away from the community if the community is unwilling to take initiatives and always expect rewards from the FBOs.

Response from the Funding Agencies

The conflict of procedures and implementing policies between the FBOs and the funding agencies also acts as a challenge for the FBOs. There are instances where the FBOs suggested the funding agencies to increase certain areas of finance like providing TA/DA to support the staffs in their intervention with the grassroots. The negative response from the funding agencies has led to the staff unwilling to travel to places without any financial assistance affecting the functioning of the projects. In such instances the FBOs somehow has to manage the travelling fares of the staffs from their own funds.

Militancy and Criminals

There are areas where the FBOs intervene which are far flung from towns and cities, unfortunately these areas are also known as the safe havens of militants. Such issues do not only limit its effects on the FBOs alone but also on the community in these underdeveloped areas who are deprived of many facilities. The fear from the criminals who takes advantage of the outsider in these remote regions has limited the scope of intervention of the FBOs.

6.2. Conclusion

The present study has highlighted the important role that the FBOs play in fostering development and social change in the context of Meghalaya. The FBOs as presented in the study area rendering a varied range of services in order to bring about social and economic improvement for the underprivileged sections of people in Meghalaya. Their activities range from skill development, education, economic empowerment, health care, advocacy, sensitization programmes etc**.** It was also evident that there is a good network of collaboration between the civil society organisations and the FBOs and the government but there needs a space for inter faith collaboration. The

study has also highlighted the major problems of the people of Meghalaya i.e., poverty, marginalization and exclusion, health care, education, malnutrition etc. The women, children, youth and public welfare have been identified by the FBOs as sections whose rights have been violated. These problems are mostly affecting the poor, children and the women. The study has also revealed that there are various sources for the FBOs to mobilise their resources and in fact the government is the key partner in both implementing and funding the FBOs programmes.

The religious philosophical base of the particular faith group and the spiritual values and components are inspiring in the activities and approaches of the FBOs. The FBOs do not discriminate beneficiaries on grounds religious affiliations. The FBOs look at the person through faith perspective and are inspired by the spiritual domains of the faith to provide help and assistance to any human being who needs help. The role of faith has played an important role to helping them to have faith and positive attitudes in their intervention, instilling them with hope in times where they feel lost, helping the FBOs to devise the activities with honesty and transparency, keeping in mind the dignity of the clients, treating the clients with respect and in providing services to the clients with love and kindness.

The challenges faced by the FBOs are finance, human resource, and commitment of the staff, attitude of the community, militancy and response from the funding agencies. The FBOs have developed coping strategies to manage the challenges and the problems that they face. Sometimes the challenges they face place them in a difficult situation to take decisions that are in contrast with their mission statement. They also expressed the need of professional social workers to contribute and engage with the FBOs and lend their expertise in fostering development.

6.3. Suggestions

In the light of the findings of the study, the following sets of suggestions are put forward for policy making, social advocacy and further research.

6.3.1. Policy Implication

There is a need to initiate a common platform or forum for the FBOs to channelize their strategies, share knowledge and ideas on providing solutions (Programme Director, NEICORD). A call for professional social workers to actively engage with the FBOs and contribute their professional knowledge in the field of development keeping in mind the professional ethics of social work. Government should allot more resources and keep up

the pace in providing financial and technical support to the FBOs and other voluntary organisations engaging in development.

To involve the FBOs in major forums concerning with social problems and issues, the FBOs needs to intervene in areas such as disability, old aged and issues which are not yet addressed. The FBOs need to also actively formulate programmes for protecting the environment with the issues of climate change which is not only affecting the environment but also socio-economic development of the community. The concept of self-help is yet to be understood by major sections of the community as a result they fear to initiate self-help activities. In this regard, clarifying the concept would contribute to better intervention of the FBOs and also in terms of empowerment. With mass migration of the population from the rural to the urban, there need to attend to the socio-economic needs of the urban sector too. There are issues unaddressed in the state of Meghalaya such as the aspects of the geo-political issues, ecology, sustainable resource management etc. The various voluntary, secular and faith based organisation need to come together putting aside their differences but motivated by the same goal to address social issues that are not being addressed.

6.3.2. Social Work Advocacy

Professional social workers need to intervene in the discourse of faith and development. This would help in integrating faith and social work values and ethics in the development arena contributing to a more integrated outlook towards development. The FBOs have access to the communities and social workers possess skills hence combination of both would help foster and strengthen development intervention in the grassroots. The involvement of social workers in the FBOs would help in delivering more effective services and outcomes.

6.3.4. Social Work Research

The topic on FBOs and its role in development is an emerging discourse in the contemporary development dialogue. There is future scope in conducting further research studies on FBOs and development towards contributing and enriching the literature of FBOs in development. Further research can be conducted on a wider scale and even there is scope for impact studies which is still scarce in the literature of FBOs. The prevalence of diverse religious faiths in India even provides a scope to conduct similar studies at the national level and even at the regional level of north east India where FBOs are enormously contributing towards development.

Studies can also be conducted examining the different strategies used by the various FBOs in development intervention. Studies on the role and functions of social workers in FBOs; similarities and differences of between social work and FBO's values, philosophy can also be attempted.

Comparative organisational studies can also be conducted on organisations run by social workers and those by faith leaders. A comparative study on the impact of services provided by the FBOs and other secular organisations can be further conducted.

Beneficiaries' perspectives on the service provided by the FBOs could be examined in further research studies. There is still scope for conducting further research at different levels on FBOs. It would also enrich the literature on FBOs in the context of India and the role of social work in religion and development.