



**THERE YOU GO!**

OREN GINZBURG

**विकास की गाड़ी**

- ऑरेन गिंसबर्ग

## FOREWORD

There you go is an arrow defending tribal peoples. In my 33 years with Survival, I have not come across anything else that hits the bull's eye with such simplicity, accuracy and irrepressible humour. Today the subject of tribal peoples and development is saturated with words, but if you really want to understand what's going on, read this book.

The 'development' of tribal peoples against their wishes - really to let others get their land and resources - is rooted in the 19th century colonialism. ('We know best') dressed up in 20th century 'politically correct' euphonism. Tribal peoples are not backward; they are independent and vibrant societies which, like all of us always, are constantly adapting to the changing world. The main difference between tribal peoples and us is that we take their land and resources, and believe the dishonest, even racist, claim that it's for their own good. It's conquest, not development.

Survival International helps tribal peoples defend their lives, protect their lands and determine their own futures. We are delighted to have the opportunity to give Oren's book to tribal communities around the world, as well as to governments and others who should know better and who must stop living in the past.

Stephen Corry, Director Survival International 2006



**OUR ORIGINAL AIM WAS THE SAME AS USUAL:**

शुरू में हमारा वही पुराना मिशन था:



TO BRING THEM SUSTAINABLE DEVELOPMENT...

लोगों के संतुलित विकास का ...



HOWEVER, IN THIS SPECIFIC CASE ....

परन्तु इस बार काम में ...



**WE ENCOUNTERED AN UNEXPECTED CHALLENGE**

हमारे सामने कुछ अजीबो-गरीब चुनौतियां सामने आयीं



IT TURNS OUT THAT THESE PEOPLE

ऐसा लगा जैसे लोग



IN THEIR OWN STRANGE KIND OF WAY

अपने ही तौर-तरीके अपनाकर





WERE ALREADY SUSTAINABLE.  
SO ALL WE COULD REALLY BRING THEM WAS....

एक अच्छी-खासी जिन्दगी जी रहे थे।  
अब हम भला उन्हें और क्या दे सकते थे....



DEVELOPMENT

विकास



**WE STARTED WITH PARTICIPATORY COMMUNITY DEVELOPMENT...  
BUT THEY DID NOT FULLY PARTICIPATE.**

हमने सामुदायिक विकास कार्यक्रम आरंभ किया...  
पर लोगों ने उसमें कोई खास दिलचस्पी नहीं दिखाई।



**WE TRIED INCOME GENERATING ACTIVITY ....  
BUT THEIR REACTION WAS MORE POWERFUL THAN EXPECTED**

फिर हमने रोजी-रोटी कमाने के लिए लोगों को धंधे सिखाने का प्रयास किया  
परन्तु वे सभी एक डालर रोज की दिहाड़ी से ही संतुष्ट लगे



**WE TRIED TO EMPOWER THEM  
BUT THEY EVINced NO INTEREST**

हमने उनके सशक्तकरण के लिए तमाम प्रयास किए,  
परन्तु उन्होंने उसमें कोई रुचि नहीं दिखाई



**SO WE OPTED FOR A MULTI-STAKE HOLDER,  
CROSS DISCIPLINARY INTEGRATED APPROACH**

इसलिए हमने बहुमुखी समन्वित विकास की  
बहु-आयामी नीतियों को अपनाना ही बेहतर समझा



**WE DEVELOPED INNOVATIVE PRIVATE-SECTOR PARTNERSHIP**

हमने नवाचार द्वारा पब्लिक-प्राइवेट साझीदारी की योजना बनाई



**WE DEVELOPED VOCATIONAL SKILLS ADAPTED TO A SHIFTING ECONOMY**

हमने बदलते माहौल में लोगों को नई कुशलताएं सिखाने की ठानी





**WE DEVELOPED TOUGH CONSERVATION MEASURES  
TO PROTECT THE ENVIRONMENT FROM FURTHER HARM**

पर्यावरण नष्ट न हो इसके लिए हमने सख्त नियम-कानून बनाए



**AND WE DEVELOPED AMBITIOUS SOCIAL SAFETY NETS  
FOR THOSE UNABLE TO TAKE CARE OF THEMSELVES**

गरीब लोगों के जीवन यापन के लिए हमने अनेकों बीस-सूत्री कार्यक्रम लागू किए



**THIS HAS BEEN A CHALLENGING PROCESS WITH MANY LESSONS LEARNT**

काम बहुत कठिन था - चुनौतियां से भरा था और इससे हमने बहुत से नए सबक सीखे



WE CERTAINLY LOOK FORWARD TO APPLYING THEM ELSEWHERE  
IN THE NEAR FUTURE. BUT FOR NOW LET US JUST SAY,

इन नई सीखों को हम भविष्य में अन्य स्थानों पर लागू करके अवश्य देखेंगे।  
इस बीच हम केवल यही कह सकते हैं,



“WELCOME TO THE GLOBAL VILLAGE.”

इस विश्व रूपी गांव में आपका स्वागत है।

## **THERE YOU GO, AGAIN**

The destruction of tribal peoples in the name of 'development' - invariably because outsiders want their land and its resources - continues to be the most acute problem they face. It is not confined to poor countries.

In Canada, the Innu Indians of Labrador and Quebec have been settled in communities which are subject to the 'development' depicted in "There you go!". The Innu were self-sufficient as recently as the 1960s. Now, very few hunt the caribou or fish the lakes they once depended on. Grossly insensitive schooling, total dependency on welfare programmes and the resulting abject poverty have largely destroyed their way of life and demolished their self-esteem. Domestic violence and the cheapest forms of abuse - gas sniffing and alcoholism - are rife. Some communities have the highest suicide rate in the world and every family knows at least one teenager who has killed him or herself.

Canada says it will negotiate about their land rights, but only once the Indians have abandoned them. It is no accident that Innu territory includes some of the world's richest nickel deposits. The Innu have not given up: they are struggling to fight back, but they face powerful odds and grossly out-of-date prejudice.

## **FIGHTING BACK!**

The future for tribal peoples doesn't have to be as depicted in this book.

In the 1970s one of the largest Amazonian tribes, the Yanomami, was threatened by the dismemberment of its land to make way for Brazil's road programme. Despite the international campaign Survival launched to defend the Indians, about 20% of Yanomami tragically died from diseases brought in by gold miners.

The campaign was victorious in 1992, when all Yanomami land was secured. Although their problems are not over the Indians now have their own organisation to press for their rights. In some communities, children are learning from their own teachers and in their own schools how to cope with outside threats. The Yanomami remain true to the best of the traditions.

They do not see themselves as poor or backward, and can expect to lead fulfilling lives - as Yanomami - for generations to come.