

RF/DM-2/BAG-8/SUDHA

Bé limpens
Lokerenbaan 27g
9240 Zele
BELGIUM

Dr Shirdi Prasad T.
Community Health Cell
326, II Main I Block
Koramangala
Bangalore - 56 0034
INDIA

Bhent, the 16 th December 1991

Dear Dr. Shirdi Prasad,

How is life going on in Bangalore?

Do you want to give my greetings to Anand, Chandru, Anne, Sampio and Mohini? I still didn't make any time to write to the people I met in India Bangladesh and Nepal, but I often think on them. With some of them I really should like to keep contact. I'm not a big writer but I keep them in my mind.

Back in Belgium, I have a lot to think about. I try to read about health and development. The question that occupies

valori
30/12/91
(231)
7
21/2

one most at the moment is: what kind of work do I want to do? What is possible to do. At the moment I'm going to school again, so there is not that much time to look around and inform myself visiting people in Belgium. As 'social nurse' we have to study social law, structure of social security in Belgium, it's interesting but I don't know what I want to do in this crazy world.

Bangladesh was a hard experience. It gave me a good idea of all practical problems in development/Relief work. I got a very bad idea about SCT Bangladesh and for many reasons it was impossible for me to work there, one of the reasons was that I was the only woman among only men in an Islam country, they had to know in Dhaka that this was not possible.

From Calcutta I went to Nepal to visit my friend Myriam. She's very happy there!

She is living in a small place in the terai close to the Kosi River. There she teaches forestry to villagers men and women. She has already good friends. She found two women with whom she could work together to reach the village women even in the very closed Islam-villages, where they first have to ask permission to the men if they want to speak with the women. She got a Nepalese boyfriend, a really beautiful person. They want to stay in Nepal and are already thinking on a baby. But in the village she cannot show that Krishna is her boyfriend, the village-people shouldn't accept this, when it is known she has to leave the village.

I stayed there three weeks and afterwards I travelled back through India to Bombay. On my mind I said goodbye to the land, the trees, the people, the dirty seats in the train, I think I will come back. Twenty hours later I looked out of the window of a clean, empty

train, and said good afternoon to the summer fields, the trees, houses and people and I imagined how I should open the door, going upstairs to give a big kiss to my friend Flip, and it was just as if I had left him the day before.

This is already six months ago.

I joined the India-working-group.

Most of these people have been in Asia.

Some of them have studied Indian culture or they work oxfam and other organisations who wants a fair waldeconomy.

There are some parents who adopted Indian children. All these people have

very different ideas and interests, but they came together because they want to do something with their experiences.

Last meeting we decided to work on one topic: 'Knowledge of tribal people is getting lost'

In October Prof. Kisku, the secretary of Indian Council of Indigeneous and

Tribal People visited Belgium, he talked about Namada-project and the problems for the tribal people in that area. He asked the different countries to put pressure on the worldbank to stop this project, as long as there is no better solution for the tribal people who have to leave their land.

We organize every year an India-happening in Brussels to sensiblize people here for what is going on in India, this year (1992) we want to put attention to the situation of the tribal people. We are looking for documentation on projects in tribal areas / with tribals. Do you know projects where they try to conserve knowledge concerning health agriculture, forestry of the tribal people and where they do not induce modern methods, or where they mix both.² We want to look with criticism to development-aid, to the health-business of drug-tobacco...

with all this documentation, we want to make a small booklet to put attention on this problem.

Maybe you can help me by giving:

- Titles and authors of books, reports recently published about this subject.
- Information about projects working with tribal people.
- Addresses of people, organisations so that I can write them to ask for recent information.
- your own experiences and ideas about health & development, situation of tribal people.

If you make some expenses, can you tell me how I can pay you back for this? (Thanks a lot)

For school I'm doing home-visiting with the National Organisation for children's health. In Belgium every new-born baby is visited by a social-nurse. She makes a small report, controls the

baby and gives information about food vaccinations, ... to the mother.

This is also a way of control to see if every child is cared well, in case of neglect, aggression, incest, ... a social nurse has to look for a solution to protect the children and to help the parents. By doing these home-visits I learn much about people, some times it's very sad, in some houses I feel immediately it's a good place to live.

Peoples largest battlefield is the psychologic battlefield. I should like to work on this field, but how. I feel sick when I see the battlefield around me, in my own family, I know their wounds, I dare not to touch them, I don't try to care them. So we keep silence, but there is no peace of mind.

All this are things I'm busy with. I hope you can understand my 'English'. I wish you all the best and hope to hear something from you.

Many greetings, Beatrice.