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OF THE INTERIOR PROJECT**

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**Draft Report on STRENGTHENING OF NON COMMERCIAL PRIVATE
ORGANIZATIONS (NGOs and CBOs) IN THE INTERIOR (103)**

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STRENGTHENING OF NON COMMERCIAL PRIVATE ORGANIZATIONS (NGOs and CBOs) IN THE INTERIOR

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Abbreviations

ACT	Amazone Conservation Team
AFD	Agence Française de Développement
BIO	Binnenland Overleg (Network of Interior Consultations)
CAR	Culturele Advies Raad (Cultural Advisory Council)
CBO	Community Based Organizations
CCS	Culturele Centrum Suriname (Cultural Centre of Suriname)
CD	Capacity Development
CI	Conservation International
CLIM	Commissie Landrechten Inheemsen beneden Marowijne (Lower Marowijne Indigenous Landrights Commission)
COBTA	Centraal Ontwikkelingsburo Tucujana Amazonas (Central Development Office Tucujana Amazonas)
DLGP	Decentralization of Local Governance Program
DO	Development Offices
DOB	Dorp Ontwikkelings Plan (Village Development Offices)
EU	European Union
EBG	Evangelische Broedergemeente (Moravian Church)
EBGS	Evangelische Broedergemeente in Suriname (Moravian Church in Suriname)
FBO	Faith Based Organization
FOB	Fonds Ontwikkeling Binnenland (Fund for Development of the Interior)
GEF	Global Environment Facility (Small Grants Program)
GZA	Gezondheids Assistent (Team of Local Health Assistants)
HUS	Heepi U Sei (a Regional Organization with representatives of villages in Brokopondo and a regional office in Brownsweg
IDB	Inter American Development Bank
IICA	Inter-American Institute for Cooperation on Agriculture
MAF	Mission Aviation Fellowship
Medizebs	Medische Zending der EBGS (Medical Mission of the Moravian)
MINOV	Ministerie van Onderwijs en Volksontwikkeling(Ministry of Education and Community Development)
MPP	Micro Project Program
MPS	Marron Partij Suriname (Maroon Party Suriname)
MRO	Ministerie van Regionale Ontwikkeling (ministry of Regional Development)
MZS	Medische Zending Suriname (Centre for Primary Health Care)
NAKS	Na Afrikan Culturu fu Sranan (The African Culture of Suriname)
NCPOs	Non Commercial Private Organizations
NGO	Non Governmental Organization
NIKOS	NGO Instituut voor Kader Ontwikkeling en Onderzoek in Suriname (NGO Institute for Training and Research in Suriname)
NV	Naamloze Vennootschap (Public Limited Corporation)
NVB	Nationale Vrouwen Beweging (National Women Movement)

OAS	Organisatie van Amerikaanse Staten (Organization of American States)
ODB	Organisatie van Dignitarissen in Brownsweg (Organization of Dignitaries in Brownsweg)
OIS	Organisatie van Inheemsen in Suriname (Organization of Indigenous in Suriname)
OPO	Ontwikkelingsprojecten voor Particuliere Organisaties (a joint Dutch-Surinamese fund for Development projects of Private Organizations)
OSIP	Organisatie van Samenwerkende Inheemse dorpen in Para (Organization Of Cooperating Indegenous Villages in Para)
PAS	Pater Ahlbrinck Stichting (Pater Ahlbrinck Foundation)
PCOS	Stichting Projecten Protestants Christelijk Onderwijs (Foundation Projects Protestant Christian Education)
PIO	Progressieve Indianen Organisatie (Progressive Amerindian Organization)
PLOS	Ministerie van Planning, Ontwikkeling en Samenwerking (Ministry of Planning and Development Cooperation)
RK	Rooms Katholiek (Roman Catholic)
RKBO	Rooms Katholiek Bijzonder Onderwijs (Roman Catholic Special Education)
ROP	Ressort Ontwikkelings Plan (Resort Development Plan)
SAO	Stichting Arbeids Ontwikkeling (Government Vocational Center)
SEOA	Projecten van Sociaal Economische en Opvoedkundige Aard oftewel SEOA projecten (special fund for Social, Economic and Educational Projects)
SNIS	Suriname NGO Institutional Strengthening Program
SOZA	Ministerie van Sociale Zaken (Ministry of Social Affairs)
SSDI	Suriname Support for the Development of the Interior project
STEPS	Stichting Ecologische Producten Suriname (Foundation Ecological Products Suriname)
STIBOB	Stichting ter Bevordering van de Ontwikkeling van Botopasi (Foundation to Promote the Development of Botopasi)
STICUSA	Stichting Culturele Samenwerking (Foundation for Cultural Cooperation between Netherland, Indonesia, Suriname and the Dutch Antilles)
STIWEPO	Stichting Wederopbouw Pokigron (Foundation for Recontruction of Pokigron)
STIWOWO	Stichting Wederopbouw Wakibasoe en Omgeving (Foundation for Recontruction of Wakibasoe and Surroundings)
SZV	Surinaamse Zendings Vliegdiens (Suriname Mission Flight Duty)
UNHCR	United Nations High Commissioner for Refugees
UNICEF	United Nations Childeren's Fund
UNDP	United Nations Development Program
VGOV	Vereniging voor Gemeenschaps Ontwikkeling en Verzelfstandiging (Association for Community Development and Independence)
VIDS	Vereniging van Inheemse Dorpshoofden in Suriname (Association for Indigenous Village Chiefs)
VIP	Verenigde Indiaanse Partij (United Amerindian Party)
VPSI	Vereniging van Particuliere Sociale Instellingen

VSG Vereniging van Saramacaanse Gezagsdragers (Association of Saramacaanse Officials)
WWF World Wildlife Fund
ZZG Zeister Zendings Genootschap (Zeister Missionary Society)

1. Introduction

Life in a village in the Interior of Suriname is made up of different elements that determine its quality. First and foremost the population of such a village, their background, culture, religion, way of life, their food, their social interactions, their composition in terms of age and gender, etc. Second there has to be some order, which is provided by the village council (*dorpsbestuur*) which is made up by traditional authorities (*kapiteins* and *basjas*). Third people need food and income and thus there is an economic structure and organization. Fourth there are different kinds of social organizations which assist the villagers to organize their free time and all kinds of events. This is the sphere of what can be labeled NGOs and CBOs. Actually these organizations may also be active in a number of sectors e.g. religion, culture, recreation, education, economy, etc. These days most villages are not isolated from the rest of Suriname, but have frequent interactions with other villages, with the government, and with wider society. Such relations need to be managed and here we see another sphere where NGOs and CBOs may be active. In this document we want to get a better understanding of where and how NGOs and CBOs, or as we prefer –and will explain later- Non Commercial Private Organizations (NCPOs) operate.

2. The assignment

The Suriname Support for the Development of the Interior project (SSDI) has three components:

- 101 Development Planning (related to the interior)
- 102 Collective rights (land rights, tenure and use, mapping and traditional authorities)
- 103 Institutional strengthening (Ministry of RO, Traditional authorities and Local Organizations and NGOs)

Within component 103 there is a subcomponent which is meant to strengthen the institutional capacity of the Local Organizations and Community Based NGOs in the Interior. The goal of this training plan is to build the capacity of these organizations so they will be able to participate and benefit from the SSDI projects that will be implemented.

The assessment has to look at “eligible organizations” to participate in the SSDI projects. The Terms of Reference defined “eligible organizations” by three criteria i.e. they must be

- (i) community-based
- (ii) have a mandate to promote sustainable development for Indigenous and Maroon communities
- (iii) be officially registered as a non-profit in Suriname

The assessment should also look at the Structure and composition of the organizations, at their resources and activities, and at their dynamics.

Based –in part- on the assessment of the Local Organizations and Community Based NGOs the consultant has to:

- a. Make recommendations for using available resources more effectively, modifying and/or strengthening the role of NGOs in shaping development plans, and improving dynamics between organizations and their stakeholders.

- b. Propose a suitable methodology to assess the training needs and interests of the NGOs, develop training modules to meet these needs and interests and deliver the training in a culturally appropriate and effective manner. In addition to focusing on governance, development planning and project management, the training will also emphasize positive coordination and collaboration with other stakeholders including the Ministry of RO.
- c. Implement the training program outlined above. The exact number of workshops and participants will be agreed with the Ministry and the IDB prior to implementation.

In order to make a proper assessment of the Local Organizations and Community Based NGOs one needs to look at their historical development, local context and what kind of organizations have evolved so far and what type of activities they have been involved in.

Methodology

For this assessment a number of different methods were used. Existing literature was used for a general review of the state of NGOs and CBOs. Special attention was given to the existing literature and reports on NGOs and CBOs in Suriname to get a historical perspective and to sketch the general context. Several surveys and reports on NGOs and CBOs in Suriname were analyzed with respect to characteristics and needs of NGOs and CBOs. Material was used from focus group interviews in different communities in the Interior, especially with respect to the presence of NGOs and CBOs and their training needs. Information from the Household Survey was used on the presence of NGOs and CBOs. The assessment was done in close cooperation with project 101. An additional survey was done in some cases to get more information of Local organizations (see annex 2).

3. Historic relations between Civil Society, the State and the Economy in the Interior

NGOs and CBOs are part of what we call Civil Society (*Burgersamenleving*). Civil Society is a different sphere in overall society and is apart from the State and the Economy. From a historic perspective we see that Civil Society in Suriname had to create its own space, since the Economy -initially only plantations- dominated Society by its slave mode of production, which was endorsed by the State. The Colonial State in Suriname was a repressive State, while the Colonial Economy for a long time was an exploitative Economy. Civil Society had very little breathing space and was basically limited to the elites. Only gradually did Civil Society gained more space, especially through the work of the Moravian Church (EBG) and later the Roman Catholic Church. After Emancipation in 1863 this space became much bigger, since free citizens could organize themselves in a variety of ways, not in the least by creating new organizations.¹

Freedom thus was the most important prize for inhabitants during slavery and hard to get. It was the main human right to go after. This is exactly what triggered the Maroons to escape from the oppressive State and Economic system during the 17th and 18th Century and flee to the Interior. The Indigenous people (Amerindians) already had established their own tribal societies and –except for a short period in the 17th Century- were mostly left alone by the Colonial State and its forces of repression.

¹ M. Schalkwijk: Colonial State Formation in Caribbean Plantation Societies, Structural analysis and changing elite networks in Suriname 1650-1920. Dissertation, Cornell University, Ithaca, 1994. Also M. Schalkwijk: Reflections on the relationship between State, Economy, Civil Society and Democracy. In J. Menke (ed.): *Political Democracy and Social Democracy and the Market in the Caribbean*. Anton de Kom University, Paramaribo 2004.

In most modern societies the three spheres are normally distinct from each other, while they need some mechanism to allow interaction and coherence. The democratic process has become the main mechanism for interaction in many societies, which is not identical with dominance of the State. In Traditional Societies the three spheres were not so distinct or overlapped much more with a clear dominance of one of the spheres. In Plantation Society the Economy dominated both the State and Civil Society. In Tribal Societies such as Indigenous and Maroon Societies we can say that Civil Society dominated the process. Figure 1 illustrates the relationship of the three spheres in four types of societies.

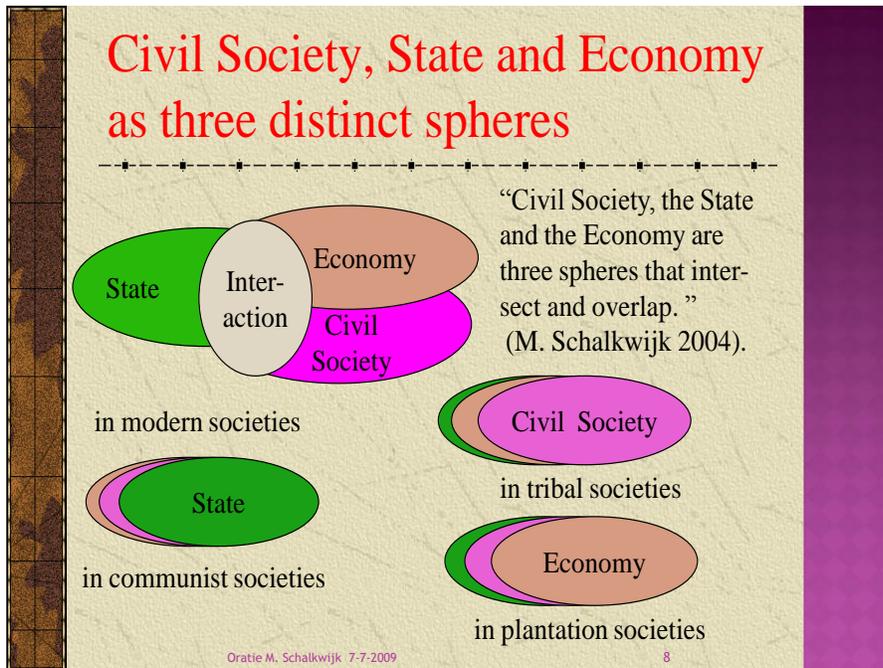


Figure 1: Relationship between Civil Society, State and Economy in different types of societies²

The relationship between the different spheres is of importance to understand the Tribal Societies in the Interior better. Their roots go back to freedom struggles with a dominant and oppressive Colonial State.

The Maroon Societies thus started with a group of freedom loving people, who had to reconstruct their own society. They had freed themselves from Slavery, and thus were free citizens even before they developed a Tribal Economy and Tribal State; thus Civil Society was dominant. Different tribes developed out of several regional groups of freedom fighters. Since the groups had no prior kinship ties –i.e. people came from different plantations and were often not related to each other, except for some families- a new kinship structure developed with matrilineal clans (lo’s) as their core. In addition to kinship and social relations, other parts of community life, social structure, economic structure, culture and religion developed as well. The people in the first groups brought their own identities, beliefs and

² M. Schalkwijk: Ontwikkeling als blijvende uitdaging. Anton de Kom Universiteit, Paramaribo 2009.

past experiences with them and out of these elements the new tribes were gradually constructed, while adapting to their new environment and threats from the Colonial Army as well. After the Peace treaties of 1760 (with the Djuka tribe), 1762 (with the Saramaka tribe) and 1767 (with the Matawai tribe), the threat to their existence became less, since the Colonial State accepted their presence. Relations between the people from the Interior and the Coast were incidental, however, in the early centuries.

With population growth the Maroon tribes expanded and developed a hierarchical tribal and political organization led by a Paramount Chief (*granman*) and family/village chiefs (*kapitein*) and assistants (*basja*).³ The Indigenous tribes were formed into groups of extended families who resided together in temporary or more permanent villages. Unlike the Maroon tribes there is no tribal hierarchy in the Indigenous tribes and each village is virtually autonomous. The Trio have a *granman*, but this was initially imposed by the Government rather than the tribe and the *granman* has limited authority over the tribe. During the early Colonial centuries, however, the Amerindians probably had much stronger leadership as a consequence of war among different tribes, but currently there is no strong hierarchy. The Maroon tribes were initially formed during a period of war with the Colonial Army, which probably created a stronger hierarchy, which still remains, although it has also weakened over time.

Initially most tribal villages were quite small there was little need for a division of labor and organizations. Families organized their own subsistence level economic production and survival, while families mainly organized their social development. The village elders did whatever other organizational tasks there were and distributed tasks among the villagers. Thus the three spheres overlapped considerably. Both Maroon and Indigenous village leaders consult the villagers during village meetings (*krutu*), so that there is no autocratic rule, but rather a form of direct democracy, which we can call the *krutu-model*. This is another reason why we say that Tribal Civil Society was dominant rather than the Tribal State or Tribal Economy. In Indigenous tribal societies the village chief has to be careful with the way he is ruling, especially in the highland tribes, because people may just leave the village if they do not agree with his decisions. With the construction of more permanent villages with schools, clinics, and other permanent buildings, people, however, have become less mobile and also less in a position to demonstrate their disapproval in the same manner. Also in Maroon Societies conflicts about the decisions of the village chief has led to the development of new villages, but again this has become a rare phenomenon in recent years.

With the demographic growth of the tribes and subsequent growth of villages, as well as more contact with coastal society, the three spheres have also become less intertwined. Also other forms of organization developed. Even as early as the 18th Century tribal societies were evangelized by the Moravian Church –and later the Catholic Church- and saw the establishment of Churches, Schools and later Health Clinics in the village. The Central Government also penetrated the once closed tribal societies and established outposts of its departments and other organizations. And the same goes for modern economic organizations such as companies, who offer employment and thereby change the traditional economic mode of living. In more recent years we also see other modern organizations such as associations (*verenigingen*) and foundations (*stichtingen*). We also see an influx of national and even international NGOs in the interior.

³ See also the report “Strengthening Traditional Authorities” (SIP, December 2009), which is part of the current project.

4. Religious organizations in the Interior

As stated there have been modern forms of organizations in tribal regions for a long time. The Moravian Church had a post among the Amerindians in the Corantijn in 1854 and on the Saramacca river in 1857. In 1791 the first school was established with 20 boys and 10 girls. These mission posts did not last, however. In 1866 the Catholic Church began its mission work among the Coastal Amerindians (Arowacs and Caribs) and soon afterwards had some churches in different villages. In 1874 the first Catholic schools were established in Tibiti and Wayombo. These were followed by many others.⁴ In fact most Amerindians in the Coastal areas are Catholic.

The Highland Amerindian tribes were evangelized during the 1960s by American missionaries from the West Indian Mission. The churches have become independent from this American organization, and became local Baptist churches with their own elders. Thus the Church has become a local organization. The villages were supported with education and health care by the *Medische Zending Suriname* (= MZS).⁵

The Moravian Church started its work among the Maroons after the first Peace treaties were signed. In 1765 the first missionaries settled among the Saramaka tribe at Sentheacreek (Gran Rio River). In 1767 the first Bible Book was translated in the Saramaka language and in 1769 the first school opened. Paramount Chief Johannes Arabi was the first to be baptized and out of his clan (lo) the first Christian village Ganzee was established in 1848, which produced the first Saramaka persons with a higher education and also the first Maroon member of Parliament. The Matawai tribe experienced an unusual Christian influence due to the spontaneous conversion through visions of Johannes King, who was baptized in 1861. He became a prophet and by 1934 the whole tribe had become Christian. In 1851 the first congregation among the Djuka was founded in Koffiekamp, followed by Wanhatti on the Cottica River in 1892 and later along the Tapanahony River. The Paramount Chief of the Paramaka tribe, granman Apena, was baptized in 1896. The Kwinti tribe in the Coppename River also became Christians around 1890. The Moravians also reached the Aluku tribe with a mission post in Cottica on the Lawa River.⁶ The Church introduced formal education and a system of boarding schools to allow children from other villages to attend school. They also introduced modern medical care and in the 1960s were involved in the establishment of the Medical Mission (*Medische Zending der EBGs* = Medizebs).

A similar story can be told for the Roman Catholic Church, who opened their first Maroon church in 1891 at Rorac on the Suriname River. From the mission post in Albina, which was opened in 1895, contact with the Djuka Maroons was established. In 1915 a mission post was opened at Tamarin on the Cottica River, where a church, school and boarding school were built.⁷ In 1932 granman Kanape invited the Catholics to the Tapanahony area. The Catholics became also active among the Saramaka tribe. In 1921 a Catholic school was opened at Kabelstation on the Suriname River and in 1927 at Ligorio (Gran Rio).

⁴ A.C. Schalken: *Historische Gids, 300 jaar RK Gemeente in Suriname*. Paramaribo 1985. Vernooij noemt de volgende scholen uit de eerste periode: 1917 Kalebaskreek, 1921 Orleanekreek, 1922 Donderskamp, 1924 Washabo en Matta, 1925 Galibi, 1928 Cassipora, 1931 Pierrekondre. J. Vernooij: *De Rooms-Katholieke Gemeente in Suriname*. Paramaribo 1998.

⁵ J. Schalkwijk: *Kwamalasemutu en haar ontwikkeling, een onderzoek naar de invloed van de kerk op de gemeenschap*. Bachelor Thesis, Adek, Paramaribo, 2007.

⁶ Encyclopedie van Suriname 1977, blz.184-185.

⁷ Schalken (1985) mentions the renovation of a church at Boston (Upper Saramacca River) in 1900, church at Nieuw Levant on the Cottica River in 1903, church at Badatabbetje on the Marowijne River 1916,

They had a presence among the Matawai, Kwinti and Paramaka tribes. The Catholics brought education and boarding schools to the villages where they established themselves and later medical care as well through the *Pater Ahlbrinck Stichting* (=PAS). Through local churches and catechists they have established a local presence.

In more recent times other religious organizations have visited the tribal areas and sometimes established a presence e.g. a Mosque was build in Santigrón, the Bahai's opened a school at Bendekwai (upper Suriname River), Full Gospel groups have been founded in a number of villages, as do Jehova Witnesses and even Rastafari's.

What we see here is that new organizational forms such as the church, school, boarding school and clinic are known to the tribal people for a long time. Initially these were foreign organization, but with a presence of sometimes more than two centuries it is hard to call the Christian Church a foreign element, especially since 45% of the tribal population in the three Interior districts identified themselves as Christians. The same in fact is true of the educational system and the phenomenon of the school as an organization. It is demonstrated by the fact that 65% of the schools are operated by religious organizations (mainly Moravian and Catholic), while many of the teachers –including head masters- are from the Interior themselves these days.

The Centre for Primary Health Care (*Stichting Medische Zending* = MZ) is another interesting case. The Moravian and Catholic missions had introduced health care, but in 1974 they joined together with the Baptist Medical Mission, so Medizebs, MZS and the health care department of the PAS formed the current MZ. With 56 clinics in 2008 spread out over the Interior MZ has become the main provider of professional health care in the Interior and one of the most successful NGOs. MZ has trained a very good team of local health assistants (GZA) who run the clinics and know when to call in specialist assistance from the few medical doctors. MZ works closely with the *Diakonessen Hospital* in Paramaribo, where patients are flown to (by SZV) when their condition requires attention by medical specialists. MZ is an NGO that operates out of Paramaribo, but clearly also has a local presence and support.

The Mission Aviation Fellowship (MAF) came to Suriname from the United States in 1964. The MAF supported the work of the churches, but also of the Medical Mission. It was first a branch of MAF-US, but in 1967 a foundation MAF Suriname was established, but with US Board members. In 1975 the Board was made up of local Board members. In 1982 the name was changed in *Surinaamse Zending Vliegdiens* (SZV), while it became an independent organization with more local staff. In 2001 the last American pilot left and SZV operated with their own staff without external financial support. SZV now also supports local communities with community development. SZV is an NGO that operates from the Zorg & Hoop airport, but has been a lifeline for tribal people for more than 45 years.

Many of these religious organizations can be considered NGOs in the sense that they are not Governmental Agencies, nor Commercial Organizations. Some –such as the Trio and Wayana churches- have become strong local organizations, while others -such as MZ or the schools- have a local presence but are not local organizations. Yet most of them support local development, although not always with an explicit mandate from a village or tribe. Most of them are registered as non-profit organizations (*stichting*), although the Trio and Wayana churches are not registered as such. Thus if we look at the Terms of Reference none of these organizations is an “eligible organization” for participation in the SSDI projects.

5. NGOs and CBOs with legal status

The law in Suriname recognizes four types of what we nowadays call Non Governmental Organizations (NGOs) and Community Based Organizations (CBOs)⁸:

- a. Churches (*kerkgemeenschappen*): Only five traditional churches were recognized by law as such i.e. EBG, RK, Luthers, Hervormd, Israelische Gemeente. All religious organizations of a later date had to become another legal entity e.g. an association or foundation.
- b. Associations (*verenigingen*): They are recognized by Civil Code (*Burgerlijk Wetboek*) since 1869, but their by laws (*statuten*) have to be approved and published.
- c. Cooperatives (*coöperaties*): These are recognized by law separately since 1944 and are a special form of associations. They have to publish their by laws and register in the trade register (*handelsregister*).
- d. Foundations (*stichtingen*): This is the youngest legal form for NGOs and CBOs, which find its basis in the law of 1968. They need by laws that have been approved by a notary and register in a special register (*stichtingenregister*).

These are the four legal types, but it should be pointed out that in reality not all churches, associations, cooperatives or foundations are legal entities. Many have not complied with the requirements to become a corporate personality (*rechtspersoon*), while others date back from before the laws were in place (e.g. many cooperatives and foundations are older than 1944 or 1968). Being incorporated, however, has a number of advantages: one is known in the public domain and can be traced, they can have property and bank accounts, board members cannot be held responsible individually but are protected by the law. This is especially important for development projects. Donor agencies normally do not work with organizations that are not incorporated. Most Civil Society organizations in Suriname do not have a legal status i.e. they are not incorporated.

Another important difference to note at this point is that most civil society organizations are formed by members in order to achieve some joint goal. This is the case with soccer clubs, women's associations, youth clubs, music groups, farmers unions, labor unions, professional associations, etc. Thus associations and cooperatives have members, who choose a board to represent them, but that board is accountable to the members. With foundations the case is different, because there are no members who select a board, but just board members who appoint themselves and often are only accountable to themselves. This is the case, because the foundation is not meant to achieve a goal for their members, but have an idealistic goal, outside the group. In this sense the foundation is less democratic than the other two forms. The foundation has the advantage, however, that it is often more focused and decision making is easier and faster. Thus one needs to know when to establish an association, cooperative or foundation.

Research has shown that traditionally there were more associations established in Suriname than foundations and cooperatives. This was because most civil society organizations are made up by groups that organize themselves around some joint group goals, from which the group wants to benefit. There is a clear shift in this pattern and in the last two decades new foundations have outnumbered the associations by far. There are two main reasons for this change. First it is far more difficult these days to become an association or cooperative i.e. the process may take two years, while publication of the

⁸ The source for most of this chapter is M.Schalkwijk: Het Niet Commerciële Partikuliere Initiatief in Suriname, Stichtingen, Verenigingen, Coöperaties en Kerkgenootschappen als mededragers van ontwikkeling. Doctoraalscriptie, Anton de Kom Universiteit van Suriname, 1986.

bylaws cost a lot. Therefore many associations have established themselves as foundations. The second main reason why the number of foundations has grown very fast is the fact that foreigners cannot acquire land in Suriname, so they bypass the law by establishing a foundation, which is acquiring the land for them, while they sit on the board of these foundations. Thus out of more than 16.000 currently registered foundations⁹ probably as many as 13,000 may have been established to acquire land rather than to function as an NGO or CBO. This was clearly not the intention of the law on foundations (1968). Another phenomenon is that the Government is also using the model of foundations to organize part of its own work. There are probably some 100 Government foundations. The same goes for the private sector who sometimes use the foundation form, since establishing a public limited corporation (NV) also takes too much time.

In the proposed New Civil Code the Church is not recognized as a separate legal entity, while the procedure to establish an association or cooperative is simplified in the sense that they can be established by a notary, just as the foundation. This may lead to more associations and cooperatives in the future, although the foundation will remain the dominant legal form for some time. An interesting change in the new law will be the fact that associations (*verenigingen*) will be recognized even if they are not properly incorporated i.e. they will recognize so called “informal associations” as long as they have written bylaws, but with several limitations.¹⁰ For informal associations in tribal areas the new law will not have many benefits, since these associations do not have written bylaws.

The tribal societies in the Interior had their own organizational form, which did not need a legal status. Young people played soccer for some time, but they were not formally organized as an association. Most women organizations are not officially registered as a women’s organization. Religious and cultural groups have been present for a long time, but not as legal entities. During the 1960s the first NGOs were formed with legal status that aimed to work in the Interior, but most often they operated out of Paramaribo, while their board was made up of non-tribal people. Only in the 1990s –and maybe a few in the 1980s- do we see the first foundations with tribal people in the boards, but most of them also lived in Paramaribo. Thus NGOs and CBOs with a legal status, which are made up of local tribal people, are a very recent phenomenon.

At this junction there is a need to properly define a Non Governmental Organization and Community Based Organization. The term NGO suggest that such organizations could be commercial, while this is not so. Schalkwijk (1986) therefore favored the term Non Commercial Private Organizations as a general concept for all Civil Society organizations.

As we have seen the law in Suriname does not know the distinction between NGO and CBO, neither will the new Civil Code incorporate such a distinction. Thus in a legal sense the concepts NGOs and CBOs are of no use. Overall one could generalize that NGOs tend to be foundations (organizations with an ideal goal and no members), while CBOs tend to be associations (organizations established with a certain goal with members). In general a CBO is clearly more localized in its operations and base, while NGOs probably could be considered as having a wider operational base. But then again there are foundations that limit themselves to local activities as well. Some people have suggested to limit the use of the term NGO for development oriented organizations, but then the question is what all other organizations should be called, since they clearly are not all CBOs.

⁹ The count of foundations that had been established at some point was 16.811 by the end of February 2010. Communication to the author by a spokesperson of the Ministry of Justice.

¹⁰ See Book 2 on corporate entities (version March 2009). The new Civil Code has not been approved as yet by the National Assembly, but can be found on the website of the Police: www.korps-politie-suriname.com/wetgeving/

What is needed is a working definition for a specific purpose. The Ministry of Community Development, Culture and Gender Affairs in Trinidad & Tobago is using the following definitions in their applications for project financing:

- NGO is an organization which channels funds and services to a community group or community
- CBO is an organization which is located in a particular geographical area and responds to the needs of the people or group of people within that community. It represents the community, and its members are normally the recipients of services and assistance provided by NGOs, government agencies and other development organizations.
- a Faith Based Organization (FBO) is one that provides human services and has a faith based element integrated into the organization.

This definition does not dwell on legal status, but on the other hand has a limited view of an NGO and CBO. It links NGOs to funding and projects and CBOs to receivers of goods and services. This is a working definition for the time being and we will come back to it at the end of this document i.e. after we have described different types of organizations.

6. Development Projects by NGOs and CBOs

NGOs and CBOs fulfill different relevant functions in society i.e.¹¹:

- a. They can perform an expressive function (e.g. a soccer club) or a more instrumental function (to create some norm or social influence outside the group).
- b. They may perform a democratic function i.e. promote participation, responsibility and control by citizens, which in the end may counter totalitarian tendencies in a society by distributing power and giving people a voice.
- c. They may play an intermediary function between individuals and the State and thus promote a better understanding of each other.
- d. They may serve as an interest or a pressure group (*belangenbehartiging*) for a sector, a profession, a village, or some people with a common cause.
- e. They may serve as a carrier of development. This is important since the other carriers of development i.e. the Government and the Private Sector are often not present in most villages in the Interior or demonstrate a lack of interest in certain parts of the Interior.

Research on NGOs and CBOs in Suriname has shown that these organizations are found in many sectors i.e. the educational sector (including sports and culture), social sector, economic sector, political sector, and religious sector. The composition of organizations over sectors is dynamic and changes regularly. When people talk about NGOs and CBOs in the Interior they are often making a connection with local development and development projects. Thus they refer primarily to the fifth function in the list above. The question is if the NGOs and CBOs have performed this function in the Interior.

NGOs became more visible when the Foundation for Cultural Cooperation between Netherland, Indonesia, Suriname and the Dutch Antilles (STICUSA) was founded in 1948. Sticusa had some funds to spend on cultural and educational projects and stimulated the establishment of a number of important NGOs in that sector such as Cultural Centre of Suriname (CCS), NAKS, and the *Volksmuziekschool*

¹¹ The following list was made up by M. Schalkwijk (1986).

(People's Music School). Sticusa spend an estimated Nf 25 million in Suriname in the period 1956-1975. In addition to Sticusa a Cultural Advisory Council (*Culturele Advies Raad* = CAR) was established in 1961 to propose programs for joint cultural activities, education, science, general development, art and monuments. In the period 1965-1975 about Nf 32 million was budgeted for projects in Suriname, while some projects were executed even after independence. Neither Sticusa nor CAR did much for the Interior, probably because of lack of interest in the region.¹²

The relationship between NGOs and development projects gained in importance after a special fund for Social, Economic and Educational Projects (*Projecten van Sociaal Economische en Opvoedkundige Aard oftewel SEOA projecten*) was created in 1965 as a special facility by the Dutch Government. After Independence this was replaced by a joint Dutch-Surinamese fund for Development projects of Private Organizations (*Ontwikkelingsprojecten voor Partikuliere Organisaties, zgn. OPO Fonds*).

Between 1966 and 1975 about 14% of all Dutch Development Aid or about Sf 52 million was realized by NGOs. Of this amount about 23% went to the Interior (including Marowijne district). Twenty one out of twenty six SEOA projects (81%) had to do with building of schools and boarding schools by the Moravian and Catholic Church and thus most money went to educational facilities. The main beneficiaries were the villages that did not have schools before. Four projects went to medical health care and air support for the medical care, while one project was the building of a community center in a village.

Between 1975 and 1984 only 7% of Dutch aid was implemented by NGOs, but though this was relatively less than before, the absolute amount was much higher with Sf 94 million. Of this amount 15% went to the Interior. This time six out of eleven projects (55%) involved schools, two were medical health care, one a community project of the PAS, one supported a credit union in Marowijne, and one was a fishery project.

Due to human right violations by the military regime Dutch aid was suspended in 1982 until 1988. One of the effects of this episode was a weakening of the NGO sector for two reasons. First the killing of opposition leaders by the military regime weakened the labor unions, the press, and other sectors of Civil Society. Second the suspension of aid frustrated many projects by NGOs and took valuable resources away from them, which hampered their growth. From 1985 on inflation undermined the economy and many NGOs were trying to survive just as the rest of the country. Towards the end of this period the Interior was involved in the Internal War (*Binnenlandse Oorlog*), which destroyed a substantial size of the investments in this area that were done in the previous periods. In the first period after the war NGOs were just assessing the damage and rebuilding where it was possible and primarily with Dutch Aid. A Consortium of NGOs, consisting mainly of the Catholic and Moravian organizations, worked closely with the UNHCR in relocating the refugees.

In the 1990s the relationship between the State and the NGOs shifted in a positive direction.¹³ This was underlined by a number of new NGO funds that were established such as the NGO Fund (NF 6 million out of Dutch Surinamese Treaty Aid, 1996-2004), the first and second Micro Project Program (first MPP funded by the EU, about US\$ 2 million, 1994-1998), the Community Development Fund (US\$ 17 million funded by IDB, AFD and Surinamese Government, started in 2003). Also the Fund for Development of the Interior was put in place (FOB funded from Dutch Surinamese Treaty Aid, € 5 million, 2002), but this was not specifically for NGOs. Of a more recent period is the Twinning Facility Suriname Netherlands (€ 12 million funded by Dutch Aid, since 2008). In addition to these funds there were a number of

¹² A list of all projects from the funds that are mentioned can be found in the annexes to M. Schalkwijk (1986).

¹³ See M. Schalkwijk: The Historical Development of Institutional Relations between the State and NGOs in Suriname. In *Journal of Social Sciences* Vol. IV, Nr. 2, December 1997.

international organizations (ACT, CI, UNICEF, UNDP, OAS, etc.) that became more active as well as a number of private donor agencies such as *Zeister Zendingen Genootschap* (ZZG) and Cordaid.¹⁴

Since the 1990s we see an expansion of NGOs and CBOs in the interior. The old NGOs such as the EBG, RK, PAS and MZ are still important, but there are new non-religious NGOs such as Forum NGO, National Women Movement (NVB), VPSI, and a large number of foundations that are tied to the villages (see paragraph 6). With the expansion of funding for projects and with new organizations, we see an increase in number of projects in the Interior as well. Internationally the environmental issues became more of a priority on the agenda and we also see a number of international environmental NGOs that became active in Suriname. The World Wildlife Fund (WWF) targeted Suriname and the Guiana's as a priority area in 1998. Conservation International became involved in Suriname when the Central Nature Reserve was established in 1998. In 2000 The Suriname Conservation Foundation was established out of CI, which acts as a funding organization for projects on biodiversity. The Amazone Conservation Team (ACT) began its operations in 1999. WWF, CI and ACT all have international funding through their parent organization, while they also apply for funding elsewhere and assist local organizations to apply for funding.

During the early 2000s a group of Cordaid related NGOs formed a network to discuss issues of the interior and tried to learn from each other and harmonize their programs. This became the Interior Consultation (*Binnenland Overleg*). The core group was formed by the following organizations : PAS, NVB, Bureau Forum NGOs, Buanda, *Medische Zending*, Nikos, Community Development EBGs. Gradually more organizations were invited to participate. Discussions were held about Education, Health Care, Land Rights, Development approaches, etc. Later a larger Network of Interior Consultations (with the same name *Binnenland Overleg* = BIO) was established in 2006. This was caused by the flooding of 2006 in the Interior, which caused serious damage to some of the infrastructure in a number of villages. Different NGO's worked together to assess the situation and distribute emergency aid and food aid to the affected regions. The BIO group is made up of the PAS, NVB, Bureau Forum NGOs, *Medische Zending*, EBGs, PCOS, VIDS, VPSI, Equalance, Projekta, STEPS, Wan Mama Pikin. Cordaid and ZZG were among the main donor agencies for the relief effort. This group also formed the counterpart for the relief efforts which were undertaken in partnership with the Government.

It is safe to say that the annual turnover of NGO and local projects in the Interior (Sipaliwini, Brokopondo, Marowijne) has gone up from about U\$ 0,5 million per year in the period 1965-1984, through virtually none until 1990, to more than U\$ 2 million per year by 2005 and even more than that in 2009.¹⁵ This means that the impact of NGOs and CBOs in terms of attracting funding is relatively speaking substantial. Historically most of these investments have been made in infrastructure for education and health care. In more recent periods the prominence of these two sectors has become less.

¹⁴ See for an overview of the more recent funds SSDI project 101 Draft Report on Current Activities Assessment (SIP, April 2009, chapter 7). In 2009 Cordaid announced the end of their funding for Suriname.

¹⁵ This probably is a conservative estimate. In the "Draft Report on Current Activities Assessment" (SIP, project 101, April 2009), we estimated that NGO Funds and agencies, plus international NGOs spend about U\$ 3 million in 2005 and U\$ 4.5 million in 2009 on project activities in the Interior. The Community Development Fund Suriname (CDFS) and the Fund for Development of the Interior (FOB) alone spend about U\$ 2 million per year between 2003 and 2008. Not all of these funds were channeled through NGOs and CBOs, however, which is why we lowered the estimate somewhat.

One interesting fund for local organizations in the Interior is the UNDP Global Environment Facility (GEF) Small Grants Program. Between 1997 and 2010 this fund financed 63 projects in Suriname, mainly from local CBOs in the Interior, who were sometimes assisted by NGOs. Because SGP became operational worldwide in 1996 this period covers all projects from this fund in Suriname. In total US\$ 1.3 million was awarded in project funding during this period to 46 different communities. In total 30 projects were more preliminary or very small start-up projects (max. of US\$ 2000), while 8 projects were support for the GEF facility itself (by Bureau Forum NGO and Conservation International). The 25 remaining projects give us an indication of what local CBOs are involved in.¹⁶ Six of these CBOs were women organizations. Some of these projects were also supported by NGOs, who mainly assisted the local organization or community, notably PAS, NVB, ACT, VPSI. Most projects had a theme on biodiversity or environment, but if we analyze the projects more closely by sector it turns out that most projects can be considered to support productive activities (see table 1). In any case we see a shift towards more local organizations submitting projects, even though they may have been assisted by external NGOs.

Table 1: Distribution of projects from the GEF Small Grants Program 1997-2010

Sector	Number of Projects	Budget in US\$	% of total budget	Locations of projects ^a
Tourism	7	347,933	33%	Klaaskreek, Bigi Poika, Marijkedorp, Galibi, Witagron, Sipaliwini, Apetina
Agriculture	6	258,132	25%	Wageningen, Damboetong, Rikanaumofu, Balingsoela, Heikunu, Futunakaba
Other Economic Development & Training	4	181,841	18%	Kalebaskreek, Klein Powakka, Godo, Heikununu
Basic needs (Energy + Water)	3	148,950	14%	Paloemeu, Gakaba, Gosutu
Health care	1	26,950	3%	Goninimofu krika
Awareness & study	3	75,536	7%	Tapanahony, Bigi Poika, Paramaribo (film)
Total	24	1,039,342	100%	
Start-up projects	30	59,832		
Support projects	8	251,432		
General total	62	1,350,606		

Own analysis of data from: <http://sgp.undp.org>

a) The locations were derived from the name of the organizations. Only three projects were not in tribal areas.

7. Indigenous and Maroon Organizations

What we have seen so far is that there are a number of NGOs which traditionally have worked in the Interior, especially in the areas of religion, education and health care. Later Community Development was added. All of these NGOs worked out of Paramaribo and many worked with projects and donor funding. The confessional schools and health organizations worked with government subsidies.

Migration from rural areas to urban centers had the effect that a growing number of Indigenous and Maroon people were living in Paramaribo. This new group of urban citizens had roots in the Interior. As

¹⁶ We did the analysis from the list that appeared at the website <http://sgp.undp.org> (click on projects and type in Suriname in the list of countries). One project did not mention the organization neither was there a budget and was left out of this analysis.

some of them became more educated the tribal people got their first educated cadres, academics and intellectuals. Although this group did not live in the Interior anymore they began to reflect on the situation in the Interior and compared it to Surinamese society. Others reflected on their identity and life in the city. By some such reflection was transformed into action, which resulted in a number of Indigenous and Maroon organizations in Paramaribo. These organizations often had aspirations beyond the capital city. The VIP (*Verenigde Indiaanse Partij* = United Amerindian Party, 1962), the PIO (*Progressieve Indianen Organisatie* = Progressive Amerindian Organization, 1969), and the socio-economic and cultural organization KANO (an effort to combine Carib and Arowac Indians in one organization, 1969) are typical examples of Indigenous organizations that emerged from these first intellectuals.¹⁷

We see the same development among Maroon intellectuals, who created the first Maroon organizations in Paramaribo. The formation of the first political parties -which are associations- happened in the late 1950s and 1960s. In December 1957 the *Marron Partij Suriname* (Maroon Party Suriname, MPS) was formed as a political movement. The leaders were mainly teachers, who had studied in the capital, but also included some persons from Totikampu, a small settlement of lumberjacks on the lower Saramacca River.¹⁸ Most Maroon political parties such as the PBP and BEP, and Maroon politicians were initiatives from Maroons in Paramaribo, who began to see themselves as new leaders of the Interior tribes. In a sense these initiatives also had an underlying goal to integrate the Interior with the rest of society and not to create separate societies. Often the Indigenous and Maroon intellectuals did not limit themselves to their own tribe background, but aimed for a broader target group i.e. all Amerindians or all Bushnegroes. There were no attempts, however, to join all tribal people.

These first initiatives were often associations that were started by intellectuals. Such initiatives were incidental in nature. These organizations did not try to dominate tribal life in the Interior, because this was not their goal. They acted more as an emancipation force to create more understanding for their tribal heritage in the wider society. The political organizations of course wanted to mobilize the votes from people in the tribal areas, but this was not an attempt to change the structure in the Interior, but rather to represent the Interior in Paramaribo. In this sense these organizations were not a threat to Indigenous or Maroon tribal organization and hierarchy.

During the 1980s we do not see much organizational activity, which was hampered by the Internal War, but probably also by the Military Regime. In any case Cirino (2001) could only trace two Indigenous organizations that were established between 1972 and 1986.

During the 1990s we see a growing number of organizations of a different nature. A whole range of NGOs were established that were tied to a particular village. The NGOs are now foundations made up of a few former villagers and the name of the village is often part of the name of the foundation e.g. *Stichting ter Bevordering van de Ontwikkeling van Botopasi* (STIBOB, Foundation for Promotion of Development in Botopasi, active during the mid 1990s). The initiative nearly always came from former villagers, who migrated to Paramaribo. The founding members of such a foundation could be

¹⁷ T.Cirino: Maatschappelijke participatie van Inheemsen binnen de Surinaamse samenleving middels Inheemse organisaties. Anton de Kom Universiteit, 2001.

¹⁸ The MPS changed its name in 1959 to *Bosneger Partij Suriname* (Bushnegro Party Suriname, BPS), in 1962 into *Algemene Bosneger Partij* (General Bushnegro Party, ABP), and in 1968 to *Progressieve Bosneger Partij* (Progressive Bushnegro Party, PBP). The PBP split in two in 1973 and the majority faction established the *Bosneger Eenheid Partij* (Bushnegor Unity Party, BEP). The history of the Maroons in politics is found in O. Awanima: *De Plaats van de Marrons in de Surinaamse politiek* (doctoraalscriptie, Paramaribo, 2009).

intellectuals, but also citizens who had some education and a regular job. They often came to Paramaribo during the Internal War and just wanted to help their village to recover from the negative effects of the Internal War or to stimulate some progress. Two examples are : *Stichting Wederopbouw Wakibasoe en Omgeving* (STIWOWO, Foundation for Reconstruction of Wakibasoe and surroundings, established in 1992), and *Stichting Wederopbouw Pokigrón* (STIWEPO, of Pokigrón, established 1991 and active throughout the 1990s). Some of these NGOs were the effect of the work of national NGOs such as Forum NGOs or the PAS, who had stimulated the establishment of smaller development organizations. Or sometimes staff members and others who worked for a national NGO had seen how these operated and established their own organization.

Some of the first NGOs were more idealistic and had big ideas about development, but others just acted as interest groups for their village and tried to develop a project or resources back to their village e.g. acquire tables and chairs for the local school or a rice milling machine for the local women's organization. A typical goal of such a foundation could read: "The foundation has as its goal the social, economic and educational development of the village ..." Some NGOs aimed for a broader region or a certain tribal clan e.g. the Njanfai Foundation (established in 1998) aimed to promote the economic wellbeing of the villages of the Njanfai lo (clan) in the Tapanahony River and Lawa River.

The core of the first NGOs in this wave were mainly made up of citizens in Paramaribo and Wanica, but gradually we see a mix with some board members living in the villages. With the migration of Amerindians and Maroons to the Netherlands, and other countries, we also see that they create overseas NGOs to assist their villages. One example is the *Stichting Teeifuka Nederland* (Foundation Teeifuka Netherlands, established in 2003), made up of relatives from the village of Nieuw Aurora, who want to assist in the development of this village.¹⁹

In the 1990s there was an interesting case of the Foundation Central Development Office Tucujana Amazonas (*Stichting Centraal Ontwikkelingsburo Tucujana Amazonas*, COBTA), which was established in 1991. This was an indigenous effort which came out of the Tucujana rebel group in the aftermath of the Internal War. In addition to the COBTA also 44 Village Development Offices (DOB) were established as separate foundations, for each Indigenous village one DOB.²⁰ These had to report to the COBTA, but in practice most DOBs never became operational, probably because the Indigenous people in general do not like central and hierarchical organizations. Another reason is that the Tucujana Amazonas did not become an institutionalized group after the Peace Accord of 1992. The Tucujana nevertheless had created more solidarity among the Amerindians and we see the establishment of two overarching organizations of the coastal Indigenous population in 1992. The first one is the Organization of Indigenous peoples in Suriname (*Organisatie van Inheemsen in Suriname*, OIS), which did not have a national base, but more a regional base in the Marowijne district. The second is the Association of Indigenous Village Heads in Suriname (*Vereniging van Inheemse Dorpshoofden in Suriname*, VIDS). Over time the VIDS has become the most important organization of the Coastal Indigenous population, while the OIS suffered from internal strife and has faded away.

What we have seen is a transition from external NGOs dominated by non-tribal people to NGOs dominated by tribal people, but who often also resided outside the villages. These NGOs -mostly foundations- were often closely associated with a particular village, through family ties of the board

¹⁹ See website www.teeifuka.nl for an overview of projects and activities of this organization.

²⁰ Cirino 2001.

members, but could not yet be described as Local Organizations (CBOs). Community Based Organizations (CBOs) of a local nature are those organizations that have mainly local board members and act primarily in the local context.

In the 1990s we see the establishment of many CBOs, especially women organizations, in rural villages. The main source of these CBOs seems to have been the work of national NGOs. With increased numbers and funding there also was an increased level of activities by national NGOs i.e. they began to work in more villages than before. As part of their work they triggered local participation, which often included the formation of local organizations to ensure sustainability. Most of these local organizations were women's organizations, since women were often part of development programs and also the most active group in many village projects. NGOs such as the PAS, NVB, and Forum NGOs all had gender related activities in their multi-annual programs and in the end this was translated mainly in the establishment, empowerment and support for women's organizations. An organization such as MZ also worked closely with women's organizations and even stimulated their formation e.g. through *klamboe* projects, where local women were assisted to make mosquito nets. Churches often also will have a women's group.

The local women organizations seem to be the greatest success of the work by national NGOs. Women and children have been important target groups for many decades in development practice, since they are considered very vulnerable groups in society. In Maroon societies the women are already an important group, because of the matrilineal kinship ties. At the same time the women are more residential than the men i.e. they live in one village and have to survive there. The men are often more mobile and travel where there are jobs, while they also may live in several villages if they have multiple wives. The solidarity between women is more natural in a difficult environment, where they have to survive and cannot always rely on absent or mobile men.

The women organizations often had external ties to the NGO from which they first started. Many organizations have become more independent, however, and have learned to negotiate with other NGOs and funding agencies, but also with the government agencies. In many villages they are a force to be reckoned with and have gained respect from the village council. The women organizations were initially often formed to get some project going, especially in acquiring skills through training or for some economic purpose e.g. processing of cassava (manioc) or agricultural production. Most of these groups received some basic training from an NGO. Most women organizations are associations without a legal status. In a few cases they may have been assisted to be established as a legal foundation.

There are other local organizations (CBOs) beside the women organizations. These are mainly involved in sports and cultural activities. We can think of music groups, which have sprang up in many villages, but also soccer teams. Sometimes there are performing groups i.e. cultural groups that perform with dance. These groups are more expressive in nature, although they may become economically active for tourists or for festivities in other villages. Most often these groups can be seen as associations, without a legal status. Sometimes the music groups may be owned by one owner, who has bought instruments, but it may also be a group of friends who bought instruments together. Such local organizations may have been stimulated externally e.g. by a tourist lodge, which needs a dance performance, but could also begin by having seen music groups in other villages, or just by having more time for recreation e.g. when a soccer field is made.

One interesting group of organizations are the so called Regional Organizations, which were established in the 2000s through the work of the Bureau Forum NGOs. They created five Regional Organizations, which were foundations. These were all in Maroon tribal areas. All the RO's got a regional office (paid out of the Fund for Development of the Interior, FOB) and have a coordinator. The organizations have a Supervisory Board (*Raad van Toezicht* = RvT), which consists of representatives from different villages. The RvT should supervise each RO and make sure that every other year a new Board of the Foundation of the RO is appointed. The organizations can earn income through projects that are being implemented by them and by renting out office space. The names of these Regional Organizations are:

- *Okanisi Sidon Libi* (Djuka tribe, upper Marowijne and Tapanahony River, office at Drietabbetje)
- *Ana Makandi* (Paramaka tribe, office at Nason)
- *Heepi U Sei* (Saramacca tribe in district Brokopondo, office at Brownsweg)
- *Mau Ku Mau* (Saramacca tribe on the upper Suriname River, office at Debike)
- *Meni Mi* (Matawai tribe, office at Pusugrunu)

The five RO's participate in one umbrella organization, *Wan Mama Pikin* (Children of one mother), which is supposed to provide overall coordination. The Ministry of Regional Development is using this NGO structure for some of its activities and thus we see a growing cooperation with this Ministry.

One local organization of a fairly recent kind is the local branch of a political party. In most elections political parties from Paramaribo just came to the villages before the elections to make some propaganda, often combined with meetings, entertainment and some presents. These parties did not have a local presence, however, although they may have had some contact persons. In 1987 regional and local elections (*Districts en R ressort Raden*) were introduced. This did not yet have an effect on local organizations, but with increased competition we see the establishment of local branches of political parties in some of the larger villages. These branches are manned by local people, but take their orders from the head quarters of the party in Paramaribo. These organizations do not have a legal status by themselves, but may be part of the legal organization of the main political party.

8. NGOs and CBOs in the Interior

After this more general review of organizations we will try to make an estimate for the number and type of NGOs and CBOs in the Interior. We will use different historic and contemporary sources to do so.

NIKOS has done substantial research on NGOs (including CBOs) and published several guides of NGOs. In district Nickerie an estimated 235 organizations were registered and interviewed, in Coronie 69 organizations and in Saramacca 155 organizations. Overall there could have been an estimated 600 organizations in these districts. In each district the number of organizations per inhabitants differed, which seemed to be the result of a specific history, the geography, population size and density, leadership, and other factors. In Nickerie the ratio was the lowest (on average 1 organization per 91 adults), in Saramacca somewhat higher (1 org. per 57 adults) and in Coronie the highest (1 org. per 26 adults). This meant that in comparison Coronie had relatively more organizations for its population size than Nickerie. But clearly these organizations had fewer members than in Nickerie and thus were fairly small.²¹

²¹ Nikos: Gids van NGOs in Nickerie (1999); Gids van NGOs in Coronie (2001); Gids van NGOs in Saramacca (2004); Niet Commerciële Particuliere organisaties in Nickerie, schets van een sector (1999).

If we take the average size of these ratios and make a rough estimate for the interior than we would expect about 300 NGOs and CBOs in Sipaliwini, about 125 organizations in Brokopondo, and about 150 organizations in Marowijne. In total about 575 NGOs and CBOs. Since there are about 200 villages in these districts this would roughly mean about 3 organizations per village, but since we have included some larger population concentrations –notably Moengo, Albina and Brownsweeg- we should probably lower the average to about 2 organizations per village. In fact in another study Nikos found that there are about 40 to 50 NGOs and CBOs in Ressorst Albina with a population of 5,114 people (in 2004). Since Marowijne had about three times the population of Albina this would mean that we would expect the whole district to have about 120 to 150 organizations. This is also within the average we estimated for Marowijne based on the data from Nickerie, Coronie and Saramacca.

The NGO Guide for Suriname 2006-2008, which was published by the Bureau Forum NGOs, lists 124 NGOs and CBOs.²² There are only 6 organizations listed under the heading “Interior”, four of which were regional organizations, one network organization, and one NGO. Under the heading “poverty reduction” only 3 NGOs are mentioned of which only one was active in the interior. Under the ten other headings no CBOs of the Interior were mentioned, and about five NGOs that also worked in the Interior. With only 12 NGOs and CBOs listed for the Interior this is a very limited and biased representation.

One important current project with respect to NGOs and CBOs is the Suriname NGO Institutional Strengthening Program (SNIS), which started in 2008 and will end in 2011. This project is intended for capacity building of NGOs and CBOs all over Suriname. SNIS had registered 238 NGOs and CBOs by October 2009, including 35 in Brokopondo, 32 in Marowijne and 41 in Sipaliwini.²³ This is much less than our estimated 575 NGOs and CBOs in these districts, but the focus of SNIS is mainly on poverty reduction (*armoedebestrijding*) and development, and thus not on all NGOs and CBOs.²⁴ The SNIS effort resulted at least in a larger database of organizations than the NGO guide, but on the other hand it has left out most of the larger NGOs, who work in the Interior and is more a list of CBOs. Unfortunately the database only lists the name, district, address, very general type and very general goal. It is therefore difficult to know if the organization is a foundation or association, or if it is a women organization or youth organization.

Since the two sources mentioned so far do not provide a good representation of NGOs and CBOs in the Interior we need to review some less ambitious efforts.

In 1996 the *Surinaamse Zendings Vliegdiens* (SZV, formerly Mission Aviation Suriname = MAF) published an assessment of the situation in 46 villages on the upper Suriname River.²⁵ The survey was a

²² NGO Gids voor Suriname 2006-2008 (Bureau Forum NGOs, Paramaribo, 2006). Organizations were asked by means of the media and invited through letters and emails to register themselves, but clearly this did not result in a representative guide.

²³ Taken from the database of October 2009 on <http://www.suriname-ngo-strengthening.org>

²⁴ The SNIS database, however, also had a number of sports, youth and cultural organizations. In the three districts mentioned thus 10 out of the 108 organizations did not belong there.

²⁵ SZV: De situatie in de dorpen aan de Boven-Suriname Rivier (Paramaribo, December 1996). The research was done by a team under supervision of M. Schalkwijk. The research was paid by SZV and done from the four airstrips in this region (i.e. Laduani, Botopasi, Dyumu and Kajana) and from there to the surrounding villages. Only the Pokigron area was not included. 46 of the 54 villages in the Upper Suriname region were visited, although some villages in fact had grown into each other and could be treated as one. Some places were not real villages e.g. the medical posts Debike and Dyumu.

contribution by SZV to the reconstruction efforts of this area and was presented to the granman to be used by the Saramaka tribe.²⁶

Overall 75 active organizations were found by the SZV survey, not including about 12 religious organizations and 15 schools (at that time another 5 schools were not yet operational). This means about 1.6 organization per village. If we add the religious organizations, inactive organizations, and all other types of organizations the average would be about 2 organizations per village. The following table shows the type of organizations that existed at the time.

Table 2: NGOs and CBOs by type in Upper Suriname River villages

Type of organization	Number of organizations	Number of villages
Music group ²⁷	19 (25%)	18
Women organization ²⁸	15 (20%)	18
Sport clubs ²⁹	14 (19%)	11
Agriculture, husbandry and timber ³⁰	8 (10%)	8
Youth organization ³¹	7 (9%)	9
External organizations (NGOs) ³²	5 (7%)	10
Other organizations ³³	8 (10%)	9
Total	75 (100%)	83^a

^a Including double counts, because only 46 villages were visited. Actually in 10 villages no organizations were mentioned by the key persons.

²⁶ Prior to the assessment granman Songo Aboikoni was informed during a meeting about the intention to provide the tribe with more information on their own situation, which they could use to negotiate with the central Government, donor agencies and NGOs for reconstruction purposes. SZV took the initiative because they saw that reconstruction was very slow and that the government did not know what the exact situation was in many villages. The *granman* gave his permission to do the research and later received the report.

²⁷ The following music groups were mentioned by village Amakakondre (Kawinaband, zanggroep), Bendekwai (Njun Brasa), Bofokule (Moga), Botopasi (name unknown), Dangogo II (Lobi Wai), Ganjakondre (Was Kon Teki), Gran Slee (Selo Kolanelie), Grantatai (Kaweli), Gujaba (Wi Sani, Koti Go), Gunsu (Tee Wee Sponsor), Hekununu (Jankoe Lobi), Kajapati (Kondre Sa Jere), Kajana & Godowatra (Luku Tja Lafu), Ligorio (Kawinaband), Masiakriki (Boese Na Kaba), Nieuw Aurora (Hati Spoiti), Stonuku (Fili Switi).

²⁸ The following women organizations were mentioned by village: Abenaston (Makandi), Amakakondre (name unknown), Palulubasu (Awinka, Lobi No Abi No), Kampu (Switi Libi), Nieuw Aurora (Hati Ke), Tjallikondre (Denki Libi), Gujaba (Moi Krin), Pamboko I en II (Taki Ku Du), Kajapati (Mi Sa Wee), Jaw Jaw (Lobi), Kajana & Stonuku & Ligorio & Godowatra (Da Mi So), Gunsu (Konu Ku Libi).

²⁹ The following sport clubs were mentioned by village: Abenaston (soccer and women slagbal = softball), Amakakondre (softball), Akwawkondre (no name), Bendekwai (Kwikwi), Botopasi (BSB, AC Milan), Gujaba (Alabi), Ganjakondre (Hollywood), Gunsu (no name), Godowatra (soccer club), Pamboko I (soccer club), Pikin Slee (PSSV, Djalusu, Rasta).

³⁰ The following organizations were mentioned by village: Gujaba (agricultural association Gujaba), Kampu (Abimba), Kajana & Stonuku (Da Mi So), Ligorio (name unknown), Dan & Kambalua (Foundation Nasilo for timber), Futunakaaba and other villages (Foundation Gadu A Fesi for adult education).

³¹ The following Youth organizations were mentioned by village: Asidonopo & Palulubasu (Afinga), Dahomey (Alfa), Dangogo I & II (Tan Luku), Kajana & Stonuku (Luku Tja Lafu), Pikin Slee (Young Power), Solan (Yu Wini), Semoisi (Sem Negro).

³² These organizations were : Inter-American Institute for Cooperation on Agriculture (IICA, active in six villages: Nieuw Aurora, Gujaba, Ganiakondre, Gunsu, Kajapati, Abenaston), Conservation International (did medicinal research in Asidondopo), Tourist organizations (Gunsu and Kajana), PAS (different villages), Peace Corps (had members in Asidonopo, Gujaba and Kajana).

³³ The other organizations that were mentioned: Abenaston (Sociale Organisatie Abenaston), Botopasi (Stibob, Tamundu), Godo (Yu Wini), Ping Ping (Groep van samenwerking), Ligorio & Stonuku & Begun (Stichting Fii Hati), Pikin Slee (Stichting voor ontwikkeling Pikin Slee en Omgeving = SOPO).

What the table shows is that recreational associations (sports and music) make up 43% of all organizations. The sport clubs were mainly soccer clubs of men and a few softball clubs of women. The music groups were mainly Kawina groups. The youth organizations tried to organize events for young people and serve as interest groups for them. In fact most of the sports and music groups also consisted of young people. There were quite a few women organizations (20% of all organizations). These organizations were found in nearly 40% of the villages. Some of these were linked to a church, while others were active in more than one village. The external organizations were mostly NGOs from outside the region who were involved in development projects. Some of the other organizations were also development organizations and NGOs of ex-village members, who wanted to support their village. It was surprising that nobody mentioned a political party or the municipal council (*ressortraad*), which seems to indicate that these organizations were not active at the time and had little influence.

If we look at the legal status of the NGOs and CBOs in this assessment than probably only 10 (13%) were a legal entity (*rechtspersoon*), which underlines the fact that most local organizations are not incorporated.

In 1998 UNICEF sponsored an assessment in seven villages of the Upper-Suriname River i.e. Pokigron, Jaw Jaw, Nieuw Aurora, Guyaba, Futunakaba, Malobi and Masiakriki.³⁴ “All seven villages under study have at least one women’s organization, some of which have only be founded during the last two years” (1998:36). The study gives an interesting detailed account of what each women organization was doing, but mentions that most were based on agricultural activities i.e. they were more economic organizations, but also with social aspects. The survey found 22 NGOs and CBOs (without school or church) in these villages, which is about 3 organizations per village. At least six of these organizations were recently established, which explains the higher average compared to the SZV study which found on average 2 organizations per village.

Another survey of Indigenous organizations which was done in 1998 resulted in a first Guide for Indigenous Organizations (Nikos 1999) with a collection of 34 active organizations. This survey was done from Paramaribo, but attempts were made to collect as much information as possible about villages through key persons. The goal was to collect primarily information about development oriented organizations. Recreational organizations are thus underrepresented. The picture we get from this assessment is that three quarter of the organizations were established during the 1990s i.e. they were quite young. In total 56% of the organizations were legal entities (*rechtspersoon*) with most of them being established as associations and a minority being foundations. Even though most organizations operated out of Paramaribo most of them had a particular village as their target, which underlines the earlier observation that many NGOs in the 1990s were made up of board members from a particular village, who established an NGO to assist their village. There were many women organizations (37%) among the NGOs and CBOs. The other types were social and community organizations (47%) and cultural organizations (18%). Again the assessment was not done in the villages and focused more on development, which explains the difference with the SZV assessment. A rough estimate by NIKOS at the time was that there could have been about 100 Indigenous organizations, including those from the 39 Indigenous villages.³⁵

³⁴ NVB: Survey for the development of the Women’s Economic Empowerment Project (WEEP) in the Upper Suriname River Area (Paramaribo, October 1998).

³⁵ NIKOS: Gids van Inheemse organisaties in Suriname (Paramaribo, 1999). The main researcher was T. Cirino.

A study of a more recent date is one that was done in Ressort Albina in district Marowijne. This included organizations in the city of Albina plus in the 25 villages around Albina. It should be pointed out that 14 of these villages had less than 100 people and none of the villages had more than 300 inhabitants; thus these are small villages. Overall 38 active organizations were found, half of the in the city Albina and half in the villages. Thus there was an average of just 1 NGO or CBO in each village. The distribution of the NGOs and CBOs by type is seen in table 2.³⁶

In this assessment religious (churches) and governing organizations (village councils, *Ressort Raad*) were included, which is the main difference with the SZV assessment of the Upper-Suriname River area. If we exclude these, only 25 organizations remain, which indicates a relatively low density of NGOs and CBOs in Ressort Albina. This reflects the problematic post-war situation in this area as described by the Report. None of the sports clubs was a legal entity, some of the cultural organizations and women organizations were a legal entity, most of the development organizations, and probably all of the religious organizations (most were branches of a mother church), but just one of the governing organizations. So just over one third of the NGOs and CBOs was a legal entity.

Table 3: NGOs and CBOs in Ressort Albina by type

Type of organization	Number	Percentage
Sport	9	24%
Development	8	21%
Governing	7	18%
Religious	6	16%
Women	5	13%
Culture	3	8%
Total	38	100%

Another recent study by a Sociology student focused on 10 non-Christian villages in the Upper-Suriname River i.e. Asidonopo, Bendekondre, Akisiamau, Palulubasu, Godo, Penpen, Tumaipa, Heikununu, Masiakriki and Malobi.³⁷ Landveld analyzed the work of three NGOs (PAS, NVB, Forum NGOs) who worked in this area and nine CBOs, all women organizations.³⁸ She defines CBOs as “organizations which are established by the target groups themselves, in the different communities/villages” (2008:81). According to her there is in nearly every village in the Interior “at least one CBO, with or without legal status”. The fact that most CBOs are women organizations is not only a consequence of gender ideas and emancipation of women, but also indicates that people realize “that more can be achieved through the women” (p. 82). But Landveld notes that “behind every women organization there are male advisors” (p. 83). One of the reasons for the popularity of the CBOs was that people realized that through a foundation or association they could realize certain goals, that could not be achieved by

³⁶ SOFRECO/NIKOS: Ressort Albina Economical, Social and Environmental Development Study, Vol. I (Paramaribo, November 2007).

³⁷ Luanda Landveld: *Hati Kè, de participatie van Saramaccaners in het boven-Suriname gebied bij activiteiten van Niet Gouvernementeel Organisaties* (Paramaribo, 2008).

³⁸ In fact Landveld does not specify the number and names of the CBOs in her text, but in an appendix we find a list of 48 CBOs in 47 villages on the Upper-Suriname River. These all seem to be women’s organizations. There were 9 CBOs in the 10 villages she did her field work. In two of the villages there were no CBOs and in one village there were two CBOs.

traditional organizations. Some of these CBOs were established through the work of the NGOs, but others started spontaneously:

“We did not know what an association was, but then we heard that if you had an association in the village, you could bring development, your village will advance, but we did not have knowledge about it. We just decided to start with an association. We just went to our land, we assisted others with their agricultural work, and we saw the advantages of working together. After a period people from outside came, with lessons and training. We receive lessons, even though we do not understand everything, it is good for our children” (a woman of Masiakriki quoted by Landveld 2008:84).

In a very recent study of three neighboring villages on the Upper-Suriname River, Joelle Schmeltz found the following organizations.³⁹

- a. In Jaw Jaw –a Catholic village with about 500 people- there was a tourist lodge (Djamaika), an office from the PAS, a Catholic Church, a primary school, a health clinic, a women organization (Lobi), a sport organization and a local NGO (Cala).
- b. In Lespansi –a traditional village with 180 people- there was only a women organization (Sa u Lobi), who worked with the PAS and with an educational NGO from Paramaribo.
- c. In Pamboko –a Catholic village of 400 people- there was a Catholic Church, a primary school, a women organization (U sa du). The village is adjacent to the traditional village Biriudumatu and they shared the same village council.

These three villages illustrate the typical NGO and CBO presence in most villages. All three villages together had three women organizations (CBOs), one sport organization, one local foundation (local NGO), and two external NGOs. Thus seven NGOs and CBOs in three villages and if we add the schools (RKBO), church (RK) and medical care (MZ) this adds up to ten organizations. This means an average of two to three organizations per village, which we had already seen in the larger assessments.

We have added all NGOs and CBOs from various sources since about 1995 as an attachment. As far as possible we have included information on: name of the organization, type, goal, district, region/ressort, village/address, contact person, and telephone/email. Unfortunately sometimes not all information was available, but we decided to include rather than leave out organizations, since it may give at least an indication of the presence of an organization. This should be seen as work in progress, which can be used by the Ministry of Regional Development as a dynamic database. Others may find it useful for some specific purpose as well. Currently the database consists of 332 NGOs and CBOs with activities in the Interior i.e. 177 in district Sipaliwini, 56 Brokopondo, 46 Marowijne, 16 Para, 28 Paramaribo, plus 9 other relevant organizations in Paramaribo.

9. Community Assessment

During the Community Assessment by SIP nine communities were visited. In each of the communities there was a school and a health clinic. MZ, which operates each clinic is an important external NGO for the whole Interior. The two main external educational NGOs are *Stichting Onderwijs EBGS* and *Stichting Rooms Katholiek Bijzonder Onderwijs* (RKBO). In a number of villages there was a public school, which technically does not qualify as an external NGO, but is an important organization. In general during the community assessments and household surveys –except in Kwamalasemutu and Apetina- people would

³⁹ J. Schmeltz: U Ke Go A Fesi, gemeenschapsontwikkelingsprojecten uitgevoerd door de PAS in de dorpen Jaw Jaw, Lespansi en Pamboko (doctoraalscriptie, Paramaribo, 2010).

not mention external NGOs when asked which organizations were present in the community. This could probably be because most of these organizations operate infrequently and visit the communities every now and then. In Kwamalasemutu and Apetina the external NGOs had offices or employed people and thus also had a local presence. Where possible we added the NGOs that we had knowledge of that they were active in the community. In several communities there was more than one village where household surveys were held. In order to compare the organizations in each community we list the external NGOs who were active in the larger community, but only the local organizations of the main village (except for Brownsweg, where we report on three villages separately).⁴⁰ The results of this assessment can be listed as follows:

a. Kwamalasemutu

In this community four external NGOs were active, in addition to the (public) school and MZ clinic :

- Amazone Conservation Team (ACT): traditional medicine clinic plus some training activities, ACT has an own building and 22 people work for them.
- Conservation International (CI): involved in building a lodge and training of local people to run it, CI also has its own building in the village.
- *Stichting Projekten Protestants Christelijk Onderwijs* (PCOS): involved in the “Change for Children” program with the local school which aims to upgrade the level of education, but also provide community projects (e.g. raising chicken and vegetable garden) through the school, plus give scholarships for best students to continue with secondary education. This project is for four years and is implemented in cooperation with the NVB and MZ.
- The NVB was in charge of the vegetable garden and chicken aspects of the Change for Children program.

There are several local organizations:

- The local Baptist church is the strongest local organization and very involved in community affairs. The church has a number of music groups and dance groups and children group.
- The foundation MEU is involved in a number of development projects and are managing the tourist lodge and the Werephai cave.
- There was a women organization, but that recently seemed to become inactive.
- The *Wai Wai* (a tribe that originally came from Guyana) have their own organization with a meeting hall.
- There is also a soccer club.

b. Apetina

In this community there are two external NGOs, in addition to the (public) school and MZ clinic, i.e.:

- Amazone Conservation Team: traditional medicine clinic plus some training activities, ACT has an own building and 7 people work for them.
- The foundation Kuluwaja, which was established by a former government official, who operates out of Paramaribo, is managing a tourist lodge and is involved in some development projects.

There are also two local organizations i.e.:

- The local Baptist Church, which has its own building and has a music group.
- A women organization, which does not seem very active.

c. Cluster Brownsweg

Since Brownsweg is formed by a cluster of seven villages there are relatively many organizations present. In addition to several schools (EBGS and RK) and one MZ clinic, a number of external NGOs were active here.

⁴⁰ Some communities were single villages such as Kwamalasemutu, Apetina, and Gujaba. Other communities were in fact a cluster of villages e.g. Brownsweg. In Asidonopo, Drietabbetje, Langatabbetje, Njun Jacobkondre and Nieuw Aurora we also interviewed surrounding villages.

- World Wildlife Fund was involved with an agricultural project with the foundation Tjufanga, and was also active in finding ways to reduce negative impact from gold mining.
- The Pater Ahlbrinck Foundation (PAS) was mentioned by some people.
- The Pro Health foundation works closely with the health clinic of MZ and educators. Pro Health is involved in health education, especially in the area of sexual and reproductive health education.
- *Stichting CARIN*, which was involved in the Learning for Life project, an early child development project.

We also found some regional and umbrella organizations, which were:

- *Vereniging voor Gemeenschaps Ontwikkeling en Verzelfstandiging (VGOV)*, which states that it is an umbrella organization of women organizations and foundations in the districts of Brokopondo and Sipaliwini. It was not clear, however, who the member organizations of VGOV were.
- *Heepi U Sei (HUS)* is a Regional Organization with representatives of villages in Brokopondo and a regional office in Brownsweg.
- *Organisatie van Dignitarissen in Brownsweg (ODB)* which was a local structure of all traditional authorities of the cluster villages in Brownsweg and was made up of 11 captains and 64 basja's. It exists since 2007 and holds monthly meetings to discuss relevant issues and to solve local problems.
- The foundation *Tjufanga* was an organization for the whole cluster as well and was involved in an agricultural and environmental project with WWF, while it had been the local counterpart for a large Water project in 2007.

We will also list the local organizations in three of the seven villages in Brownsweg separately.

Nieuw Ganzee

- Moravian Church (EBGS) which has a choir and is the largest denomination. There was also a Full Gospel group and a Jehova Witness group.
- Women organization Senthea, which was established in 1982
- There were people playing sports and some people mentioned that there was a softball team.

Wakibasú 1,2 and 3

- The Catholic Church was the main religious denomination.
- Women organization Wooko Makandi (Wakibasú 1)
- Women organization Wanba (Wakibasú 2)
- Women organization Seeka u ke (Wakibasú 3)
- Soccer clubs Inter Wakie, Diesel and Tahiti

Makambi

- Here the Apostolic Church was the main denomination, although the village also had Moravian and Catholic believers.
- The Foundation *Limbo Mani*, was a dominant women organization, established in 1980, which had become the central development organization in the village. It was involved in agriculture (cassava processing), but also had a drama team and a sports department. The organization had a building cassave processing machine, stihlsaw, brushcutter, waterpump, and other equipment.

d. Nieuw Aurora

In addition to the school (EBGS) and MZ clinic, the *Bureau Forum NGO* was active in this community with agriculture with the local women organization *Hoi Do*. People also mentioned the names of *Mau ku Mau*, a regional organization of Saramacca villages, and its umbrella organization *Wan Mama Pikin*, but it was not clear what activities these organizations were involved in specifically. They seemed to be of importance for consultations between villages, but did not have specific projects. According to one key

person involved in such a regional organization the lack of funding had hampered such organizations.⁴¹ In fact these organizations also covered Guyaba and Asidonopo.

There were several local organizations:

- Women organization *Hoi Do* of Nieuw Aurora⁴²
- *Teeifuka* foundation, a local development organization, which has sister organizations in the Netherlands and even in the USA.
- Asemai, a local development organization.
- SOTO Foundation, which was the first village organization consisting of both men and women, but which seemed to be less active.
- The Moravian Church (EBGS) with a church women organization *Wanhatti*.
- A soccer club.

e. Gujaba

In this large community there were several external NGOs operational, in addition to two schools (public and EBGS) and the MZ clinic:

- The Bureau Forum was busy with the local women organization with agriculture (planting peanuts) and handicraft, but also with an effort to introduce a local village cashbox.
- The PAS had been involved after the flooding with agricultural processing machines, but was not active anymore.
- The Rotary Club Paramaribo is involved in an alternative bio-energy project (from *Jatropha* plants) with the local development foundation STOGO. Support for this project is also given by the Inter-American Institute for Cooperation on Agriculture (IICA).
- The regional organization Mau ku Mau also includes Guyaba.

There were several local organizations:

- Sport organization Guyaba, which has soccer and softball teams
- A women organization: *Wi na wi fu Arabi*
- A local development foundation: *Stichting Ontwikkeling Guyaba en Omgeving* (STOGO)
- A Youth working group, which was tied to the women organization

f. Asidonopo

In this community several external NGOs were active, in addition to the school (EBG) and MZ clinic (both at Djumu), with a dependance of the school in Asidonopo.

- The Change for Children program (see Kwamalasemutu) was also implemented here. Thus we see the three partners PCOS, NVB and MZ also participating here.
- The NVB was also involved in two other projects i.e. eco-sanitation and a center for wood processing. This projects is meant for four villages, while the government vocational center (SAO) from Paramaribo was also involved to provide training.
- The Bureau Forum NGOs was also involved in the eco-sanitation project and had an agricultural project with a local women organization.
- The regional organization Mau Ku Mau also includes Asidonopo.

The local organizations were:

- The village association *Afinga*
- Women Organization *Fan da libi*⁴³

⁴¹ Especially the lack of funding by the Dutch Donor Organization Cordaid was mentioned, since this donor seemed to have promised funding, but was scaling down its operations in Suriname by the end of 2010.

⁴² In the neighboring village Tjallikondre the Women Organization *Denki Yu libi* was active.

⁴³ The women organizations *Bongi* (village of Bendekondre) and *Diki* (village Akisamau) were also mentioned. In Godo/Solang the women organization *Hoi Taanga* was active.

- The *Nene Jaja* Foundation operates a Radio Station at Asidonopo, with 8 employees, which has a regional audience.

g. Langatabbetje

In this village with a school (EBGS) and MZ clinic we found the following external and regional organizations:

- the Bureau Forum NGOs is working with the local women organization and also trying to assist the village with the implementation of a village cashbox.
- *Ana Makandi* is a Regional Organization with representatives from different villages and an office in Nason.
- There is also an Organization of Paramakan Entrepreneurs. According to one key informant this organization was established, because the gold mining company Newmont wanted to have some local counterparts to deal with.

At the local level the following organizations were mentioned:

- Women organization Asalobi, is not so which is involved in agriculture and other activities.
- Women organization the ladies, which was formed by local teachers and nurses and are involved in some economic activities.
- *Apensa eenheidsorganisatie* (Apensa Unity organization) is a youth organization, but not so active anymore.

h. Drietabbetje

There were no external NGOs present, except for the (public) school and MZ clinic. This seemed to be due to high transport costs from Paramaribo and diminishing project aid for these NGOs. There was a Regional Organization *Okanisi Sidon Libi* with an office in Drietabbetje.

At the local level we found:

- Women Organization *Uma Fu Du*
- Kumawari foundation, a local development organization involved in tourism
- Sport Organization Drietabbetje, which was established very recent
- Akontu, a social organization, but less active

i. Njun Jacobkondre

In this village hardly any external NGOs were present, except for the School (EBGS) and the MZ clinic. The Bureau Forum NGOs had done some work with agriculture, but had scaled down their operation due to financial constraints. The Regional Organization *Meni Mi* was mentioned, but seemed less active, while their office was in the village of Pusugrunu.

Local organizations that were mentioned were:

- *Stichting Nieuw Jacobkondre A sa yepi Matawai*, a local development organization⁴⁴
- Women Organization *Mi du sa sori*
- A youth organization

What we see from the overview in this paragraph and from table 4, is that all villages had a women organization, although in one village this organization had become inactive. Most villages have a local development organization, although in some the women organization seems to perform this function as well. In most villages there was a sports club, but very few had a separate youth organization. The

⁴⁴ Each of the neighboring villages also had a development foundation i.e. *Stichting Boobinga* (village Baling) and *Stichting Unkon na wan* (village Misalibi).

regional organization is a fairly new phenomenon. In nearly all communities an external NGO was active. Most communities had a clinic and a school, and the majority had a church.

We should point out, however, that because of the selection of our communities –notably granman residences and larger villages- this picture is biased and represents the high end of organizational presence in the Interior. In most of these villages we count between five and eight organizations, including the school, clinic and church. In the average village in the Interior, however, it is more likely to find one to two local organizations and maybe one to two external NGOs (including the school, clinic and church).

Table 4: Overview of organizations in several villages in the Interior

Community	Local organizations			Regional	External organization			
	Women Organization	Local Development Organization	Youth/sports Organization	Regional NGO	National NGO	MZ clinic	School	Church
Kwamalasemutu	Inactive	yes	yes	yes	several	yes	public	yes
Apetina	Yes	yes (but seems more external)	no	yes	yes	yes	public	yes
Brownsveg	Several	several	several	several	several	yes	several	several
a. Nieuw Ganzee	yes	no	yes			no	EBGS	yes
b. Wakibasus	several	no	yes			no	RK	yes
c. Makambi	yes	no	no			no	no	yes
Nieuw Aurora	Yes	yes	yes	yes	yes	yes	EBGS	yes
Gujaba	Yes	yes	yes	yes	yes	yes	Public EBGS	no ^a
Asidonopo	Yes	yes	no	yes	yes	yes	EBGS	no
Langatabbetje	Several	no	inactive	yes	yes	yes	EBGS	yes
Drietabbetje	Yes	yes	yes	yes	no	yes	Public	no
Njun Jacobkondre	Yes	yes	yes	inactive	no	yes	EBGS	yes

a) There was no church, but some Christian groups were meeting in the village

10. Characteristics of NGOs and CBOs in the Interior

Now that we have provided a substantive overview of the NGOs and CBOs present and/or active in the interior we can say more about the characteristics of these organizations. We will focus mainly on those organizations that are involved in development activities. From what we have seen the most interesting organizations thus are women organizations, local development organizations, regional organizations and external development oriented NGOs. Thus we leave out the youth and sports organizations and the churches. Based on what we have discussed so far we propose a simple classification of development oriented Non Commercial Private Organizations (NCPOs). We propose to use the term NCPO, because the division between NGOs and CBOs is not always clear. For instance the Terms of Reference speaks about Local Organizations and Community Based NGOs. These would normally both be classified as Community Based Organizations (CBOs). And thus there would be no room for Non Governmental Organizations (NGOs). Legally, however, there is no distinction between a CBO or NGO in Suriname and thus it would be better to classify both under one heading (NCPO) or classify them by their legal status i.e. Foundations, Associations, Cooperatives and Churches. In a local community one

may find all four legal types, while most organizations will not be a legal entity at all. The term NCPO also makes clear that government agencies and commercial businesses are excluded.⁴⁵

We propose to classify NCPOs into:

1. National NCPOs i.e. these organizations operate at a national level, and are external to the local community with headquarters often based in Paramaribo.
2. Regional NCPOs i.e. organizations that operate at a regional rather than national or local level with headquarters based in the region.
3. Local NCPOs i.e. organizations that work at the local community level and are based in that community.

If necessary a further classification can then be made by type (e.g. women organization), legal status (e.g. foundation), size (e.g. number of members, annual budget), location (e.g. district, region, river, village), sector (e.g. agriculture) or any other function.

One recent study proposes to use classify developmental NGOs by their function i.e.⁴⁶:

- a. Operational/service delivery (with further subcategories of NGOs who operate at the community level and those who operate at the national level).
- b. Advocacy (with further subcategories for awareness, policy design and partnership).

Using this classification seems to leave out the regional organizations and also does not distinguish between NGOs and CBOs.

Schools and Health Clinics

We will also leave out the school and the health clinic at this point, although education and health are fundamental aspects of development. The structure of the schools and the Medical Mission (MZ) is well known and their strengthening is assured already by other means and thus they do not need to be included in a special program. These are professional organizations which operate with a substantial subsidy of the Government to cover their main operational expenses. Projects are also developed by these organizations, but those are to finance specific activities rather than the core business. MZ should be considered the strongest NGO in the Interior, which has developed a very good product, which the government is willing to pay for. MZ has developed excellent logistical capacity and a strong local staff in the clinics, which is being trained continually; they also have developed treatment protocols and even their own laboratory and research capacity. MZ has about 250 employees and operates 58 clinics (including dependencies) with an annual budget of about US\$ 4 million. MZ is producing annual reports, a news letter and has a very good website (www.medischezending.sr), where one can find valuable information. MZ is networking at all levels and able to consistently attract support, while it is recognized as a leader in its field, both nationally and internationally. One clear sign of MZ's strength is that it was able to survive the Internal War, which had damaged many clinics and hospitals. Without this enormous setback, especially of the hospitals, which were never fully rebuild, MZs service would most probably have been at a higher level.

National NCPOs

Most if not all national development oriented NCPOs (e.g. NVB, PAS, Bureau Forum NGOs, Pro Health, Projekta, PCOS, ACT, CI) are foundations with a board who oversees the policy of the organization which

⁴⁵ See paragraph 5 of this document and Schalkwijk 1986 for a further explanation of the term NCPO.

⁴⁶ Stichting Projekta: Capacity of NGO's in Suriname: Assessment and Strategy (Paramaribo, February 2008). It is unfortunate that the authors did not seem to be aware of many existing studies on Suriname, since most of the studies used in the current document were not listed in the references.

is not involved in the day-to-day operations. Most have formal multi-annual policy programs. The larger NCPOs have a good infrastructure (office, cars, computers, etc.) and a full-time director with a number of full-time staff and supporting personnel. In addition some may have part-time staff and volunteers as well. They have a good external and internal network, which is necessary to get funding, information, support, etc. These are professional organizations with often a long history and a proven record of competence. Their staff is often well trained and knowledgeable about a number of development issues. Although the structure of a foundation is not very democratic, in most organizations the staff will have substantial input in decision-making. Some organizations were established by foreign organizations (e.g. ACT and CI) and still have the support of these organizations, both in terms of financing and knowledge. There are some variations to the above sketched profile of NGOs but basically they are strong organizations with a number of capacities. The main weakness of these organizations is their dependence on external funding. Although they provide services to the community they are not paid for these services by the local communities and not by the government. The withdrawal of the donor agency (Cordaid) by the end of 2010, which is financing most of these NGOs, makes their future somewhat uncertain. Most should be able to survive due to their networks. Strange enough most of these NGOs do not have a website where one can find their products, projects, annual reports, policy documents, and other relevant information.⁴⁷

The impact of grass roots organizations, that are being served by the national NCPOs, on the decision-making process of these national NCPOs is limited due to the structure of the foundation. Often local organizations do not have insight in the overall program and budget of the national NCPO and do not receive annual reports of the NCPO. They may not even have insight in the budget of the project that is being implemented at the local level. Many local organizations therefore have become somewhat suspicious of the national NCPOs and think that they make money on them. Many of these local organizations, however, do not understand the concepts of overhead costs and indirect costs and think that all funding is intended for local activities. This makes national NCPOs reluctant to provide more insight in their operations and costs.

A special case of the national development oriented NGOs are the Association of Indigenous Villages (VIDS) and the Umbrella organization Wan Mama Pikin. The VIDS represents most Indigenous villages in the Coastal area and has an office in Paramaribo. Wan Mama Pikin is the umbrella organization of five regional Maroon organizations, which have representatives of most villages in their supervisory board. Wan Mama Pikin operates out of Paramaribo. The Network of NGOs in the Interior (*Binnenland Overleg*) is also an interesting organization of 13 national NGOs, although it has no separate office, but uses the infrastructure of its members.

Landveld underlines that in order to improve active participation of people you need education and training in the Interior. "CBOs often cannot take up their own development, because they do not have enough qualified people. If you have to work with donor agencies, seek funding, and write projects, you need qualified people ...This is where external change agents become important".⁴⁸

⁴⁷ Only the following websites of about 20 national NCPOs were found: www.pas-suriname.com and www.nvbsuriname.org and www.actsuriname.org

⁴⁸ L. Landveld: *Hati Kè, de participatie van Saramaccaners in het Boven Suriname gebied bij activiteiten van Niet Gouvernementele Organisaties (Paramaribo 2008)*, page 87.

Local NCPOs

There are two main types of local development oriented NCPO in the Interior. One is the women's group and the other the local development organization.

Nearly every village seems to have a women's group these days. Most of these organizations do not have legal status and can be classified as associations with members. This means that it has a democratic structure. Many women organizations have had some training from national NGOs and are often involved in some economic activity, which economically empowers them, because it may lead to the acquirement of capital goods, skills and income. These organizations can be qualified as interest groups (*belangenorganisatie*), since they are made up of people who expect some benefit from its membership, and promote the interest of women. At the same time, however, most groups will also act as a development organization not only for themselves, but for the local community.

From a variety of sources we can list an impressive range of activities that women organizations were involved in:

- Agricultural training to improve crop yields
- Processing of agricultural products, mainly cassava and rice
- Introduction of new agricultural crops
- Marketing of agricultural products
- Assistance with cleaning plots
- Cooking and baking classes
- Production and sales of handicraft articles
- Sewing classes and improvement of broidery and other products
- Production and sale of mosquito nets
- Cleaning the village
- Collection of money for burial ceremonies
- Literacy classes
- Health education
- Assistance to needy members and elderly
- Micro credit facilities
- Pre education and crèches for small children

In fact this list can be expanded to almost all kind of activities in a village. In Brownsweg we have even seen sports activities being organized. Elsewhere women organized collection of sand and building materials for projects.

There is a great variety of women organizations in terms of infrastructure and property. Some have been able through projects to build a community center and have been able to acquire equipment for agricultural production and processing, or sewing machines. Others do not have any infrastructure, but use the village *krutu oso* (meeting hall) or the school for meetings. Virtually none of these organizations have full-time or part-time personnel, however, thus they are non-professional organizations of volunteers, who try to improve their own life and that of others. Most of the local women organizations do not have annual reports nor minutes of their meetings, neither do they have a written vision and mission or goal. If the goals are not clear it may lead to different expectations of the members and after a while we may see that women with such different expectations may become inactive. They operate in an oral tribal tradition and most of the women have only basic education. Thus much depends on the leadership and the vision of the leader, which at the same time puts pressure on the leaders of these organizations to perform well. For projects with outside funding they need assistance from national

NCPOs, who help them formulate the project proposal, assist them with organization of the implementation phase, and with finances, administration and reporting. The national NCPO usually provides training and capacity building and monitors the growth and operation of the local organization. As long as there are concrete projects and activities such organizations seem to thrive, but when the project is finished they may seem to have accomplished their main goal and find it difficult to sustain themselves. Many women organizations have come and gone and it should be of major interest to do an in-depth assessment in those women organizations that have lasted ten years or more, and there are a number of these as well.

The second major type of a local development oriented NCPO is the local development organization. These are nearly always foundations. Most often these foundations have been established by a more educated villager who is living outside the village, or a villager who has lived outside the village for some time and worked for an NCPO or involved in a project, or a pro-active person who is still in the village but has been in frequent contact with external NCPOs. In more recent times it is also possible that a local group has been formed around a local project activity and which is transformed with some assistance from outside into a local foundation. In any case such foundations are often quite active in their initial stage, because of the pro-active attitude of the founder(s). The foundations are often involved in writing project proposals, or are able to cooperate or network with national NGOs or experts who can write such proposals. Many foundations will be involved with project implementation, once funding of their project has been secured, but this may turn out to be problematic if they have focused only on the material aspects (securing equipment or a building) and less on motivation, training and mobilization of support among other villagers. Many foundations may have problems with proper administration and writing of reports. Thus they often will have a cooperation with external organizations or individual experts who can assist them. Sometimes, however, the local foundation may not be able or willing to attract professional assistance and their projects may fail or they may not be able to attract other projects, because of poor reporting. Most of these foundations are tied to the founder/leader and if he/she becomes inactive for some reason (e.g. migration, sickness) the foundation also becomes inactive. Often the foundation is not able to attract new pro-active people and thus many foundations do not seem to have a long life span. But they may be replaced by other foundations, since there are always some pro-active people who want to do something for the village in their own way.

In terms of infrastructure and assets local foundations tend to have at least some, since they often work with projects and can get equipment or buildings through these projects. The foundation will be a legal entity with by-laws and formal goals and a formal board. The foundation often will have a number of capacities, since their founder often has such capacities and may be able to attract some others with more education or particular skills. Often there are no minutes of meetings and decision-making is in the hands of one or two persons. Most often there are no annual reports and not enough accountability to the villagers, which may become a problem.

Sometimes a local NCPO may be established by or linked to a certain family group (clan) in the village who may dominate the organization. On the one hand such linkages strengthen the organization, because it ensures at least commitment of one part of the village. On the other hand it may undermine the organization's potential in the longer term, because parts of the village people may feel excluded, especially if benefits are shared unevenly. Thus the life span of a local organization may be limited and organizations may weaken and fade away.

Regional NCPOs

The Regional NCPOs are a recent phenomenon as mentioned earlier (see paragraph 7). The most prominent ones are the five regional Maroon organizations i.e. *Okanisi Sidon Libi*, *Ana Makandi*, *Heepi U Sei*, *Mau Ku Mau*, and *Meni Mi*. Since 2007 all these organizations have an office within their own region. The organizations are legal entities (foundations) with by-laws, a board and also a link with the villages in the region through a Supervisory Council (*Raad van Toezicht*). These organizations are quite young and are recognized in their regions and also outside. They provide a useful link for external organizations which do not want to contact each village individually, and can provide valuable consultation services.

Other regional organizations were found in the Brownsweeg area, where the village councils of all villages formed an organization to improve law and order in the region. In Langatabbetje the Organization of Paramakan Entrepreneurs represented regional business interest. There were a number of foundations and organizations who claimed to represent or provide services to a larger region e.g. VGOV, Tjufanga. We can add to these STEPS (*Stichting Ecologische Producten Suriname*), which is based in Moengo and works in the Marowijne area. Also CLIM (Commissie Landrechten Inheemsen beneden Marowijne), which was established to deal specifically with the issue of Land Rights of the Indigenous population in Marowijne, but assumes a regional development role as well. In the district of Para the Indigenous Villages have established a regional network organization (OSIP = Organisatie van Samenwerkende Inheemse dorpen in Para), while there also is a general platform of all NCPOs as well (*Platform voor Burgerparticipatie en Ontwikkeling Para Force*).

11. Strengths and weaknesses of NCPOs

We can now look at the strengths and weaknesses of NCPOs in the Interior. In fact much has already been said, but just needs to be put in a SWOT format. What we have seen, however, is that in fact there are three types of NCPO that are active in the Interior i.e. National, Regional and Local NCPOs. It is difficult to make one general SWOT analysis for all of these. Since the Regional NCPOs have not been studied extensively, while many are fairly new and do not yet have a track record, we will leave these out for the time being. For the National NCPOs that work in the Interior we will take the recent SWOT analysis of one of the larger NCPOs, the *Pater Ahlbrinck Stichting* (PAS), as an example.⁴⁹

⁴⁹ Pater Ahlbrinck Stichting: Meerjaren Programma 2010-2012.

SWOT analysis of National NCPOs

<p>STRENGTHS</p> <ul style="list-style-type: none"> - Well known in society - Strong contacts with local communities - Internal organizational structure is robust - Solid Board and enthusiastic field workers 	<p>WEAKNESSES</p> <ul style="list-style-type: none"> - Very broad program - Knowledge and expertise of development work is present but not visible - Quality of work is lowered by turnover of staff and work pressure - Reporting and monitoring need further improvement
<p>OPPORTUNITIES</p> <ul style="list-style-type: none"> - Present expertise about local communities and development work to government and NGOs - Good contacts with donor agencies and funds - Increased political interest for the development of the interior and support for local groups 	<p>THREATS</p> <ul style="list-style-type: none"> - Local communities expect gifts, which sometimes create tensions - Especially in the upper Suriname River region much competition between NGOs - Due to economic crisis there is less money available - Higher standards of donor agencies with respect to project proposals and reports - Less interest of donor agencies for program financing

For the Local NCPOs we make our own SWOT analysis, based on the women organizations and local development foundations.

SWOT analysis for local development NCPOs

<p>STRENGTHS</p> <ul style="list-style-type: none"> - Nearly every village has one local NCPO - Many local NCPOs are involved in economic activities - Local NCPOs provide valuable organizational capacity - These organizations have good local knowledge - Local NCPOs are often involved in a network relationship with external NCPOs - Working together (=NCPOs) always overcome more problems than not working together 	<p>WEAKNESSES</p> <ul style="list-style-type: none"> - Women organizations are often not a legal entity, which limits their operations (e.g. projects) - Local foundations are often not very democratic and transparent - Local NCPOs have limited resources - Local NCPOs are often limited in organizational skills - NCPOs that were established around a project may become inactive after the project is completed
<p>OPPORTUNITIES</p> <ul style="list-style-type: none"> - Local NCPOs can contribute more to local development than they have done so far - Ability to tap into local expertise and attract proactive people - Through association with national NCPOs projects can be written and funds accessed - Through association with regional NCPOs more interaction with similar NCPOs is possible, which may lead to new solutions for problems - Local NCPOs could become valuable working arms for the local community if the relationship with the village council is good - Local organizations can contribute to the Decentralization program of the government and can also benefit from it 	<p>THREATS</p> <ul style="list-style-type: none"> - Relationship with national NCPOs may become one of patronage if the local NCPO is acting just as a receiving organization - Tensions with village councils may develop if the local NCPO is not accountable to the local community and not engaged in a constructive dialogue with the village council - Local NCPOs that depend too much on the founder/leader can become inactive when for some reason that person becomes inactive - Local NCPOs that are linked too much to one family group may undermine their credibility tend to lose members if the benefits are not well spread

A Surinamese model to measure the strengths and weaknesses of NCPOs

One way to measure the strengths of a particular NCPO is by using the NIKOS model, which was presented in 2000.⁵⁰ This model looks at NCPOs from three perspectives and uses three indicators to do so i.e.:

1. **A Basic indicator**, which describes the main features of the organization:
 - Is the organization a legal entity? (this item counts double, because it represents effort and more potential e.g. possibility to have an own bank account, attract funding and recognition)
 - Does the organizational structure fit? (e.g. a soccer club should not be a foundation)
 - What is the year of establishment? (older organizations demonstrate that they have survived and thus are more sustainable than young organizations)?
 - Is the goal clear? (focus is important)
 - Is there a clear target group? (support is important)
 - Are there enough facilities available? (organizations with facilities are in a better position)

⁵⁰ M. Schalkwijk: *Zijn NGOs sterk of zwak? Presentatie van een Surinaams meetmodel* (Openingscollege Faculteit der Maatschappijwetenschappen, 6 november 2000). This model was based on measurements of NCPOs in Nickerie.

2. A **Governance indicator**, which provides information about the current board and how serious the NCPO is working on its representation and self organization:
 - Is the Board complete?
 - What is the average educational level of the Board members?
 - How long is the Board in office?
 - How frequent does the organization meet?
 - What is the percentage of women in the Board?
 - What other structures are present in the organization?

3. A **Success indicator**, which measures what organizations are doing and to what extent they succeed in what they are doing, while it also measures if the organization has current vitality.
 - Does the organization have adequate financial means? (does it need outside funding all the time or is it capable to meet its minimal needs)
 - Is there a proper financial administration? (is there an administrative capacity)
 - Does the organization have a network? (is it isolated or are there others from which it can draw support and resources)
 - How active is the organization? (are there regular activities and meetings to motivate and bind the target group or are there only incidental activities)
 - What is the attitude towards training? (is the organization focused on learning or is it not interested in learning)
 - Is there a coherent vision? (is there one vision or are there competing visions)

Scores are given for each of the items and added to a score for each indicator. All three indicators can then be added (we count the score of the success indicator double) to an overall indicator which represents the strength or weakness of the NCPO. The indicator differs from a typical SWOT analysis and is primarily a tool for organizational analysis. It helps to compare NCPOs with each other (primarily through the overall indicator) and also assists in pointing out specific weaknesses and strengths (through the three other indicators). Thus one will know how to develop a custom made capacity building program for each NCPO or for a group of NCPOs.

Given the model above, we can now look at the NCPOs that are active in the Interior, and make some very general remarks. First of all the national NCPOs will score much higher on the overall indicator than the regional NCPOs or local NCPOs. This is because they are professional organizations with full-time staff and funding, who plan their work well in advance and perform activities continually. The regional NCPOs will probably score high on the basic indicator, but may score less on the success indicator if they do not have a budget and regular activities. On the other hand an active women organization may score low on the basic indicator or governance indicator, but high on the success indicator. With some assistance and training, however, it may increase its score on the other indicators and become more successful.

This model looks at each NCPO as an organization, but does not measure its impact on its environment. Thus a well organized NCPO with lots of facilities and money and a high score, which is mainly doing desk research without communicating and implementing the results of such research, may have less impact on its environment than a less organized NCPO with a high drive and lots of activities that are well targeted. In general, however, the local developmental oriented NCPO with a high success score will have more impact on its environment, since the activities will normally target the community.

12. Capacity Development Needs

If we take the SWOT analysis as a point of departure we can assess the needs for capacity development, including training needs. Again we should look at the different levels of NCPOs and again we will look mainly at the national level and the local level. It should be clear that the needs will be different at the different levels, because the starting point for national NCPOs is different than the one for local NCPOs.

Capacity Development needs of National NCPOs

At the level of the National NCPOs different assessments have been made already. Based on the assessment at the time –when there was enough funding available- a 1998 proposal to strengthen NGO capacities for poverty eradication in Suriname listed four goals⁵¹ i.e.:

- a. Provide external expertise to NGOs that are in need of such expertise, but within an overall framework of capacity development of NGOs. This was aimed especially at institutional strengthening of weaker national NGOs and developing specific skills, to be communicated by the NGOs themselves.
- b. Enhance the environment within which NGOs are operating e.g. by creating a better understanding of the role of NGOs within Civil Society, improvement of the relationship with the State, and improvement of legislation with respect to NGOs, establishment of a Local Volunteer Agency or Program.
- c. Assist NGOs to identify and develop relevant new programs and projects aimed at eradication of poverty, notably by providing funds (seed money) for project identification, project development, project formulation and some basic research.
- d. Promote exchange of information, interaction, and networking between NGOs.

A recent assessment of national developmental NGOs focused “on the capacity of NGOs to plan, monitor and implement the various national development policies, but are not limited to these”.⁵² The capacity gaps were listed by priority and reduced to five main issues, which were further elaborated:

1. Strategic Management. Notably the capacity to attune the mission of the NGO to the needs of its constituents, and other strategic abilities.
2. Financial Constraints. This hampers organizations to develop longer term capacity building programs and forces them to focus on projects.
3. Project Management. The NGOs need more capacity in the fundamental principles of organizational and project management, including financial management, budgeting, monitoring and evaluation.
4. Human Resources. There is a lack of staff for lobby, advocacy, and networking tasks, including public relations and policy research. There is also a lack of quality control mechanisms. This is related to the lack of funding for such positions.
5. Enabling Environment. This includes a better understanding of the role of NGOs by the State and their officials, better statistical data of the interior, and improvement of legislation for NGOs.

We mention these capacity assessments in order to illustrate that much work has been done already, but mostly for the national level NCPOs. The idea behind these programs, however, is that stronger national NCPOs will enable them to serve local NCPOs better, since many of these national NCPOs are

⁵¹ M. Schalkwijk: Program to strengthen NGO Capacities in Poverty Eradication in Suriname. Report commissioned by the UNDP (Paramaribo, December 1998).

⁵² Stichting Projekta: Capacity of NGOs in Suriname: Assessment and Strategy (Paramaribo, February 2008).

service providers to the local NCPOs. In the Terms of Reference of the current assignment, however, the focus is on the local NCPOs. Thus we need to make a capacity assessment of their needs.

Training needs of Local NCPOs

We will first look at the training needs of local NCPOs and then expand to other capacity building needs. The training needs of Local NCPOs in the Interior do not differ a lot from training needs of Local NCPOs elsewhere. We will therefore look at both in order to get a good picture of such needs.

We will first list all training courses that have been provided for by national NGOs (NVB, Projekta, Pro Health, Bureau Forum NGOs) to local NGOs in the period 1998-2001.⁵³ This seems a good representation of the type of training that many Local NGOs have received:

- 1) Leadership training
- 2) Organization & Management, Organization & Development,
- 3) Strategic Management
- 4) Project writing, Project implementation & evaluation
- 5) Skills training (sewing class)
- 6) Agricultural training (making compost, reproducing plants)
- 7) Training for micro-entrepreneurs and micro-credit
- 8) Basic gender training, Gender & Policy, Gender & Development
- 9) Confidence building
- 10) Training of young women, including partner selection
- 11) Basic community health research

An inventory of training needs among Local NCPOs in Nickerie and Coronie used a fixed list of such needs. It should be pointed out that not all NCPOs needed the same training, so those at the top of the list were indicated by about half of the NCPOs, while those at the end of the list by at least a quarter of the organizations⁵⁴:

1. Project Development
2. Organization & Management
3. Fundraising
4. Development issues
5. Finance & Administration
6. Gender issues
7. Community & Neighborhood issues

A recent study by a consultant of the Suriname NGO Institutional Strengthening Program (SNIS) among 42 NCPOs in four districts (including Marowijne) also used a fixed list (number 1 through 5 in the next list) for training needs, but organization's could add any other training as well (number 6 through 14).⁵⁵

- 1) Working with others
- 2) Public Relations
- 3) Negotiation techniques

⁵³ These are reported in H. Verrest (ed.): Training aan de basis, instrument voor de ontwikkeling? Een poging tot effectmeting van vrouwen-programma's in Suriname (Nikos publicatie No. 11, Paramaribo, 2001).

⁵⁴ Nikos: Niet Commerciële Particuliere Organisaties in Nickerie, schets van een sector (Paramaribo, 1999). Nikos: Gids van NGOs in Coronie (Paramaribo 2001).

⁵⁵ R. Dodson: Baseline Research of NGOs and CBOs, Networks and Platforms (Paramaribo, March 2009).

- 4) Conflict Management
- 5) Policy analysis
- 6) Agricultural training
- 7) Train-the-trainers
- 8) Computer skills
- 9) Set up an organization
- 10) Community development
- 11) Media & internet
- 12) Socio-economic skills
- 13) Communication
- 14) Financial management

Some organizations in this assessment remarked that they had received quite a lot of training, but without added value, and asked for more practical forms of training.

The Community Assessment of NCPOs by SIP in the Interior also provided a list of training needs. In a sense the list is limited, which may have to do with the fact that we did not work with lists of training that could be provided, but rather put it as an open question. This also had to do with the fact that a limited number of communities were assessed. Thus most organizations just mentioned one training need or none. The following training interests were expressed by Local NCPOs:

1. How to run an organization (very practical)
2. Learn to work systematically (*planmatig werken*)
3. Capacity development i.e. strengthening of an existing organization
4. Assistance to get legal status (practical assistance)
5. Agricultural training to improve output and methods
6. Marketing of products
7. Adult literacy
8. Making development plans (planning for the organization and community)
9. Project implementation
10. Fundraising for projects
11. Financial administration
12. How to cooperate better with others
13. Basic computer skills
14. Sewing for women
15. Vocational training for jobs/income and for drop-outs (e.g. carpenters, masons)
16. Training in home care for the elderly

All the list above provides a list of about 40 different training needs and modules that may be of interest to Local NGOs. If we look at the list of Local NCPOs in the Interior about half of the training modules also appear in some of the other lists. Five of them appear in the first list of training i.e. those who have been provided by national NCPOs. Four of the training needs appear in the list of training needs of Local NCPOs in Nickerie and Coronie (some overlap with the first list) and another five overlap with the SNIS inventory list. This means that there seem to be some general needs for training by Local NCPOs which we can point out i.e.:

- Organization & Management
- Project Development & Project Implementation
- Administration & Finance
- Agricultural training

- Personal skills development

Some of the training needs that were identified by Local NCPOs in the Interior are really more capacity development needs and less training needs e.g. assistance to get legal status, marketing of products. Some of the training is probably of a more general nature and does not need to be tied to a Local Developmental NCPO e.g. adult literacy, training in home care and probably even vocational training.

Capacity Development needs of local NCPOs

Capacity Development (CD) or Capacity Building of Local NCPOs involves more than just training. There is a whole literature on this concept and some confusion as well.⁵⁶ We will define CD for Local NCPOs in a very practical manner i.e.: the goal is to build capacity in the organization to such an extent that after some defined period the NCPO will function substantially better than before. This can be done through upgrading of people involved through training, but also by increasing active participation, mobilizing resources better, upgrading facilities, etc.

The recent SNIS study made an inventory of organizational weaknesses of NCPOs and subsequently of required assistance for those weaknesses by SNIS. This led to the following inventory of needed capacity development of 42 NCPOs in four districts⁵⁷:

1. Assistance to acquire qualified personnel or to upgrade personnel
2. Advice on how to better design their organizational structure
3. Training
4. Matchmaking with other organizations
5. Promotion of the organization
6. Assistance to complete bylaws
7. Setup of legal frame work of the organization
8. Mediate with Ministries (esp. Ministry of Social Affairs)
9. Mediate for unity in the NGO sector

These same needs are valid for Local NCPOs in the Interior. Some of these have already been mentioned under training needs, but can now be shifted towards the Capacity Development needs. In addition we could add a number of other needs such as:

10. Marketing of products
11. Finding ways to financing for local entrepreneurs and entrepreneurial NCPOs, since there are no banks in the Interior.
12. Reducing transport costs
13. Improving relations between NCPOs and Local Governance
14. Improving community facilities, which are also available to NCPOs

It is easier in a sense to deal with training needs, but more problematic to build capacity, because there are more players that need to contribute to increase the capacity than the NCPO itself.

⁵⁶ C. Lusthaus, M. Adrien & M. Perstinger: Capacity Development, Definitions, Issues and Implications for Planning, Monitoring and Evaluation. Universalia Occasional Paper No. 35, September 1999. This paper gives a good overview of the history and various definitions of the concept.: J. Bolger: Capacity Development, Why, What and How. Canadian International Development Agency, Capacity Development Occasional Series, Vol. 1, No. 1, May 2000. Organisation for Economic Co-operation and Development: The Challenge of Capacity Development, working towards good practice (Paris, 2006).

⁵⁷ See report 2009 in note 53. Here the consultant used an open question so these answers represent the needs of the organizations themselves.

We should mention at this point that one other way to look at Capacity Development is to look at the different forms of capital (Human, Social, Financial, Physical, Natural) and try to improve each of these forms of capital or assets. This is an approach that the World Bank is favoring currently with its emphasis on Social Development in addition to its traditional Economic Development.⁵⁸ The World Bank incorporates the notion that the growth of different assets should be facilitated through the transformation of institutions to empower people. “Those institutions must respond to the local context”. This indicates that improvement of Local NCPOs also depends on more than just the organization itself.

13. Conclusion and recommendation

The picture we get so far from these different sources, and based on our own field research, is that in the average village in the Interior –especially in those with more than 200 people- one will find about two to three local organizations. Overall we estimate that there may be around 600 NGOs and CBOs in the Interior districts. The majority of these organizations are more of an expressive nature (recreation, music, dance, culture, youth). In most cases there will be only one –and in the larger villages maybe two- organizations (CBOs) that are involved in local development. And most often such an organization will be a women organization. These CBOs will have external links with large NGOs from Paramaribo, There are not many local NGOs in the villages, although there are some. The distinction between these two is sometimes difficult. In addition one may find other organizations such as a school, a religious organization (FBO), or a health clinic. Such organizations are operated by large NGOs and can be considered branches of such NGOs (e.g. the local clinic is a branch of MZ, the local school a branch of RKBO, the local church a branch of the EBGs, etc.), while some of them may be pure local organizations (e.g. the church in the Trio and Wayana villages).

Historically in many villages in the Interior the larger NGOs that provide education, religious instruction, medical care and transportation (MAF) are well known. In a substantial percentage of villages these larger NGOs had a presence through their local branch (school, church and clinic) and other local presence (e.g. boarding school). Tribal society itself has been dominated primarily by Civil Society rather than the Tribal State or Tribal Economy. Thus institutions from the Central Government and business organizations are more recent phenomena in tribal regions than NGOs.

NGOs and CBOs are important organizations of Civil Society because of their different functions in society: they can be expressive or instrumental, democratic, intermediary, interest and pressure groups, carrier of development. As carriers of development these organizations have traditionally played an important role in implementing projects in the Interior. The level of annual project implementation has risen from about U\$ 0,5 million during the period 1965-1984, to more than U\$ 2 million since 2005. Previously only national NGOs attracted funding and t projects, but currently CBOs have also become actors, although often in association with a national NGO.

The assignment of this document is to propose recommendations “to strengthen the Institutional Capacity of Local Organizations and Community Based NGOs”. After an extensive research from the

⁵⁸ World Bank: Empowering people by transforming institutions, Social Development in World Bank Operations. Washington, 2005). For a discussion of these and other development concepts for Suriname see M. Schalkwijk: Ontwikkeling als blijvende uitdaging (Paramaribo, 2009).

literature, different surveys and our own assessment, we can now draw some conclusions and formulate a number of recommendations. The focus is on those organizations that have a developmental orientation and thus not on all NGOs and CBOs. As we have hopefully been able to demonstrate it is preferable to speak of Non Commercial Private Organizations (NCPOs) at different levels i.e. National, Regional and Local. Tribal people have established NCPOs at all levels since the 1990s and have taken more ownership in their own development. At the local level the women organization and the local development NCPO (most often a foundation) are the main actors, but there may be other types of organizations in some communities as well. We exclude the Village Council here, since there is a special document on strengthening of the Traditional Authorities.

Recommendation 1: The SSDI Program should focus primarily on Non Commercial Private Organizations (NCPOs) with a developmental orientation.

The National NCPOs probably have their own sources and programs to strengthen their capacity and thus the SSDI Program should focus primarily on the Local NCPOs. The Regional NCPOs, however, are a new phenomenon that need institutional strengthening as well.

Recommendation 2: Not only Local NCPOs, but also Regional NCPOs should be included in the SSDI Program for Institutional Strengthening. Such Regional NCPOs should be actually based in the region they claim to work in and have clear ties to regional communities.

There were qualifications in the Terms of Reference with respect to eligibility, which looked at three criteria i.e. community based, mandate to promote sustainable development, officially registered as a non-profit in Suriname. If we would strictly adhere to these criteria than most NCPOs in the Interior will not be eligible, mainly because they have no legal status. Currently there is no other registration possible than the one based on legal status i.e. being a foundation, association, cooperative or church. Most women organizations, which are clearly community based, and have a mandate at least from their members (i.e. part of the community) will not be eligible for benefits from the SSDI Program. This would exclude a very important type of organization, and in many cases even some of the strongest local actors, from participating, which also could be seen as gender biased. The local development foundation would be eligible with respect to its legal status, but since foundations have a limited membership (just a board of often 3 to 5 people), its mandate is not always clear. On the other hand many foundations may have local board members, but also external members. Thus their status is not always clear in that respect. It should be clear, however, that foundations that operate out of Paramaribo cannot qualify as a local NCPO. In such a case the organization will probably find ways for institutional strengthening in Paramaribo rather than in the Interior. Thus exclusion from the SSDI Program should not be a problem. It seems best when in doubt to let the Village Council have a final say about the status of the NCPO, since we assume that a Village Council is held accountable by the local population and thus will be under pressure to take the right decision. In some cases there may not be a women organization or a local development foundation, but some other local organization that is of importance from a developmental perspective –for instance a youth organization, a social organization, a sports organization, an interest group, or a church- and thus this will give the Village Council some room to include such organizations as Local developmental oriented NCPOs.

Recommendation 3: The main criteria for eligibility of Local NCPOs should be that they are involved in developmental work, clearly operate in the community, have their headquarters in the local community, and are recognized by the Village Council as a local organization. The local women organization and local

development foundation seem to qualify best for participation in the SSDI Program as Local NCPOs, but there may be others.

The impact of local branches of national NCPOs, notably the school and clinic, should not be underestimated, since they are the main providers of education and health care. These are two important aspects of development and development planning. Often the national school boards, the Ministry of Education, and the Medical Mission (MZ) train their own personnel, and thus the financial burden of such training will not be on SSDI. On the other hand the personnel of these organizations (notably teachers and nurses) are some of the people with relatively high educational levels and could be valuable resource people for local development efforts.

Recommendation 4: The SSDI Program should not exclude local branches of national NGOs, especially the school and clinic, from participating in its activities. When activities are planned around education and health care they should normally be included, while it may be of interest to involve these organizations or their personnel in other local development activities as well.

The assignment also refers to an assessment of the structure, composition, resources, activities and dynamics of organizations. As we have seen most local NCPOs have a simple structure, most often just consists of a board with members, often have few facilities and resources, while the dynamics may differ substantially. Although there are some very strong local NCPOs in the Interior, many if not most, seem to be fairly weak in terms of overall capacity and resources. That is to say that there is substantial room for improvement, which is where the SSDI Program can contribute.

Recommendation 5: The local NCPOs should be assisted to acquire and maintain a legal status so that they can become stronger actors in terms of financial transactions and project development. This assistance should not only focus on bylaws, but also on advice on the proper legal entity (foundation, association or cooperative) and framework of the organization. This support can be provided as a special service by the Ministry of Regional Development (e.g. through its Decentralization Program) or by Regional and National NCPOs or Institutions (e.g. the legal Department of the University) who have such expertise.

Recommendation 6: The local and regional NCPOs should be trained in organizational development and management, so that they become stronger organizations. This training should be provided by experts in the field of NGOs and organizations and should be combined with practical support and follow-up. A number of national NCPOs and institutions should be able to provide this service.

At this point we should point out an important difference in training needs. An evaluation of eight programs and projects revealed that the distinction should be made between the capacity building of individuals and that of the organization.⁵⁹ Often we see that people confuse both. Individual training needs are often provided through leadership training, gender training, skills training, and vocational training. It is of course important that individuals are being trained to improve their skills, but on the other hand strengthening of Local NCPOs need training modules that are focused on the organization as a whole. Thus a training module such as Organization & Management should use the organization as a unit rather than the individual. Some forms of training also have to be very practical e.g. agricultural training should be done as much as possible in the field. Many general training modules should be

⁵⁹ Verrest 2001:40 (see note 51).

adapted to a specific organization in order to make it as practical as possible. Furthermore research has shown that training is often difficult to apply if there is no support to translate the lessons into practice. This is why many people who have followed a training module feel that it was not practical, because they were unable to use the concepts and techniques in their specific situation. Thus training to Local NCPOs should be followed up or accompanied by practical mentoring or support. In principle individuals who want to increase their own capacities should pay for such training themselves, although this is difficult to do in the setting of the Interior where such training is not readily offered and often needs to be subsidized through projects.

Recommendation 7: In general training modules for individuals are less complicated than training modules for organizations. The SSDI program should focus more on the complicated forms of training, which are often not so easy to provide and frequently need to be custom made.

The local NCPOs have a number of training needs that should be provided for. These training needs include many modules that do not differ from training needs of NCPOs elsewhere in Suriname and also not from other types of NCPOs. The training needs include: Organization & Management, Capacity Development, Learn to work systematically, Development Planning, Project Implementation, Fundraising, Financial Administration, Sewing classes, Basic Computer Skills. Since such training modules are offered by national NCPOs and different training institutes which should be able to offer them to Local NCPOs in the Interior as well. Special attention should be paid, however, to language barriers and educational levels, while support should be provided for a more practical type of training.

Recommendation 8: Training modules of training needs that are widespread can be provided for by national NCPOs and Training Institutes. They should adapt courses to the local context, language, educational levels, and provide a more practical type of training.

Some types of training such as agricultural training to improve output and methods, Cooperation with other NCPOs and village Councils, need a more specialized type of training. This could be provided for by national NCPOs or institutions which have specific expertise in these areas. The Ministry of Regional Development could also offer this type of training, especially since it has established a directorate for agriculture. Through the Decentralization program the Ministry is in a good position to address issues of local cooperation through a variety of instruments, not only through training.

Recommendation 9: The Ministry of Regional Development could cater for some specific training and other needs in the area of local cooperation and improvement of agriculture methods. This should also be extended to actual assistance with marketing of agricultural products. Such training and assistance can also be provided for by national NCPOs or institutions which have the required expertise. Special attention should be given to field training.

Other types of training such as Adult literacy, Vocational training, and Home care for the elderly should be provided by specialized educational institutions (e.g. SAO, MINOV, SOZA) or national NCPOs which have such expertise.

Recommendation 10: For vocational training, adult literacy and home care for the Elderly, the ministries of resp. Labor (SAO), Education, and Social Affairs could be interested. Such training can also be provided for by national NCPOs or institutions which have the required expertise.

About 40 training needs have been identified at the local level (see chapter 12). Out of these we have pointed towards five main needs i.e. Organization & Management, Project Development & Project Implementation, Administration & Finance, Agricultural training, Personal skills development. Based on these needs and other analysis of needed skills (e.g. project 101) we propose to provide the following training courses for institutional strengthening of local and regional NCPOs. These courses combine a number of basic skills that NCPOs should have for development of their community i.e.

1. Organization & Management
2. Administration & Finance
3. Working with Projects
4. Community Development Planning (*dorpsontwikkeling*)
5. Personal development skills for Partnership, Cooperation and Communication

Four of these courses correspond closely with the main needs identified. Agricultural training should not be a general training, but rather focused on the specific needs of each NCPO. For instance if one community wants to grow long beans and another want to improve its rice production methods, both should receive different kinds of practical field support rather than a training. We have included the Community Development Training, because in project 101 (Development Planning) it is recommended that each village makes its own plan (see recommendation 19) and thus these basic skills should be present.

Recommendation 11: Local and Regional NCPOs should have access to the following five courses: Organization & Management, Administration & Finance, Working with Projects, Community Development Planning, and Partnership, Cooperation & Communication. Suriname International Partners will provide the manuals for these courses.

Local NCPOs and regional NCPOs need Capacity Development, of which training is just one aspect. In the SSDI Program there should be an interest to develop programs for CD as well and especially to ensure that different actors are contributing towards CD so that the chance for success increases. The following aspects need attention in CD programs⁶⁰:

1. Assistance to acquire qualified personnel or to upgrade personnel
2. Matchmaking with other organizations
3. Promotion of the organization
4. Mediate with Ministries (esp. Ministry of Social Affairs)
5. Marketing of products
6. Finding ways to financing for local entrepreneurs and entrepreneurial NCPOs, since there are no banks in the Interior.
7. Reducing transport costs
8. Improving community facilities, which are also available to NCPOs

It is hard for NCPOs without regular income to employ full-time personnel, although such personnel may boost the capacity of such an NCPO. The Government should look into the possibility of supporting a number of NCPOs who provide important services to the general public and the government. By providing support for such NCPOs the government may in fact reduce its costs and thus benefit from such an arrangement as well. At the same time the Government and especially the Ministry of Regional Development should support the dialogue between NCPOs and Government agencies in order to improve the standard of living and stimulate consultation and cooperation.

⁶⁰ We have left out those items in the earlier list in chapter 12 that have been dealt with already or seem less relevant.

Recommendation 12: The Ministry of Regional Development should look into the possibility to strengthen regional NCPOs by means of temporary loan of personnel to such NCPOs. This format is being used already by the Ministry of Social Affairs for Children Homes and other social NCPOs.

Recommendation 13: Participation of local NCPOs in regional networks should be stimulated by the SSDI Program, which may bear the initial costs. Such participation will enhance the information flow and exchange on local, regional and many developmental issues, and access to regional workshops and training. It may also assist them in promoting their organization.

Recommendation 14: Local NCPOs often already have linkages with national NCPOs, which are valuable, since the national NCPO acts as a service provider for a number of needed services and is able to tap into information, expertise, technology, funding, matchmaking, networking, promotion and other resources that are not available to local or regional NCPOs. It is very difficult for local NCPOs to develop and maintain a vast national and international network, while this will take up scarce resources and thus should not be encouraged. The type of services that national NCPOs are able to provide should be made public and accessible to local and regional NCPOs so that they can tap into those.

In light of the last recommendation it should be acknowledged that in the past relations between Local NCPOs and national NCPOs have not always been without tensions. This is because mutual expectations have not always been fulfilled by the partners. Remarks by local people that NCPOs in the city do not take into account local circumstances and local expertise, are paternalistic, and undermine longstanding local relationships, while their demands for reporting are too high, should not be neglected. Neither should the remarks from national NCPOs that the efficiency, accountability and transparency of policy and activities of the local NCPOs are insufficient. These issues should be addressed and relationships with such features should be avoided.

Recommendation 15: Partnerships between local NCPOs and national NCPOs should be based upon mutual interests, respect, open communication, cooperation and solidarity. It should also be clear where the responsibility of each partner lies in order to avoid dependence and patronage. Both Local and national NCPO should thus be careful to define their partnership when engaging in a relation.

Since it is difficult for local entrepreneurs and NCPOs engaged in economic activities to attract commercial financing, external intervention is necessary. This can be done by utilizing the development banks such as the *Landbouwbank* (Agricultural Bank), *Nationale Ontwikkelings Bank* (National Development Bank) and *Volks Crediet Bank* (People's Credit Bank), Credit Unions such as *Godo* and *de Schakel*, for the interior. Since these banks so far have not been operating in the Interior, the Ministry of Regional Development should stir there interest. Probably some Guarantee Fund is needed to offset additional risks, while initial costs may be subsidized. This issue is more appropriate within the context of the Development Plan for the Interior. The same goes for the assistance with marketing of products, which should also be part of the Development Plan. Nevertheless some national NCPOs and local NCPOs are already engaged in finding solutions for financing through small credit arrangements and other forms of cooperation. National NCPOs could play a larger role, since they could take loans much easier or act as guarantors of a loan taken by a local NCPO.

Recommendation 16: As long as there are no financial institutions operational in the Interior, national NCPOs could mediate for loans and be guarantors for such loans. There should be guarantee funds, however, to cover the risks taken by national NCPOs.

We want to come back to the importance of local cooperation, especially between the Village Council and the local NCPOs and other actors in the local community. Too often there seems to be disharmony in many villages, which may have to do with tensions between clans and family groups, but can also be due to misunderstanding and miscommunication between the different actors. Time and again enthusiast people and organizations have stopped their activities because of such tensions. The promotion of more harmony, understanding and cooperation is of vital importance, because otherwise many local development efforts may fail to improve life for the community members. Solving such problems is not a task of the Government, or national NCPOs, but of the local community itself. Nevertheless national NCPOs should avoid to stir up disharmony at the local level, which sometimes may be unintentional.

Recommendation 17: National NCPOs who work in the same community as other national NCPOs should make sure that they do not interfere with each other's activities and do not stimulate local tensions. Such national NCPOs should solve potential problems at their level and promote cooperation instead of competition and rivalry. This will also avoid manipulation of competing national NCPOs by local NCPOs and local people.

It should be pointed out that one major disadvantage of the state of current local government is that village councils (*dorpsbesturen*) do not have a legal basis and are not incorporated. Thus they often have to rely on local or external development foundations to attract projects. In the Development Planning Report (project 101) it has been recommended to provide villages –and thus also village councils- with a legal basis. In the meantime, however, the local development foundation (with legal status) could act as a useful instrument for the village council to attract projects and funding. This requires a good cooperation between the village council and the local development foundation, and a clear written agreement when it comes to a specific project. Another option is for the village council to establish its own foundation, which then operates as a working arm for the village council. Both models have their advantages and disadvantages⁶¹ and an intermediate solution could be for the local development foundation to allow a board member of the village council on its board. In any case the goal is to facilitate more development activities for the village, while giving the village council more insight and/or control over such activities. If there is no local development foundation present, but there is a women organization with legal status, the same applies to such an organization.

Recommendation 18: It is important that the local development foundation has a good working relationship with the village council and is accountable to all villagers, also financially. This should be stimulated, and can take on the form of a formal agreement, since cooperation will benefit the whole village. If cooperation is not possible, or if there is no local development foundation or women

⁶¹ Sometimes village councils complain that they do not know what the local development foundation is doing or mistrust their finances. An own foundation clearly will solve this. But on the other hand development needs some dynamic and a particular type of leadership, which may not be provided by the local village council. A local development foundation may also be able to be involved in a different network than that of the village council and thus may add more linkages to the outside world. Moreover if the village council is inactive a development foundation which is an extension of such a council, may also become inactive. Managing a foundation will add to the work load of the village council, while suitable candidates for a board are not always easy to find. Thus duplication of organizations should be avoided and better cooperation should be a first option.

organization with legal status, then the village council should look into the possibility to establish its own foundation as a working arm.

In project 101 (Development Planning) it is recommended for each village to make a Village Development Plan (*Dorp Ontwikkelings Plan* = DOP). The DOP should also provide a framework for all relevant organizations and stakeholders in the community –and even outside- to know what and where they can contribute. This is also very important in the context of the Decentralization efforts of the Ministry of Regional Affairs (notably the Decentralization of Local Governance Program = DLGP). The current planning process starts at the Ressort level, and aggregates the Ressort Developing Plans (*Ressort Ontwikkelings Plan* = ROP) to a District Development Plan. The Ressort Plans are weak, however, because there are no Village Plans, which are important building blocks for the Ressort Plans. It is not easy for a village council to write a DOP and neither is it for local NCPOs. They will need some assistance, which may come from the Regional or National Government or from Regional or National NCPOs. Since there are so many villages it should be of interest to the government to involve national NCPOs in such an effort, while these NCPOs may also incorporate such DOPs in their own programs. The regional Government agencies should also consider involving regional and/or national NCPOs to write or contribute to Ressort Plans.

Recommendation 19: Local, Regional and National NCPOs can play an important role in writing Village Development Plans. At the local level they should work closely together with the village council. At the regional level there should be close cooperation between regional government agencies and NCPOs to write local and/or regional development plans. National NCPOs could include writing of such plans in their own programs and cooperate with other NCPOs and government agencies.

It is important for the DLGP to connect with local, regional and national NCPOs who are active in the Interior. This is not only important for the planning process, but also for the civil education of the tribal peoples.

Recommendation 20: Local, Regional and national NCPOs who are active should be involved in the decentralization process. They can play an important part with respect to Civil Education.

It is very difficult to develop the Interior. There is no single formula for development of this vast space and its very spread out population, since circumstances vary in each region and even each community. Thus it is a task that exceeds the capacity of the Ministry of Regional Development or even of the Government. Development should come from the local people themselves and they can be assisted in their efforts by others. Many actors are needed to contribute towards more development, including Local, Regional and National NCPOs. In this context it is important that there are regular consultations between the Government and other actors. A representative body of NCPOs which are active in the interior would facilitate this process and make it more efficient. In fact there already seems to be a good basis for such a structure. At the national level there is a Platform of National NCPOs (*Binnenland Overleg* = BIO).⁶² At the regional and tribal level you have the Association of Indigenous Village Leaders (VIDS) with two branches i.e. CLIM (Marowijne) and OSIP (Para). For the Maroons there is Wan Mama Pikin with its five branches. The Maroons also have some associations of village leaders such as the Kow Taki Makandi (Cottica River village leaders), Association of Saramakan Authorities (*Vereniging van*

⁶² See J.Z. van Arkel & F. Verneuil: Strategisch Meerjaren Programma Binnenland Overleg van NGOs 2009-2013 (Paramaribo, 2009) for more information about this network.

Saramakaanse Gezagsdraggers = VSG) and the association of Women organizations of the Cottica Area (Cottica Uma). Although these NCPOs do not represent all regions, sectors, tribes and organizations, they provide a good start for consultations and dialogue at the national and regional level. The Ministry of Regional Development should stimulate that each organization will maximize its representation so as to include most of the organizations in its field. Tribes, regions and organizations that are not represented should be dealt with separately, but should be encouraged to act through representative NCPOs and networks.

Recommendation 21: The Ministry of Regional Development should consult regularly about development of the Interior with representative NCPOs and networks at the regional and national level. Such NCPOs and networks should be stimulated to maximize its representation.

Communication with the communities and organizations in the Interior is cumbersome and expensive. Local NCPOs and communities have a need for information in a variety of areas (e.g. agricultural methods, HIV/AIDS). Existing national and Regional NCPOs and networks can be used to provide relevant information to the local NCPOs in the Interior. There are a number of radio stations –and even television stations- in the Interior, which are not used to their full potential.

Recommendation 22: Local NCPOs and communities are in need of relevant information for their own functioning. More use should be made of radio and television stations in the Interior to provide such information.

We have mentioned the implementation of the “Suriname NGO Institutional Strengthening Program” (SNIS), which is intended for capacity building of NCPOs all over Suriname. The project is being implemented under supervision of the Ministry of Planning and Development Cooperation (PLOS) and financed by the European Union. The budget of this program is € 1,7 million and the project will be implemented until 2011. SNIS started in September 2008, but has not been able to do much capacity building and training of NCPOs. SNIS has also not been able to tap into the existing experiences of national NCPOs.⁶³ It is not clear how much funds are left, but it has to be substantial. Within the context of this SSDI document we propose that steps are undertaken to speed up the SNIS program for capacity building and orient a substantial part of this program to the Interior for strengthening of local NCPOs. Since SNIS itself has very limited capacity for institutional strengthening of NCPOs they should act as intermediaries and identify a limited set of capacity development instruments (see chapter 12 and recommendation 11 of this report). For implementation they can rent the facilities of the Regional NCPOs (which assists them with much needed income)⁶⁴ and contract the services of national NCPOs and other providers. Since SIP will provide five manuals (see recommendation 11) these can be used by SNIS to jump start its capacity building activities. In such a manner the SNIS program can increase its turnover dramatically, while providing much needed services to local NCPOs during 2010 and 2011. For the period 2012-2015 it is suggested that SSDI can provide annual funding of U\$ 500.000 for institutional strengthening of local and regional NCPOs in the interior. This could be used in a similar manner as proposed for SNIS

Recommendation 23: The “Suriname NGO Institutional Strengthening Program” (SNIS) is intended for capacity building of NCPOs all over Suriname, and should be used in the short term as the main

⁶³ Recently the whole SNIS team has been replaced, most probably due to dissatisfaction with its performance.

⁶⁴ This in fact is also suggested by SNIS on its website, although rent has not been mentioned, but should since these regional NCPOs do not have income. See www.suriname-ngo-strengthening.org

instrument for capacity building of local NCPOs in the Interior. A substantial part of the remaining SNIS funds should be set apart for this purpose. The SNIS program should start delivering services within a couple of months and should use this document to identify the needs, rent existing facilities of Regional NCPOs and contract the services of national NCPOs and other providers to provide the capacity building instruments to local and regional NCPOs. The Ministry of RO should discuss this with the Ministry of PLOS as a workable option for 2010 and 2011.

Recommendation 24: For the period 2012-2015 SSDI should provide annual funding of U\$ 500.000 for capacity building of local and regional NCPOs in the Interior. The funds can be used along similar lines as suggested in recommendation 22.

We have compiled a database of more than 300 NCPOs who operate in the Interior, from different sources, which is substantially more than the SNIS database (see chapter 8 of this document). This database can serve as a good start for the Ministry of Regional Development and other interested actors. The database should become a dynamic database and thus be kept current. This could also be a task for SNIS, which already is working on a database, while SNIS should work on more sustainable options for the future. For instance the BIO network could do the follow-up or the Ministry of RO itself, since it has its own network (the field officers in the villages) to update the information.

Recommendation 25: The database which is provided by Suriname International Partners (see annex) should be made into a dynamic database by SNIS. Later the database can be maintained by the BIO Network or the Ministry of Regional Development.

We believe that implementation of the proposed recommendations will enable the institutional strengthening of the Local and Regional NCPOs in the Interior.

APPENDIX 1. Aanvullende vragenlijst CBO's/NGO's voor Ontwikkelingsplan Binnenland

Aanvullende vragenlijst CBO's/NGO's voor Ontwikkelingsplan Binnenland (IDB projekt)

Beantwoord elke vraag per dorp en per organisatie. Voor elke organisatie dus een nieuw formulier nemen. De informatie die nodig is betreft lokale organisaties en NGO's die in het dorp werkzaam zijn bijv. een vrouwenorganisatie, jongerenorganisatie, sportclub, stichting, cooperatie, kerk, e.d. Stel de vragen aan een bestuurslid van de organisatie.

1. Naam dorp

2. Naam organisatie

3. Hoe lang bestaat de organisatie al?

- 1. niet zo lang (nul tot 2 jaar)
- 2. al een tijdje (2 tot 5 jaar)
- 3. al lang (meer dan 5 jaar)

4. Heeft de organisatie een bestuur?

- 1. nee
- 2. ja

5. Heeft de organisatie statuten?

- 1. nee
- 2. ja

6. Wat voor soort organisatie is het?

- 1. vrouwenorganisatie
- 2. jongerenorganisatie
- 3. sportorganisatie → welke sport? voetbal slagbal anders nl.....
- 4. stichting
- 5. anders nl.....

7. Heeft de organisatie het afgelopen jaar een training verzorgd?

- 1. nee
- 2. ja → geef aan welke training dat was

8. Heeft de organisatie het afgelopen jaar een projekt uitgevoerd?

- 1. nee
- 2. ja → geef aan welk projekt dat was

9. Geef aan wat de organisatie het afgelopen jaar verder heeft gedaan in het dorp?

.....
.....

10. Was de organisatie het afgelopen jaar wel actief of niet zo actief?

- 1. wel actief
- 2. een beetje actief
- 3. niet actief

11. Hoe is de samenwerking tussen de organisatie en het dorpsbestuur?

- 1. Goed → toelichting.....
- 2. Redelijk → toelichting
- 3. Niet zo goed → toelichting

12. Hoe is de samenwerking tussen de organisatie en andere organisaties?

- 1. Goed → toelichting.....
- 2. Redelijk → toelichting
- 3. Niet zo goed → toelichting

13. Hoe is de samenwerking met de dorpingen?

- 1. Goed → toelichting.....
- 2. Redelijk → toelichting
- 3. Niet zo goed → toelichting

14. Heeft de organisatie mensen uit het dorp in dienst?

- 1. nee
- 2. ja → hoeveel personen zijn in dienst?

15. a. Heeft de organisatie behoefte aan training?

- 1. nee
- 2. ja

b. (indien ja) Aan wat voor soort training is er behoefte?

.....
.....

16. Wat wil de organisatie in het komend jaar gaan doen?

.....
.....
.....

17. Geef eventueel wat extra informatie van de organisatie.

.....
.....
.....

IK WIL U BEDANKEN VOOR UW MEDEWERKING

APPENDIX 2. List of Literature

List of Literature

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7. M. Schalkwijk: The Historical Development of Institutional Relations between the State and NGOs in Suriname. In Journal of Social Sciences Vol. IV, Nr. 2, December 1997.
8. T. Cirino: Maatschappelijke participatie van Inheemsen binnen de Surinaamse samenleving middels Inheemse organisaties. Anton de Kom Universiteit, 2001.
9. Nikos: Gids van NGOs in Nickerie (1999); Gids van NGOs in Coronie (2001); Gids van NGOs in Saramacca (2004); Niet Commerciële Particuliere organisaties in Nickerie, schets van een sector (1999).
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Internet:

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www.nvbsuriname.org

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APPENDIX 3. Abbreviations

ACT	Amazone Conservation Team
AFD	Agence Française de Développement
BIO	Binnenland Overleg (Network of Interior Consultations)
CAR	Culturele Advies Raad (Cultural Advisory Council)
CBO	Community Based Organizations
CCS	Culturele Centrum Suriname (Cultural Centre of Suriname)
CD	Capacity Development
CI	Conservation International
CLIM	Commissie Landrechten Inheemsen beneden Marowijne (Lower Marowijne Indigenous Landrights Commission)
COBTA	Centraal Ontwikkelingsburo Tucujana Amazonas (Central Development Office Tucujana Amazonas)
DLGP	Decentralization of Local Governance Program
DO	Development Offices
DOB	Dorp Ontwikkelings Plan (Village Development Offices)
EU	European Union
EBG	Evangelische Broedergemeente (Moravian Church)
EBGS	Evangelische Broedergemeente in Suriname (Moravian Church in Suriname)
FBO	Faith Based Organization
FOB	Fonds Ontwikkeling Binnenland (Fund for Development of the Interior)
GEF	Global Environment Facility (Small Grants Program)
GZA	Gezondheids Assistant (Team of Local Health Assistants)
HUS	Heepi U Sei (a Regional Organization with representatives of villages in Brokopondo and a regional office in Brownsweg
IDB	Inter American Development Bank
IICA	Inter-American Institute for Cooperation on Agriculture
MAF	Mission Aviation Fellowship
Medizebs	Medische Zending der EBGS (Medical Mission of the Moravian)
MINOV	Ministerie van Onderwijs en Volksontwikkeling(Ministry of Education and Community Development)
MPP	Micro Project Program
MPS	Marron Partij Suriname (Maroon Party Suriname)
MRO	Ministerie van Regionale Ontwikkeling (ministry of Regional Development)
MZS	Medische Zending Suriname (Centre for Primary Health Care)
NAKS	Na Afrikan Culturu fu Sranan (The African Culture of Suriname)
NCPOs	Non Commercial Private Organizations
NGO	Non Governmental Organization
NIKOS	NGO Instituut voor Kader Ontwikkeling en Onderzoek in Suriname (NGO Institute for Training and Research in Suriname)
NV	Naamloze Vennootschap (Public Limited Corporation)
NVB	Nationale Vrouwen Beweging (National Women Movement)

OAS	Organisatie van Amerikaanse Staten (Organization of American States)
ODB	Organisatie van Dignitarissen in Brownsweg (Organization of Dignitaries in Brownsweg)
OIS	Organisatie van Inheemsen in Suriname (Organization of Indigenous in Suriname)
OPO	Ontwikkelingsprojecten voor Particuliere Organisaties (a joint Dutch-Surinamese fund for Development projects of Private Organizations)
OSIP	Organisatie van Samenwerkende Inheemse dorpen in Para (Organization Of Cooperating Indegenous Villages in Para)
PAS	Pater Ahlbrinck Stichting (Pater Ahlbrinck Foundation)
PCOS	Stichting Projecten Protestants Christelijk Onderwijs (Foundation Projects Protestant Christian Education)
PIO	Progressieve Indianen Organisatie (Progressive Amerindian Organization)
PLOS	Ministerie van Planning, Ontwikkeling en Samenwerking (Ministry of Planning and Development Cooperation)
RK	Rooms Katholiek (Roman Catholic)
RKBO	Rooms Katholiek Bijzonder Onderwijs (Roman Catholic Special Education)
ROP	Ressort Ontwikkelings Plan (Resort Development Plan)
SAO	Stichting Arbeids Ontwikkeling (Government Vocational Center)
SEOA	Projecten van Sociaal Economische en Opvoedkundige Aard oftewel SEOA projecten (special fund for Social, Economic and Educational Projects)
SNIS	Suriname NGO Institutional Strengthening Program
SOZA	Ministerie van Sociale Zaken (Ministry of Social Affairs)
SSDI	Suriname Support for the Development of the Interior project
STEPS	Stichting Ecologische Producten Suriname (Foundation Ecological Products Suriname)
STIBOB	Stichting ter Bevordering van de Ontwikkeling van Botopasi (Foundation to Promote the Development of Botopasi)
STICUSA	Stichting Culturele Samenwerking (Foundation for Cultural Cooperation between Netherland, Indonesia, Suriname and the Dutch Antilles)
STIWEPO	Stichting Wederopbouw Pokigron (Foundation for Recontruction of Pokigron)
STIWOWO	Stichting Wederopbouw Wakibasoe en Omgeving (Foundation for Recontruction of Wakibasoe and Surroundings)
SZV	Surinaamse Zendings Vliegdiens (Suriname Mission Flight Duty)
UNHCR	United Nations High Commissioner for Refugees
UNICEF	United Nations Childeren's Fund
UNDP	United Nations Development Program
VGOV	Vereniging voor Gemeenschaps Ontwikkeling en Verzelfstandiging (Association for Community Development and Independence)
VIDS	Vereniging van Inheemse Dorpshoofden in Suriname (Association for Indigenous Village Chiefs)
VIP	Verenigde Indiaanse Partij (United Amerindian Party)
VPSI	Vereniging van Particuliere Sociale Instellingen

VSG	Vereniging van Saramacaanse Gezagsdragers (Association of Saramacaanse Officials)
WWF	World Wildlife Fund
ZZG	Zeister Zendingen Genootschap (Zeister Missionary Society)

APPENDIX 4: LIJST ORGANISATIES IN DE DISTRICTEN EN ACTIEF IN HET BINNENLAND

- SIPALIWINI
- BROKOPONDO
- MAROWIJNE
- PARA
- PARAMARIBO
- OVERIGE

Based on:

- SNIS CBO-NGO LIST-Suriname NGO Institutional Strengthening Program
Website: <http://www.suriname-ngo-strengthening.org>
- NIKOS lijst van organisaties:
 - *Vragenlijsten SSDI 101-103
 - *Focusgroepmeetings 101
 - *Workshops 101-103
 - *Nikos files, lijsten en gidsen over CBOs-NGOs 1997-2010
- De situatie in de dorpen aan de Boven-Suriname Rivier – SZV onderzoek M. Schalkwijk
- List of network of NGOs working in the interior – NVB
- Medische Zending lijst CBO/NGO
- Hati Kè, de participatie van Saramaccaners in het Boven-Suriname gebied bij activiteiten van Niet Gouvernemente
Organisaties – Lijst CBOs - Drs. Luanda A Landveld