The Impact of an NGO on Representative Villages: A Study on Women's Empowerment in Indian Context

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The Impact of an NGO on Representative Villages:
A Study on Women's Empowerment in Indian Context
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“There is no more valuable investment than in a girls’ education.” -Ban Ki Moon
“Education is one of the most important means of empowering women with the knowledge, skills
and self-confidence necessary to participate fully in the development process.”
- ICPD Programme of Action, paragraph 4.2

ABSTRACT
This is a report on the findings from the data collected from an interview survey with the
Managing Trustee of Nayantara Memorial Charitable Trust (henceforth, NMCT), Mr. S.
Majumdar, about the work of NMCT. It works in the rural parts of the state of West Bengal
(henceforth, WB), India, with the head office in Kolkata (henceforth, Kol), the capital of WB. The
researcher analyzed the data that focused on the work of this Trust. Based on Mr. Majumdar's
perception of it, this paper specifically explains the process of educating the female students from
low-income families, until entering various institutions for higher studies and even employment
after that. Especially, this study explores the impact of the nurturing environment created by
NMCT on its students and how that leads to social and economic empowerment of women at the
grassroots level. The dominant belief of the society about empowerment and its link to education
has been revealed. The results cannot be generalized to a broader population because of its
sample size. Research implications are discussed and future hypothesis testing is indicated.

Key words: Women, India, NGO, Empowerment, Education

INTRODUCTION
For the sake of clarity, a short account of different types of organizations, that are NGOs in
broader term, has been included, followed by the introduction of the NGO of this study.

NGO: Voluntary Organization, Non-Profit Company, Society and Trust
With some differences in the process of formation, registration and management, all of the above
have the same purpose which is social welfare or social development. In India, the terms VO
(Voluntary Organization) and NGO (Non-Governmental Organization) are often used
interchangeably and both are apparently independent from government and business. NGOs can be formed in different ways and can take slightly different shapes and titles. For Society or Section 8 Company, formal registration (under Indian Trusts Act/Bombay Public Trusts Act) is mandatory, while it is not necessary for Trust. To form a Trust it takes 2 days to a week but for the other types of NGOs it takes a few weeks to months. The registration authorities vary, for Trust, it is Sub-Registrar of Registration or Charity Commissioner. Unlike the other forms of NGOs, for Trusts, the approval of the name is not required; also, there is no restriction for the members of the same family to form and run a Trust. Trusts can work in state level or national level with minimum two trustees, with no limit in number of maximum trustees. Trusts do not have to submit any documents but the other NGOs must submit annual reports and audited accounts every year.

Societies Registration Act (SRA) was approved in 1860 to confirm the legal status of the growing number of NGOs. It continues to enjoy being the relevant legislation for NGOs in India with some amendments made at times to the original version. The legal framework in India recognizes activities including "relief of the poor, education, medical relief, preserving monuments and environment and the advancement of any other object of general public utility" as charitable purposes (Govt. of India, 1961). All of the organizations, those are not controlled by the government and work for the betterment of the society in general, are called NGO (Non-Governmental Organization) or NPO (Non-Profit Organization). This way the Charitable Trust of this paper is also a form of NGO, therefore, here no differences will be made in reference to Trust and NGO.

**NMCT: The NGO of This Study**

There are over 200,000 NGOs in WB, one of which is NMCT. Registered in 2002, NMCT currently has 36 paid workers, 10 volunteers and 450 students from 12 villages. NMCT’s main objective is to provide education and support for students, especially, female students, from low-income families in the rural area of WB. It also works to provide safe drinking water where necessary, to support people’s participation in micro-level planning process, to help in sustainable livelihood based on equitable usage of natural resources, to organize socio-cultural activities for channelizing youth energy into constructive and creative actions etc.

Within this paper, the researcher presents the findings of an interview survey with an administrator of an NGO in the state of WB, India. It was conducted in Kol, the capital of WB in March, 2017. The interview focused mainly on the educational support activities for the socio-economically deprived female students in rural WB. The support to the students tries to help breaking the cycle of poverty and deprivation through formal education. It also helps them to get
employed after graduating from high school or college. This study strives to demonstrate how
the educational programs and support provided by this NGO might help to empower young
women socially and economically. The researcher hypothesizes that the support of this NGO
conveys changes in the respective communities through changing the lives of the students. Thus
it serves a significant role in guiding the ways to socio-economic empowerment of the students
and their communities.

LITERATURE REVIEW

Kapur observes, “By the late 1980s, India had lost faith in itself, as its elites grappled with
the reality of the country’s growing relative backwardness” (2002, p. 107) comparing to other
countries. While India’s growth in Information Technology (IT) in the 1990s attracted the
attention of the world (Subramaniam, 2006), in some other areas it was the case of “time stands
still” (Narayan, 1997, p. 50). “India cannot truly benefit from its growing strength in the field of
information technologies without servicing its own domestic needs first, particularly rural India
where 70% of Indians reside” (Kapur, 2002, p. 106). In the area of education this circumstance is
apparent. According to the data, 68.8 per cent of Indian population and 72.4 per cent of Indian
work force reside in rural areas (Census of India, 2011). General education level (Secondary
Education and above) of employed rural workers aged between 15 to 59 years in 2011-12 was in
percentage: male: 27.1 and female 11.8. Recently rural-urban migration has been high but
according to the UN report, India will stay predominantly rural until 2050 (U. N. 2012).

In 1948 The United Nations included education as a basic human right. Sen (1999) and
Nussbaum (2003), in their framework for assessing human development, the Capabilities
Approach, cited education as an important aspect of human development. Through education
women acquire “the chance of a healthier and happier life” (UNICEF, 1996). At the Fourth World
Conference on Women (1995), education was declared as the key to women’s empowerment.
Education is “one of the most critical areas of empowerment for women,” because it bestows
them “much greater power” which enables them “to make genuine choices over the kinds of lives
they wish to lead” (UNICEF, 1996). Education serves as the “agent of basic change in the status
of women” (Govt. of India, MHRD, 2014-15, p. 200).

Educating women is beneficial for the whole society as educated women would gain the
skills, information and self-confidence. They would become better as parents, workers and
citizens. It would have the “ripple effects within the family and across generations” (WUNRN,
2006). Educated women marry later and have fewer children, also healthier. In India, according to
UNICEF, the infant mortality rate decreased by half with mothers with a primary education
compared to the children of the illiterate mothers. Furthermore, educated women are keen on
sending their children to school (WUNRN, 2006). According to the research, investing in girls’ education is “one of the most effective ways to reduce poverty” as educated women would be capable of earning and from the household it would lead to growth in national income (WUNRN, 2006).

Batliwala (1994) perceives empowerment as a process to change the nature and direction of forces that systematically marginalize women in a given context, whereas for Patel (1996) it is both a means and an end, a process and the result of it. The term, empowerment, shows all the potentials for women to have fundamental rights, autonomy, control and respect. It directs to the achievement of knowledge, information, confidence and contributing in the society. Another way to see women’s empowerment is as the knowledge and power acquired by women “to challenge the fundamental imbalances of power in their lives in the domains of the family and the community” (Subramaniam, 2006, p.7). It reinforces equal power distribution leading to gender equality.

The development of a nation is observed through its economic growth because it is said to be the “indicator of a nation’s quality of life” (Nussbaum, 2003, p.33). Economic empowerment, unlike social empowerment, connects directly to the ability of earning a living (Blumberg, 1988). In developing countries, women below certain economic standard sometimes receive financial support from the country, state or NGO to have an income, as having economic power is empowerment or equal to that. (Amin, Ahmed, & Chowdhury, 1994; Sharma & Zeller, 1997). Although without the power to control one’s earnings, it might be useless (Blumberg, 1988). According to Otto (1996), “the global systems of inequalities in power” remains intact and predominant based on the “relations of domination and subordination at the micro, local level of society” (p.134).

It is said that except for economic growth, the development index of a nation needs to take into account human development aspects which includes women’s status in the society (Sen: 1999, Balakrishnan: 1987) and women’s status indicates women’s level of empowerment. The pioneering work of Boserup (1970), Women’s Role in Economic Development, and many others in later years, focus on the vulnerable position and status of women in the third world. Nonetheless, it is important to recognize that “women are a diverse group”, in their roles and in characteristics, e.g., “age, social status, urban or rural orientation and educational attainment” (WUNRN, 2006). Thus, in spite of having common aspects, women’s lives and the choices available to them often vary. Particularly in the developing nations, for girls’ access to education and to keep them at school, needs among others, community involvement, low-cost or free of cost schooling, less practice of girls being used for household labor, more schools with women teachers, relevant curricula, and quality of basic education (Bernard, 2002; UNICEF, 1998, 2002; Government of India, MHRD, 2014-
Sen (1999) and Nussbaum (2003) consider educated women’s control over their ways as well as freedom to choose that is as important as having control over their economic situation; and Otto observes that it sets them free from “the relations of domination and subordination” (1996, p.293), empowers them. Blumberg describes women’s economic empowerment as “magic potion” (1988) that boosts gender equality and the “wealth and well-being of nations” (1989). Empowerment helps women realize their full potentials. They can improve their situation and themselves as they can have control over factors that affect their lives (Batliwala, 1996). Thus, researchers to date suggest that women can be empowered socially, economically and in other ways by means of education. Drawing on these studies, the researcher strove to demonstrate how female students might be empowered through the education they received.

METHODOLOGY

This is an ethnographic study with the focus on a survey of a particular person of a particular organization. The goal of the study is to understand and estimate the effects of the educational programs of an organization on its students and the society. In this case, the study addresses social empowerment of women in the relevant community through education. To complete its goals it follows the protocols of using strategic documents, interview survey of an administrator of an NGO and scholarly literature.

First, the research objective and the research questions will be discussed followed by a description of the interview site and the participant. The data sources and the data collection procedures will be described thereafter.

Research Objectives

The research objectives of this study are:
1. To contact an administrator of an NGO for interview survey.
2. To administer the survey for further investigation.
3. To interrogate the relevant literatures for support.
4. To understand what the beneficiaries might think about the outcome.

To estimate the impact of the investigation and contribution to the society, this study will take into consideration the following:
1. The result of the survey in India
2. The literature review
3. Project beneficiaries in the survey
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The Research Questions

To obtain data for this research, an interview survey was administered with an administrator of an NGO. This was deemed the most appropriate way considering the sensitive nature of the NGO towards its female students. The research questions are:

1. Who are receiving the support at NMCT?
2. Why are they receiving this support?
3. How does this support help these women empower?
4. What category of empowerment that might be?

The Interview Site

Sri Sarada Mission (SSM) Hospital Matri Bhavan (MB) was established as a branch of Rama Krishna Mission in 1950. It gained independence in 1961. Initially, it opened with 10 beds, but currently it has grown to the capacity of 64 beds. The hospital's sole purpose is to help and guide underprivileged women to safe motherhood and child care. It also operates training institutions to develop well-educated and well-trained nurses and nurse’s aides. As the researcher did some survey at SSM, MB previously and asked for their help, they kindly set a room there (Kol., India) with a table and two chairs for the interview.

The Participant

In this study, Mr. S. Majumdar, an administrator of the NGO, NMCT, was the interviewee. Following the queries to know more about the process of admission to the school for the Nurses’ Aides Course, the Principal of the school introduced the interviewee to the researcher. Later following a short telephone conversation to arrange a meeting, the researcher had a personal interview with him on a predetermined location for a few hours.

The Data Source

As there was specific target population, to gather data for this study, interview was deemed the most appropriate. Also it was the best to explore the responses and to gather more and deeper information. It was a semi-structured interview and the questions for the survey were developed by the researcher.

It was composed of loosely connected four main components, as for dealing with the complex issues as in this interview, it is not desirable to have some condensed few, small categories. The first section was to determine basic demographic information of the NGO. Then it was designed to gather background information about their connection to the Mission. Next part was designed to glean information about the impact of the NGO on its students. Next it was about the students’
admission to the school and finally about their employment.

**The Data Collection Procedure**

The researcher gained permission to administer the interview survey from the administrator himself. The interview questions were written in Bengali as the mother tongue of both the interviewer and the interviewee was Bengali. The interview survey was administered during the day of March 14th, 2017. A brief explanation was given to the interviewee prior to the interview, informing him of the purpose and protocol for the interview. The researcher made it clear to the administrator that his involvement was strictly voluntary and would present no risk or cost to him for taking part in the study. At the same time, he was made aware that there would be no direct benefit personally to him either. About anonymity and confidentiality, the researcher asked if his name or the name of the organization could be used. Also, names were not necessary for determining data validity and subsequent reliability of this study’s findings. Nonetheless, he was not hesitant to give permission to use his or the organization’s name.

**RESULTS**

The objective of the study was to determine who were the recipients of the support of the NGO and why. Furthermore, how the NGO’s support aided in the development of its students’ empowerment and to understand the type of empowerment that the participants might experience. The objective was accomplished by the means of an interview survey with the managing trustee of the NGO. He was queried about the objective of the NGO and the perceived benefits of the educational courses that it was offering. He was also asked who it was offering these courses to and how did it determine to have them. The interview also had items seeking to find out what the students’ life was like before they entered the program and what his perceptions were of them. Next, he was asked about the education at the NGO and the impact of that education on the students’ personal lives. Finally, the interviewee was asked to provide a brief statement explaining the aspirations and goals of the NGO for the future.

**General Findings**

Going forth, the descriptive data gathered from the interview with the administrator of the NGO will be discussed in 4 parts.

*Creation of NMCT*

The relatives of Nayantara, who expired at childbirth in 2000, started an NGO with her name with 5 trustees and 4000 Indian Rs. (henceforth, Rs.) and got registered with Indian Trust Act as
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a Trust in 2002. They started out by helping a small group with its project in a village of 110 tribal families, called Ranabandh, in WB, by sponsoring in the mother and child health program. They offered quarterly financial support and visited once or twice in a few months.

*Water supply by NMCT*

In 2003, March, NMCT came to know that the villagers desperately needed drinking water. In a village of 110 families, there were only 4 tube wells with no water and 4 wells, 2 of which turned into garbage pits and the other 2 had unclean water that the villagers were forced to drink. 2 members of NMCT drank that water and had severe stomach problem for one entire week. Some villagers walked over a kilometer to collect clean water from a small hole in the ground, used bowls to pour it in the pitchers to carry back.

NMCT, with 8000 Rs. in the bank, while the estimate per tube well was 60,000 Rs, started asking for donations. Finally, the cost came to about 20,000/25,000 Rs per tube well by buying parts separately at the wholesale market and using private workers. NMCT managed to have 3 tube wells for 54,000 Rs in 15 days in one village. The impact of it was seen within 2 months in the decrease in the number of the patients to the charity dispensary, who were coming mostly for skin or stomach problems. The number dropped from 60/70 patients per sitting to about 20. Within the next 3 years, the dispensary service was curtailed for lack of patients.

At the end of 2003 NMCT became independent. NMCT spent every summer from 2005 to 2007 drilling 2-3 tube wells in the villages, ended up working in 14 villages in total. Among other things NMCT organized a weekly cleaning drive in the villages, ran charitable dispensaries, and supplied supplementary food for pregnant and lactating mothers.

*NMCT and Sports*

Clearly, the villagers did not have unity among themselves and the Tribal traditions and culture were fast disappearing. To help them to unify and save the culture, NMCT started a Sports Day, for all the villagers of all tribes, age and gender. It included some modified traditional activities, such as, archery (from men making their own bow and arrows and go for hunting), pitcher race (from women fetching water in pitchers on head), leaf-plate race (from women making plates with big leaves to sell in the city) etc. It also included traditional dance competition. It started in November, 2005, in which 3 villages participated. In the second one in January, 2007, all 14 villages came to join. 14 villages were divided in 4 clusters and for the first time, there were inter-village football matches, which they loved and played barefoot on hard, dry ground. In 2017 the 12th Annual Sports and Cultural Meet was held and about 2000 people participated. The traditional dance competition got 19 groups.
**NMCT in Education**

Until 2008 there was only a mobile office for NMCT and office works were done under the trees. Finally they got a rental house with 1 room and 2 bathrooms and built another room and used one for work and the other for staying overnight. At this time, the administrators started to feel the gap between the need and the availability of education in the villages. For 14 villages there were 4 primary schools and some self-help groups ran by Govt. or NGOs, but clearly they were not enough or effective. NMCT opened 2 centers in 2008 for teaching 5-6 graders in the weekends. Which started with 3 students from 2 villages, in a month got 50, and then in 6 months got over 100 students from 4 villages at walkable distance. The first 3 years they did not have any paid workers. Some volunteers from Kol. came and spent the weekend there teaching math and English. The trustees also helped. For the younger siblings of the students, who often came along, another department was established for 3-6 years old.

In 2008 it was found through a survey that among those 14 villages there were only 2 boys who graduated Madhyam Pariksha examination (final centralized test conducted by the West Bengal Board of Secondary Education after completing 10 years of schooling). Usually by the age of 13, students quit school. The girls of 13-14 years would get married off and the boys would become agricultural laborers. One of the contributing factors behind this phenomenon was a lack of tribal teachers or teachers who were literate in their native language, Santali. In all 4 primary schools there was at least one of them and the students studied in Santali. In the middle school the classes were taught in Bengali (the state language of WB) which, for the Santali speakers was a foreign language. In classes of total 80-90 students and about 20 Tribal students in each, the teachers could not help the minority students and they did not strive to learn. They continued for some time only for the free ‘Mid-day Meal’ and then reaching teen-age, dropped out of school.

Even in class 6, the students could not write their names in English or Bengali and had no knowledge of math, including the basic multiplication table. Under the circumstances, NMCT desperately struggled to do something more in the educational field there. From August 2008, they started Math, English and Bengali supplementary classes twice a week for the upper primary and middle school students but suffered constantly from lack of resources, both in financial and human power. From December 2010, they started receiving funding from Jamsetji Tata Trust (JTT), so NMCT started to teach 5 days a week before or after school. (After 5 years, from 2016, NMCT is not getting this fund anymore {the main reason being JTT leaving WB}, nonetheless, NMCT is still carrying out the same schedule depending on other funding.) Presently they got about 500 students, among them 300 are regular, from pre-school to class 10, from 12-13 surrounding villages.

To get better outcome, NMCT tried to make some changes in the lifestyle of the students.
Being the first generation of learners, they had neither help at home nor the environment, helpful for studying. Especially the girl students were in vulnerable condition to get exploited. Girls were supposed to stay in and do all the housework, whereas boys might get the chance to sit and study. Since at home it would not be feasible, NMCT offered free boarding, food and study support for all of the girl students for 3 months between the final school test and the Madhyamik Pariksha examination. During this time of study leave, there is no school, so NMCT made a schedule for the students to study from 5 am to 11 pm with short gaps for meals at appropriate intervals. In the beginning, the students felt like prisoners as they were not used to have the habit of studying or time-keeping. When they somehow got used to it, they studied whole-heartedly and got good results. The students who were getting 2-5 points out of 100, they got 35-45 points and some did even better.

Finally, in 2010 first 3 students of NMCT took the Madhyamik Pariksha examination and graduated. Till 2016 total 51 students took that test and 47 passed. In 2017 a total of 16 students, of which the ratio of male and female was the same, took the test. Currently 35 NMCT students are studying in high school of which the majority is female. One girl student in 2015 passed Madhyamik Pariksha examination in 1st division (over 60% in all subjects). Next, 4 of the students took the Uccha Madhyamik Pariksha (final centralized test conducted by the West Bengal Board of Secondary Education after completing 12 years of schooling) and all of them passed with one in 1st division scoring 76%, who became the first student of NMCT to enroll in college in 2017. In 2012 when they started keeping the students for 3-4 months, there were 3 boys and 2 girls and all 5 were accommodated. In 2013 all the 7 were girls. From 2014 to 2016 with the rapidly increasing number of students they were unable to keep the boys overnight due to lack of space. The boys came at 7 am and stayed till 4 pm before going home during this period. In 2017 the boys were also provided accommodation separately at the new office for whole three months.
DISCUSSION AND CONCLUSIONS

The NGO of this research, NMCT, is a rather new one with a short history that started out of some personal reason and with no solid idea of the future direction. Nonetheless, it looked for the direction in the area where it started working and collected ideas from the locals and their needs and necessities. It gave them the sense of direction and they took action according to it. This way NMCT grew to be bigger and better and helped and supported the backward local and tribal people in the rural areas of WB, India. Finally its sincere and hard work was recognized and rewarded by the Tata Trust donations that enabled it to expand and continue working.

NMCT kept on moving from one type to another type of work depending on the needs of the locals. First they started with mother and child care. Then observing the desperate need for drinking water, they went in donating tube wells in the villages. This project had a quick and tangible effect in the village population which was not only getting enough clean drinking water. In 2 months from installing the first batch of tube wells in a village, the number of the patients, most had skin or stomach problems, decreased from 60/70 patients per day to about 20. Within the next 3 years of installing tube wells in 14 villages, the charitable dispensary service was not needed anymore as they had no patients.

NMCT started a Sports Day project that included some modified local traditional activities which was for all the people of any tribe, age and gender in all of the 14 villages it was working on. It was not only for the health benefits but more for channeling the youth energy towards a better and creative end. Also it helped in creating an environment towards unity and cultivation and preservation of culture, which were lacking in the villages. Initially, the response was not good but in a short time, it became popular and NMCT got what it was aiming for, unity among the villagers and resurgence of the local culture, to some extent.

The level of education in the villages was as low as the students of class 6 not being able to write their names in Bengali or English and having absolutely no knowledge of math. NMCT opened 2 centers first for teaching primary school upper grade students in the weekends. It started with 3 students but in very short time the number of students grew significantly. From all the villages at walking distance from NMCT, all the students were attending. Next they opened another department for children 3-6 years old. NMCT observed the scarcity of educational facilities in the villages and started to take action to help in the situation. It had positive impact, so they expanded the service. Finally they expanded to include small children as the younger siblings were following their brothers and sisters, the older students. This way, the older siblings could study and the younger ones could start learning while staying in a safe environment. Often in these places it is a custom that the older children take care of their younger siblings as both parents might be out for work where there is no facility for keeping
small children. Not only offering free educational supports to the school children but supporting the pre-school children shows that NMCT has the knowledge of the society it is working in and the sincerity to solve as many problems as possible to actually help in the situation.

After that, seeing the extremely high drop-out rate at middle school, NMCT started supplementary classes twice a week for the middle school students. After getting donations on a regular basis, they started classes five days a week. Until receiving financial support from a famous trust, NMCT was constantly suffering from lack of resources, but they worked wholeheartedly for the betterment of the local children. Later, when that big donation stopped, NMCT kept on having the same courses and classes depending on individual donors’ donations. Dropping out of middle school left almost no educated people in the villages, and made it almost impossible to break the cycle of poverty in the family and in the village. NMCT observed this delicate situation and strived to help to make it better.

The students, even enthusiastic, being the first generation of learners, got no help at home and the environment was not the most supportive, in any case. Under the circumstances to support the students NMCT started to offer free boarding, food and study support for all of the girl students for the 3 months holiday between the final test of the school and the final test of the state government. They made the students study in a disciplined order from morning until bedtime. NMCT analyzed the root causes of failure in the academic achievement in the area and addressed the situation in a unique way which bore good result. The students, who initially felt like prisoners, later understood the benefit of it and came back to thank them. Some even objected that NMCT should have taken them under their care, if necessary, forcefully, even before, so that they would have studied for longer, instead of mere 3 months.

All in all, it can be said that NMCT chose the right area to do their work, where most of the locals were in dire need of assistance in different fields. So, everyone rightfully was the recipient of their charitable work. Their work impacted deeply on the local social and education system and made it better and higher. It also showed how a good environment can have positive impact on people. The students learned not only school subjects but good habits, manners, etiquettes, also important social skills, such as, how to make schedules and work on time, how to deal with people and problems etc. They also got cautious about their clothes and looks and overall behavior to suit the occasion. All of these show a “positive development” in them. The students who never gone out of their own village and never saw a train, became so confident after getting a chance of higher education or a job in the capital city, Kol, they casually stayed and worked or studied there and went home in holidays without supervision or support. They were not afraid to be challenged in new environment and domains. It can safely be said that everyone in the village grew in confidence and became socially empowered. The students with their education and job
or job prospect become socio-economically empowered which make them confident and economically independent with a better standard of living. When still to achieve that, they have the confidence of upgrading their standard of living by being qualified to demand a better earning.

This result might be a significant predictor of, which might still be “a long way to go” as the interviewee humbly observed, that NMCT certainly did “the ground work” for the students and the villagers, in general, which paved the road for them to walk on with confidence towards socio-economic empowerment.

**Conclusion**

The conclusion summarizes the results of the study and discusses the implications of the findings of this investigation, including considerations of how this study might have an impact on the relevant society, (i.e., by helping empowering socially deprived women in Indian context.
through the NGOs). The conclusion also explains the limitations of the study and offers recommendations for additional research.

This study attempted to ascertain the views of an administrator of an NGO in WB, India. By doing so, it investigated the potential for women’s empowerment and the various forms in which it is manifested in an educational setting. The data was gathered through an interview survey.

The interviewee ascertained that through proper training and facilities it would be possible to nurture and educate the tribal children in the rural areas and to give them confidence and thus saving them from further downfall. Whether the NGO’s curriculum lacked in creativity and variety in some ways, it had strong and positive influence in all of the outcomes. It seemed to be successful in giving its students the opportunities of education, and certainty of future employment, thus bestowing confidence; and the potential for achieving a better living standard through which to gain financial and social empowerment.

Scopes and Limitations of the Research

As to the limitations of the research, the researcher acknowledges that the selection of the NGO for this research has been based on the following considerations:

1. The practicality of getting introduced
2. The possibility of doing an interview to do the survey.
3. An interest in working on an NGO in India.
4. Hope to understand the mindset of an NGO administrator about women’s empowerment

Secondly, the results of this study are based on the data that was collected:

1. Once only
2. About only one NGO (NMCT)
3. By one single means (Interview Survey)
4. From a single person (an administrator)

Therefore, the results of this study are not generalizable as there might be many other variables affecting the outcome. Yet, this study might still be useful for future investigations in this field as well as, while implementing a plan in the future for the NGOs and women’s social and financial empowerment through education in India or elsewhere.

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