

A STUDY OF **CSOs** IN INDIA **@75**

DECEMBER 2021



VANI
Celebrating 30 Years
VOICE OF THE VOLUNTARY SECTOR



INDIVIDUELL MÄNNISKOHJÄLP
SWEDISH DEVELOPMENT PARTNER



A STUDY OF CSOs IN INDIA @75

DECEMBER 2021

A Study of CSOs in India @75

Author: Voluntary Action Network India (VANI)

December 2021

Copyright (c) Voluntary Action Network India

The content of this book can be reproduced in whole or in parts with due acknowledgement to the publisher.

Published by:

Voluntary Action Network India (VANI)

VANI HOUSE, 7, PSP Pocket,

Sector-8, Dwarka, New Delhi 110 077

Phone: 91- 11 – 49148610, 40391661, 40391663

E-mail: info@vaniindia.org

Website: www.vaniindia.org



@TeamVANI



@vani_info



@VANI India



@VANI
Perspective

Designed by: SHADES

PREFACE

Civil society Organisations are widely recognised as the third sector of development. Because since 75 years of India's Independence they have contributed significantly in the process of India's development. They have been change makers, raising voice against social injustice by coming on the streets, contributing towards economic development, watchdogs of policy formulation and social critics of emerging social, political, economic and environmental issues.

VANI India has tried to document this contribution of the CSOs and their journey of 75 years since independence. This is very humbly to inform that this report is only a drop in the ocean. It needs a full-fledged study to cover all the CSOs, so many thematic areas and their contribution in different sectors while covering the models of approach, innovations and the practices for specific developmental problems.

This study 'A Study Of CSOs In India @ 75' has covered the long history of civil society based on the concepts of daana, to Christian missionaries active in India, to Mahatma Gandhi's return to India and shift of the focus of development activities to economic self-sufficiency. We have also covered the 1990s striking shift to that of empowerment, rights, development, governance, and accountability that heralded the advent of new forms of civil society organisations and activism. Further the entry of professionalised non-governmental organisations into civil society that brought a different way of doing things.

The basic aim of this report is to encourage and inspire the youth and build up new cadre of people, with new age thinking CSOs, providing, creating hope, be social innovator, which incubates new ideas, models and practices for specific developmental problems. It is now for this group to take things forward and be the voice of the marginalised as their predecessors had been these 75 years.

Harsh Jaitli

Chief Executive Officer,
VANI



CONTENTS

Preface	v
1. Overview of Civil Society Organisations in India	02
2. Social Movements in India's Development	14
3. CSO Role in Disaster Management: From Relief to Recovery	30
4. Inclusive Education and the Role of Civil Society	55
5. Civil Society Organisations and their Efforts in Environmental Protection	68
6. Civil Society Organisations and Health Care for the Poor	80
7. Civil Society and Livelihoods for the Marginalised	90
8. References	98

01

Overview of Civil Society Organisations in India

HISTORY OF CSO ACTIVITY IN INDIA

India has a long history of civil society based on the concepts of *daana* (giving) and *seva* (service). Voluntary organizations were voluntary in spirit and without profit-making objectives. They were active in cultural promotion, education, health, and natural disaster relief as early as the medieval era. They multiplied during British rule, working to improve social welfare and literacy and pursuing relief projects. During the second half of the 19th century, nationalist consciousness spread across India and self-help emerged as the primary focus of socio-political movements. Numerous organizations were established during this period, including the **Friend-in-Need Society (1858)**, **Prathana Samaj (1864)**, **Satya Shodhan Samaj (1873)**, **Arya Samaj (1875)**, the **National Council for Women in India (1875)**, and the **Indian National Conference (1887)**.

The Societies Registration Act (SRA) was approved in 1860 to confirm the legal status of the growing body of non government organizations (NGOs). The SRA continues to be relevant legislation for NGOs in India, although most state governments have enacted amendments to the original version.

Christian missionaries active in India at this time directed their efforts toward reducing poverty and constructing hospitals, schools, roads, and other infrastructure. Meanwhile, NGOs focused their efforts on education, health, relief, and social welfare. A firm foundation for secular voluntary action in India was laid with the **Servants of India**, a secular NGO, in 1905.

Mahatma Gandhi's return to India in 1916 shifted the focus of development activities to economic self-sufficiency. His Swadeshi movement, which advocated economic self-sufficiency through small-scale local production, swept through the country. Mahatma Gandhi identified the root of India's problem as the poverty of the rural masses and held that the only way to bring the nation to prosperity was to develop the villages' self-reliance based on locally available resources. He also believed that voluntary action, decentralized to gram panchayats (village councils), was the ideal way to stimulate India's development. Mahatma Gandhi reinvigorated civil society in India by stressing that political freedom must be accompanied by social responsibility.

The Discovery of Civil Society

Developments in the socialist world sharply illustrated the problems that class projects and revolutionary transformations brought in their wake. The lesson was well learnt. The future belonged to loose coalitions of issue and identity based movements, campaigns, and civic associations, to projects that sought to monitor the state rather than take it over, and to self-limiting political agendas. This realisation signified the arrival of civil society.

Pre-Independence

They emerged out of the twin processes of resistance to colonialism, and the development of a self-reflective attitude to practices increasingly found unacceptable in the light of modern systems of education, and liberal ideologies. From its very inception, civil society in India was a plural space, where at least seven categories of organisations and associations pursued different but not necessarily incompatible ends.



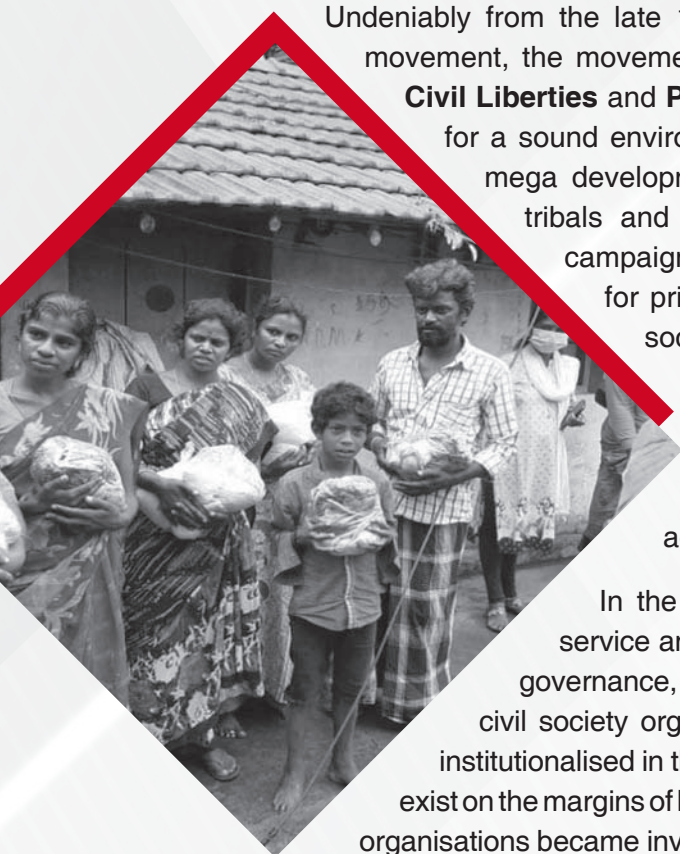
1. In the nineteenth century social and religious reform movements (e.g., the **Brahmo Samaj** and the **Arya Samaj**) that worked for women's education and widow remarriage, and that opposed the caste order, ritualism, and idolatry, tried to rationalise and restructure a hierarchical and discriminatory Hinduism.
2. In the early decades of the twentieth century Gandhian organisations engaged in what was euphemistically termed the 'social uplift' of the doubly disadvantaged castes and the poor (e.g., the **Harijan Sevak Sangh**).
3. A number of self-help organisations grew up around trade unions in industrialised cities such as Bombay and Ahmedabad (e.g., **Swadeshi Mitra Mandal**, **Friends of Labourers Society**).
4. Movements against social oppression, particularly the anti-caste movement, sought to overturn the hierarchical social order and establish the moral status of the so called lower castes (**the Self Respect Movement in Tamil Nadu**).
5. Professional English speaking Indians formed a number of associations to petition the colonial government to extend English education and employment opportunities to the educated middle classes (**the Bombay Presidency Association**).
6. The Congress party that led the freedom movement established a number of affiliated groups such as women and youth organisations in civil society.
7. Social and cultural organisations committed to the project of establishing a Hindu nation, (the **Hindu Mahasabha** and the **Rashtriya Swayam Sevak Sangh**) were formed.

After Independence

After independence as the leaders of the freedom struggle took over the reins of state power, organisations in civil society more or less retreated from engaging with the state. Since the leadership was widely seen as legitimate, civil society organisations simply did not feel the need to politicise the people, make them conscious of their rights as citizens, or create a civic community in which the newly independent citizens of India could engage with each other, and with the state. The situation was dramatically transformed barely two and a half decades after independence.

If there is one lesson that we have learnt from India, as well as from other parts of the world, it is that authoritarian states trigger off the development and assertion of civil societies. Arguably civil society has won its most spectacular victories when confronted by dictatorships. For nothing arouses disaffection and political rage more than the denial of political and civil rights.

Not unexpectedly, civil society organisations in India took root to confront violations of democratic rights, as well as to fill in the development deficit of the state. Social activism at the grassroots, prompted some scholars to acclaim the 'non-party political process', and see it as an alternative to the state. By the late 1980s, one of India's most respected scholars Rajni Kothari, was to hail these new arenas of counteraction, countervailing tendencies, and counter-cultural movements (Kothari 1988).



Undeniably from the late 1970s, the struggle for gender justice, the anti-caste movement, the movement for protection of civil liberties (**Peoples Union for Civil Liberties** and **Peoples Union for Democratic Rights**) the movement for a sound environment (the **Chipko movement**), the struggle against mega development projects that have displaced thousands of poor tribals and hill dwellers (the **Narmada Bachao Andolan**), the campaigns for the right to food, to work, to information, for shelter, for primary education, and for health have mobilised in civil society. These movements have, on the one hand, brought people together across social and class divides, and on the other confronted state policies. By the year 2000, it was estimated that grass roots groups, social movements, non-party political formations, and social action groups numbered almost 20-30,000.

In the 1990s the striking shift from the vocabulary of social service and reform, to that of empowerment, rights, development, governance, and accountability heralded the advent of new forms of civil society organisations and activism. Political democracy had been institutionalised in the country, and yet large numbers of people continued to exist on the margins of bare survival. Consequently, a large number of civil society organisations became involved in the delivery of social goods to the people, and in development. Experiments in alternative models of development had been initiated in the 1970s by educationists, scientists, engineers, environmentalists, and social activists, (e.g the **Social Work and Research Centre in Rajasthan**, and **Kishore Bharti in Madhya Pradesh**). Increasingly however, the field of development came to be dominated by professionalised non-

governmental organisations, often sponsored and funded by donor agencies in the West, and more than willing to partner the state in the delivery of social goods.

The shift gained official recognition in the Seventh Five-Year plan [1985-1990], and the Government has since then sanctioned considerable funds for service delivery. A 2004 study calculated that the total number of non-profit organisations in India is more than 1.2 million and that 20 million people work for these organisations either in a voluntary capacity or for a salary (PRIA 2003).

The Professionalisation of Civil Society

Increasingly however, civil societies across the world have come to be dominated by highly professional non-governmental organisations. The entry of professionalised non-governmental organisations into civil society has brought a qualitatively different way of doing things: campaigns rather than social movements, lobbying government officials rather than politicising the people, reliance on networks rather than civic activism, and a high degree of reliance on the media and the judiciary rather than direct action. This has been the exact nature of, four campaigns in the country that since the advent of the twenty first century have focussed on the right to food, the right to employment, the right to information, and the right to education. Their efforts have borne notable results in the form of specific policies, and the grant of social rights. Interestingly, these campaigns have been successful only when the Supreme Court has intervened on the issue (Chandhoke, 2007).

The increasing visibility of the voluntary sector has not gone unchallenged. For one, the NGO sector concentrates mainly on service delivery. Therefore, it is hardly in the business of acting, as one insider puts it as ‘a catalyst for social, economic, and political changes favouring the poor, marginalized, and disadvantaged’.

Further, can we seriously expect the NGO sector to mount a critique of the state, when this sector is funded by the state? Moreover, despite the tremendous contribution of the NGO sector to development, we have to acknowledge with some regret that concentration on specific issues leaves the *big picture* untouched-the huge inequalities of resources in the country for instance. NGOs would rather ensure that the state delivers what it has promised in the constitution, that policy be implemented effectively, that local authorities be made accountable, that the functioning of the government be made public and transparent, that midday meals be provided to children in primary schools, that the poor get jobs for at least 100 days a year, and that children are brought into school. The quality of life for the ordinary Indian just may improve somewhat, but in the process participation, accountability, and popular sovereignty might well fall by the wayside.

Yet these anxieties are not irresolvable. No one group or set of strategies can tackle the sheer scale of problems in India, such as poverty, illiteracy, and health. The only alternative is to build networks between social movements, citizen groups and professionalized NGOs and thereby pool in strategies and methods. This is a politically sagacious option for another reason. If social movements mobilise people and articulate their needs, the voluntary sector provides the expertise, the publicity, and strategies to meet these needs. Professional organisations might never engage in politicising the people, but when they partner social movements and citizen groups, they do come into contact with citizens, albeit indirectly.

There is yet another dimension to civil society activism that needs to be taken note of. In a globalised world it is no longer possible to insulate political struggles within a country from developments in other parts of the world. The very term globalisation implies that the lives of people wherever they might live and work, are affected by decisions taken elsewhere, in the closed discussion rooms. Moreover, the intractable problems that confront humanity, climate change for instance, can only be negotiated through an amalgamation of ideas, energies, and proposed resolutions. In recent years a space has been created for the emergence of global coalitions that speak for the poor and the oppressed the world over. What is important is that these coalitions have succeeded in putting onto domestic political agenda, issues that have been neglected by national governments. For instance, in the 1980s, global networks such as WIEGO (**Women in Informal Employment: Globalising and Organising**) began to advocate the right of unorganised workers to social protection. In India this sector constitutes almost 94 percent of the labour market. This strategy has been remarkably successful. For in December 2008 the Government of India, which has sidestepped the problems that beset this section of the work force for long, finally passed the Unorganised Sector Workers Social Security Bill. The Bill provides social security and job protection to at least 375 million workers in the unorganised sector.

To sum up, the experience of India's civil society has modified classical theories of civil society in at least three ways. One, if they wish their particular cause to achieve success; civil society organisations will have to link up with like-minded groups across borders in loosely structured coalitions. Two, we are likely to see increasing professionalisation of civil society organisations. Three, mobilisation in civil society will most probably take the route of campaigns that want to deepen democracy rather than politicise constituencies or realise popular sovereignty through citizen engagement. Arguably these campaigns will achieve success only if the judiciary and the media are on their side. Deepening of democracy might be achieved at the expense of realisation of political status, as well as that of representation and accountability. But this is perhaps the natural outcome of the professionalisation of civil society, not only in India but elsewhere as well. Therefore, counter trends in civil society, such as workers' resistance, might no longer be able to stand by themselves.

After independence, the Government of India increased its presence in social welfare and development but recognized the potential for civil society to supplement and complement its efforts.

The first Five-Year Plan stated, "Any plan for social and economic regeneration should take into account the services rendered by these agencies and the state should give them maximum cooperation in strengthening their efforts."

The Central Social Welfare Board was established in 1953 to promote social welfare activities and support people's participation programs through NGOs. This additional funding and recognition led to a growing body of professional NGOs. The Government of India decentralized development activities throughout the 1950s. The establishment of the National Community Development Program and the National Extension Service were early steps in this direction. Further decentralization was achieved with the introduction of the three-tier Panchayati Raj system in 1958. Many farmer unions and agricultural cooperatives were founded around this time, and networking became more common place in civil society. In 1958, the **Association for Voluntary Agencies for Rural Development (AVARD)** was founded as a consortium of major voluntary agencies.

Legislation on NGO activity

NGOs are not required to register with the government. However, registration allows an NGO to deduct expenses from income for tax purposes, receive foreign contributions, and be considered for government grant-in-aid schemes. Registration also facilitates domestic fundraising, as the income tax act permits donors to deduct contributions made to register NGOs.

Registration

Laws in India classify organizations working in development into three categories: charitable trusts, societies, and Section 25 companies. Whether registered as a trust, society, or company, NGOs are subject to the Societies Registration Act of 1860 and the Income Tax Act of 1961. Trusts are subject to the Public Trust Act (1976) and are, in addition to federal regulations, governed by the State Office of the Charity Commissioner. Organizations receiving foreign funds must abide by the Foreign Contribution Regulation Act of 1976, and are regulated by the Ministry of Home Affairs.



The government offers three principal forms of tax relief for voluntary organizations under the Income Tax Act.

1. Section 80G allows voluntary organizations working in specified areas deemed to be charitable to register with the income tax authority. This enables donors (individuals and companies) to claim tax relief on 50% of the amount donated, up to 10% of the donor's income. The beneficiary organizations are required to issue a receipt or certificate in a prescribed format to the donor to enable the donor to claim tax deduction. This is the most widely used tax benefit for charitable giving.
2. Section 35AC allows contributions to be 100% deductible. However its application is specific to projects, generally research projects, rather than to organizations. To benefit under this section, the recipient organization must typically be implementing the project itself. Approval must be sought from the National Committee for Promotion of Social and Economic Welfare based in New Delhi. Donations to government development agencies, such as the Integrated Rural Development Program are 100% deductible under this section.
3. Section 35 (I to III) provides for a similar 100% exemption for donations to approved scientific research associations such as universities, colleges, or other institutions for scientific research, research in social science, or statistical research.

According to Section 25 businesses are exempt from paying income tax on profits "incidental to the attainment of the objects of the nonprofit organization," as long as separate books of account are maintained. Bilateral development assistance to NGOs continues to be governed by the Foreign Contribution (Regulation) Act, 1976. Only organizations registered under the act—nearly 30,000 at present—are permitted to receive bilateral assistance.

Government–NGO Relations

NGOs have responded to the government's socio economic development agenda over the years. Thus, when the government changed emphasis from capital-oriented growth to anti-poverty programs, NGOs made a distinct shift from welfare and service delivery interventions to a direct attack on poverty.

Subsequently, in the 1990s, when the state moved on to macroeconomic and structural reforms, NGOs began to focus on scaling up their activities. This led to their working with the state to develop innovative methods and ensure commensurate changes in policy. They also stepped up advocacy and lobbying, increased networking, expanded their range of operations, and targeted marginalized groups.

The 1990s also saw the establishment of several forums to promote dialogue between the government and NGOs. The Planning Commission initiated an NGO–government interface through a series of conferences and, in 2000, was appointed the nodal agency for NGO–state interactions. In the second half of the 1990s, the Council for Advancement of People's Action and Rural Technology (CAPART) was decentralized so that envisaged benefits from NGO activities could also spread to the less explored and extremely poor areas of the country. (CAPART was created in 1986 to promote and assist voluntary efforts in implementing rural development programs).

Goals of the state and NGOs have converged, particularly in the areas of empowering communities, encouraging participation, strengthening democratic institutions, and improving access to basic services like health and education. They differ in the uniform, bureaucratic processes adopted by the state, contrasted with the NGOs' more flexible response to local needs.

The government has set up several institutions to promote funding of NGOs (e.g., Khadi and Village Industries Cooperatives, Central Social Welfare Board, National Wasteland Development Board, CAPART). This has led to the beneficiaries' dependence on the state. NGO reliance on such funding has also introduced the risk that they will lose their autonomy and become mere implementers of public sector projects.

NGO approaches to government now range from strongly oppositional to closely collaborative, with the majority of NGOs keeping an uneasy, sometimes reluctant, but pragmatic and often sophisticated partnership with the state in its various forms.



National Policy on the Voluntary Sector

In May 2007, the cabinet of ministers of the Government of India approved the National Policy on the Voluntary Sector as the first step in a process to evolve a new working relationship between the government and volunteer organizations. Through the policy, the government commits to encouraging, enabling, and empowering an independent, creative, and effective voluntary sector with diverse form and function, so that it can contribute to the social, cultural, and economic advancement of the people of India. It recognizes that the voluntary sector has contributed significantly to finding innovative solutions to poverty, deprivation, discrimination, and exclusion, through awareness raising, social mobilization, service delivery, training, research, and advocacy.

The policy identifies four objectives:

1. Create an enabling environment for volunteer organizations that stimulates their enterprise and effectiveness, and safeguards their autonomy.
2. Enable volunteer organizations to legitimately mobilize necessary local and foreign financial resources.
3. Identify systems by which the government may work together with volunteer organizations, based on the principles of mutual trust and respect, and with shared responsibility.
4. Encourage volunteer organizations to adopt transparent, accountable systems of governance and management.

Among the specific central government actions cited in the policy are encouraging state governments to simplify, liberalize, and rationalize laws and rules on registration of volunteer organizations; examining the feasibility of enacting a simple, liberal central law to serve as an alternative all-India statute for volunteer organization registration; and encouraging the evolution of an independent, national self-regulatory agency for the voluntary sector. Other steps include considering tax rebates for transfers of shares and stock options to volunteer organizations; simplifying provisions of the Foreign Contribution (Regulation) Act; introducing training modules for government employees on constructive relations with the voluntary sector; creating joint consultative groups comprising government and volunteer organization representatives; identifying national collaborative programs to be implemented in partnership with volunteer organizations; supporting philanthropic institutions and foundations that provide financial assistance to deserving volunteer organizations; and recognizing excellence in governance among volunteer organizations by publicizing best practices.

NGO Coordinating and Support Bodies

Following are three of the leading apex organizations in India:

Voluntary Action Network India (VANI)



Voluntary Action Network India (**VANI**) is a national apex body of NGOs in India. It is a platform for national advocacy on issues and policies confronting the development sector, and for coordination and action to promote and support volunteer involvement. VANI has been working as a catalyst between central and state governments, on the one hand, and NGOs in India, on the other. It represents NGO concerns through advocacy, networking, and sensitization of the government and other stakeholders.

Association for Voluntary Agencies for Rural Development



AVARD is an association of NGOs engaged in rural development in India. Since 1958, it has promoted voluntary action, planned rural reconstruction with local participation and Panchayatiraj (a decentralized form of government where each village is responsible for its own affairs, as the foundation of India's political system), thereby addressing issues of poverty reduction, food security, rural technology, and environmental sustainability.

Excellent microplanning and strong networking are its strengths.

Council for Advancement of People's Action and Rural Technology



CAPART was formed by mandate of the 7th Five-Year Plan in 1986 as a nodal agency for catalyzing and coordinating the emerging partnership between voluntary organizations and the government for sustainable development of rural areas.

CAPART was formed by the amalgamation of two agencies, the Council for Advancement of Rural Technology and People's Action for Development India. CAPART is an autonomous body registered under the Societies Registration Act 1860, and functions under the aegis of the Ministry of Rural Development. Today, this agency is a major promoter of rural development in India, assisting volunteer organizations across the country in implementing a wide range of development initiatives.

NGO Directories

Credibility Alliance

Credibility Alliance, promotes accountability in the voluntary sector. Member organizations can be searched by state and region at www.credall.org.in.

Pro Poor

This is a large database of South Asian NGOs that can be searched by country, state, organization, keyword, and type of organization, at www.propoor.org/search/search.php.

NGOs India

A web directory of NGOs that can be searched by organization name or state, at www.ngosindia.com

International NGOs

International NGOs entered India in significant numbers to provide drought relief during two consecutive agricultural seasons, 1965–1966 and 1966–1967. Many of them established permanent local operations thereafter. Moreover, foreign funds began flowing to domestic NGOs in India, changing the character of civil society once more.

During the 1970s the government pursued a “minimum needs” program, focusing on the basic impediments to improving the quality of life for the rural poor, such as education, electrical power, and health. Several governmental development agencies were established around this time, such as the **People’s Action for Development of India**. Foreign-trained Indians entered civil society in greater numbers, leading to a professionalization of the sector.

India witnessed a rapid increase in and diversification of the NGO sector as a response to the national political scenario and increasing concern about poverty and marginalization. Both welfare and empowerment oriented organizations emerged during this period, and development, civil liberties, education, environment, health, and livelihood all became the focus of attention. With community participation as a defined component in a number of social sector projects during the 1970s and 1980s, NGOs began to be formally recognized as development partners of the state. Their work was increasingly characterized by grassroots interventions, advocacy at various levels, and mobilization of the marginalized to protect their rights.

The process of structural adjustment begun in the early 1990s—and the more recent approach of bilateral and international donors channeling funds directly through the government, NGO networks, and large corporate NGOs—have somewhat pushed peoples’ organizations into the background. Small, spontaneous initiatives at the community level, as a response to social and economic exploitations at the community level, are no longer the hallmark of the NGO sector.

Civil Society

Civil society, today, has come to occupy a very significant place in the process of development. It is widely recognised as third sector of development after the state and the market. It refers to the totality of civic and social organisations or institutions such as non-government organisations (NGOs), voluntary organisations, philanthropic institutions, including the local self-governments which play critical roles in a functioning democracy. It has been frequently observed that civil society groups advocate and take action primarily for social development

and public interest. They also play important roles in providing civic and social infrastructure essential for a minimum quality of life for the masses. In fact, in recent years, civil society organisations (CSOs) have become increasingly more prominent, more visible and more diverse all over the world.

Role of Civil Society

The 7th Global Conference on Health Promotion held at Nairobi has recognised that civil society is an expression of community empowerment, where groups of people sharing common interest, concerns, or identities, come together for social and political change. It is the central element in the successful implementation of international and national policy-making.

In recent years, because of its dynamism, the civil society has been increasingly considered as an important agent for promoting good governance, particularly focussing on elements like transparency, effectiveness, openness, responsiveness, and accountability. According to Ghaus-Pasha (2004), civil society can further good governance, first, by policy analysis and advocacy; second, by regulation and monitoring of state performance and the action and behaviour of public officials; third, by building social capital and enabling citizens to identify and articulate their values, beliefs, civic norms and democratic practices; fourth, by mobilising particular constituencies, particularly the vulnerable and marginalised sections of masses, to participate more fully in politics and public affairs; and fifth, by development work to improve the well-being of their own and other communities.

Some experts increasingly view civil society organisations as critical contributors to economic growth. They also play an increasingly important role in providing civic and social infrastructure essential for a minimum quality of life of the common masses. According to one of the discussion papers published by WHO, “Strategic Alliances: The Role of Civil Society in Health”, the CSOs play a vital role of participation, legitimacy and watchdogs of policy formulation as well as collaborators in national development. Civil society organisations play an important role in social development, particularly in the development of health and education. A study shows that out of the total workforce of CSOs, 64 per cent of the workforce are engaged in delivering services such as education, social services, health, development, and housing.

Civil Society Scenario in Contemporary India

Unlike these traditional voluntary actions, modern voluntarism is based on social justice, human right and other democratic notion. Thus modern voluntarism has a shift from traditional voluntarism. In 2000, Johns Hopkins University with Participatory Research in Asia observed that there are 1.2 million civil societies working in India. Planning Commission established a ‘voluntary action cell’ (later on renamed NGO Darpan) and also made provision to strengthen welfare schemes and programmes with NGOs’ support.

There are five types of civil society roles in terms of functions. First, as a public contractor, who engaged in service delivery; secondly, as a collaborator who works with government to generate a desired development outcome; third role is that of social innovator which incubates new ideas, models and practices for specific developmental problems, such as **HelpAge India** for problems of the elderly, **Sulabh International** for sanitation, **Mahila Udyog** for women’s

empowerment.. Fourth role is the policy advocates and social critics who focus on providing an analysis of emerging social, political, economic and environmental issues as well as the policies and practices of government and international agencies. The fifth role is the building of civil society institutions in order to provide access, voice and representation to the hitherto excluded and marginalised citizens.

The classification closely relates to the roles attributed to non-profit organisations that are used in the impact assessment component of the Johns Hopkins University Comparative Non-profit Sector Project. It has also presented another classification of voluntary non-profit development sector, first as field programme based including welfare, empowerment and innovation, secondly as support services like, capacity building, awareness and information based, thirdly, umbrella or network as federations and associations such as **Pradan**, **VANI**, fourth category as research, and advocacy including philanthropic.

Indian civil society organisations are regulated by four different legal categories under which these CSOs operate. First is the Societies Registration Act (1860) which allows a group of people to initiate non-profit welfare activities with certain conditions. Second is under Section 25, Indian Companies Act (1956) any group of seven or more people initiates with registration at registrar of companies. This type of CSOs as sister companies mostly operated by private companies like, **Observer Foundation** by Reliance company, **Ford Foundation** by Ford company and many others. Now Indian government made a law for corporate sector that 2percent of their profit must be spent for Corporate Social Responsibility (CSR). Third is Trusts Act which has enacted by various states of India like, Bombay Public Trusts (1950). The fourth type of association is called 'interest group' which is a group of people who join on one platform to save their interest and are registered under Co-operative Societies Act (1904). These laws have seen many improvements after Independence, including the National Policy on Co-operative Societies (2002). Some CSOs' activities are motivated by religious and moral values rather than law, thus more than half non-profit organisations are not legally registered and are funded by external sources.

As far as the involvement of NGOs in various sectors in India is concerned, the National Planning Commission data shows that around 90 per cent of NGOs are involved in social sector activities. Out of the total, 91 percent are engaged in rural development; 11 percent in human resource development; 10.15 percent in social justice and empowerment; 6.2 percent in health and family welfare and 4.8 percent in youth affairs and sports.

Civil society organisations also play a vital role in political development. Civil society organisations in many countries are involved in strengthening democracy and democratic institutions. In India, many of them are found to be associated also with the strengthening of Panchayati Raj Institutions. Liberal political theory regards civil society as indispensable to democratic governance. Civil society is necessary for overseeing public administration and public officials and promoting official accountability and transparency. Civil society is an equally crucial agency in generating public support for building public ownership and, therefore, for fostering the sustainability and consolidation of the democratisation of programmes and processes.

02

Social Movements in India's Development

The idea of civil society is an old one. It has undergone many changes in terms of its meanings. In recent times Neera Chandhoke defines it as “The public sphere where individuals come together for various purposes both for their self-interest and for the reproduction of an entity called society... it is a sphere which is public because it is formally accessible to all, and in principle all are allowed entry into this sphere as the bearer of rights.” (Neera Chandhoke is Distinguished Fellow at the Centre for Equity Studies, New Delhi.)

Civil society may be seen to be performing following functions:

1. It limits and controls state power.
2. It helps to achieve economic and other forms of reforms and promotes democratic culture in society.
3. It develops forms of conflict mediation and resolution.
4. It strengthens community initiative.

CIVIL SOCIETY GROUPS AND MOVEMENTS IN INDIA

The legitimacy of civil society groups and movements is based on their pursuit of rights for people. India has a history of an active engagement of civil society groups and movements with the state. This engagement can be categorised into four types: reformist, confrontationist, cooperative and collaborationist. While some groups and movements may confine themselves to a particular type of engagement, others can be said to be involved in all the four types. The major movements' post- independence were conflict over environment and ecology; women's movements and social concerns; dalit movements and tribal movements.

Environmental and Ecological Movements

This section discusses some of the forest-based movements, Anti-dam movements and movements caused due to the environmental pollution. The forest-based movements discussed here include Chipko and Appiko movements; the anti-Dam movement includes Narmada Bachao Andolan (NBA); the anti-pollution-movement include those which took place in Delhi.

Chipko Movement

The origin of modern environmentalism and environmental movements in India can be ascribed to the Chipko movement in the central Himalayan region in the early 1970s. Chipko movement, launched to protect the Himalayan forests from destruction, has its roots in the pre-independence days. Many struggles were organised to protest against the colonial forest policy during the early decades of 20th century. Peoples' main demand in these protests was that the benefits of the forest, especially the right to fodder, should go to local people.

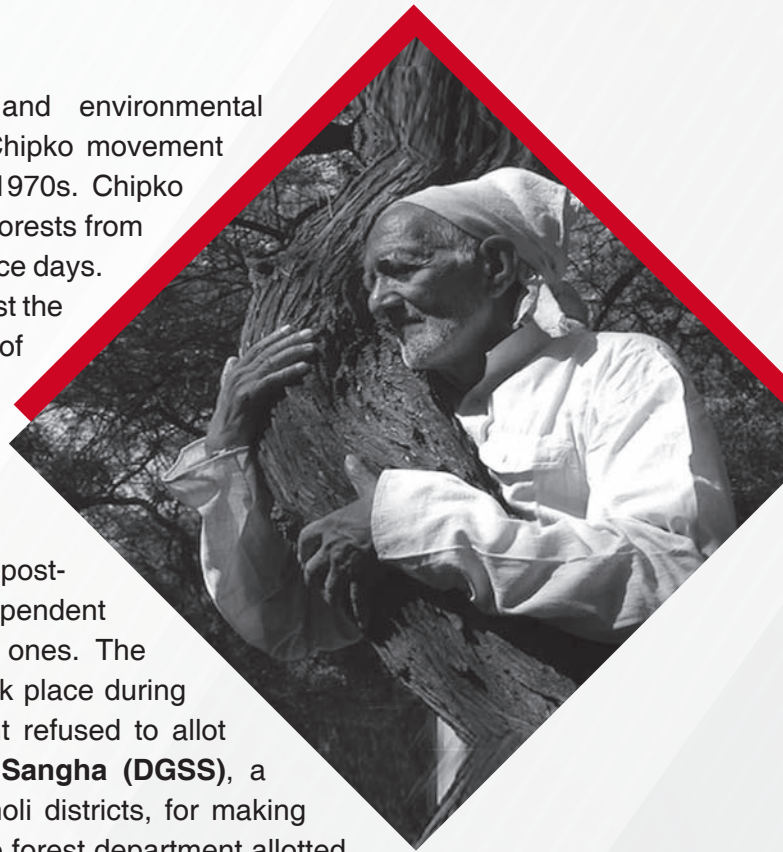
These struggles have continued in the post-independent era as the forest policies of independent India were no different from that of colonial ones. The origin of 'Chipko' [*chipak jayenge* - to hug] took place during 1973. In the early 1973 the forest department refused to allot ash trees to the **Dashauli Gram Swarajya Sangha (DGSS)**, a local cooperative organisation based in Chamoli districts, for making agricultural implements. On the other hand, the forest department allotted ash trees to a private company, i.e., Symonds Co. This incident provoked the **DGSS** to fight against this injustice through lying down in front of timber trucks and burning resin and timber depots as was done in Quit India movement. When these methods were found unsatisfactory, **Chandi Prasad Bhat** - one of the leaders, suggested of embracing the trees and thus 'Chipko' was born. This form of protest was instrumental in driving away the private company from felling the ash trees. With its success the movement spread to other neighbouring areas and subsequently the movement came to be popularly known as Chipko movement internationally.

From its beginning the Chipko movement concentrated on ecological issues such as depletion of forest cover and soil erosion. Three important aspects were responsible for the success of Chipko movement.

First, the close links between the livelihoods of the local people and the nature of the movement. The local people consider Chipko as a fight for basic subsistence which have been denied to them by the institutions and policies of the State. In addition, specificity of the area where Chipko movement took place; involvement of women in the contribution to households' subsistence and the overwhelming support to anti-alcohol campaign have led to the overwhelming support of women which is unique to the Chipko movement.

The second aspect is with regard to the nature of agitation. Chipko has strictly adhered to the Gandhian tradition of freedom struggle, i.e., non-violence.

Third, the simplicity and sincerity of the leaders like **Sunderlal Bahuguna** also helped to the success of the movement to a large extent.



The demands of the Chipko movement were as follows:

1. Complete stoppage of cutting trees for commercial purposes.
2. The traditional rights should be recognised on the basis of minimum needs of the people.
3. Making the arid forest green by increasing people's participation in tree cultivation.
4. Formation of village committees to manage forests.
5. Development of the forest related home-based industries and making available the raw materials, money and technique for it.
6. Giving priority to afforestation in the light of local conditions, requirements and varieties.

What is distinctive about Chipko movement is that it was the forerunner as well as direct inspiration for a series of popular movements in defence of community rights to natural resources. Sometimes these struggles revolved around forests, in other instances, around control and use of pasture, mineral or fish resources.

Appiko Movement

Inspired by the Chipko movement the villagers of Western Ghats, in the Uttar Kannada region of Karnataka started Appiko Chalewali movement during September – November, 1983. Here the destruction of forest was caused due to commercial felling of trees for timber extraction. Natural forests of the region were felled by the contractors which resulted in soil erosion and drying up of perennial water resources. In the Saklani village in Sirsi, the forest dwellers were prevented from collecting usufructs like twigs and dried branches and non-timber forest products for the purposes of fuel wood, fodder, honey etc. They were denied of their customary rights to these products.



In September 1983, women and youth of the region decided to launch a movement similar to Chipko, in South India. Women and youth from Saklani and surrounding villages walked five miles to a nearby forest and hugged trees there. They forced the fellers and the contractors of the state forest department to stop cutting trees. The people demanded a ban on felling of green trees. The agitation continued for 38 days and this forced the state government to finally concede to their demands and withdrew the order for felling of trees.

For some time government stopped felling of trees which was resumed again after some time and the movement resumed again. The movement was backed by the local people. Even the daily wage labourers hired by the contractors to fell tree stopped doing their work.

In October, the movement entered into its second phase and this took place in Bengaon forest. Here the forest was of mix tropical semi-evergreen type and mostly on hilly terrain. The inhabitants of the region who were primarily tribal or the indigenous people depended on the forest for their survival and livelihood. Disappearance of bamboo due to commercial felling deprived them of the basic source to make items like baskets, mats, etc. The main source of their income was the sale of these items. When felling of trees did not stop, people started the movement. The movement was

spontaneous in nature. The local indigenous people hugged tree to stop them from cutting and finally the government had to give in to their demands. Similar movements also started in other areas like Husri. It also inspired the local people to launch the movement.

In fact Appiko movement became a symbol of people's power for their rights of natural resources vis-a-vis the state. In November, the movement spread to Nidgod village in Siddapur taluka preventing the state from commercial felling of trees in this deciduous forest of the region. The Appiko movement was successful in its three fold objectives, i.e., protection of the existing forest cover, regeneration of trees in denuded lands and utilising forest wealth with proper consideration to conservation of natural resources. The movement also created awareness among the villagers throughout the Western Ghats about the ecological danger posed by the commercial and industrial interests to their forest which was the main source of sustenance. Like the Chipko, the Appiko movement revived the Gandhian way of protest and mobilisation for sustainable society in which there is a balance between man and nature.

Narmada Bachao Andolan (NBA)

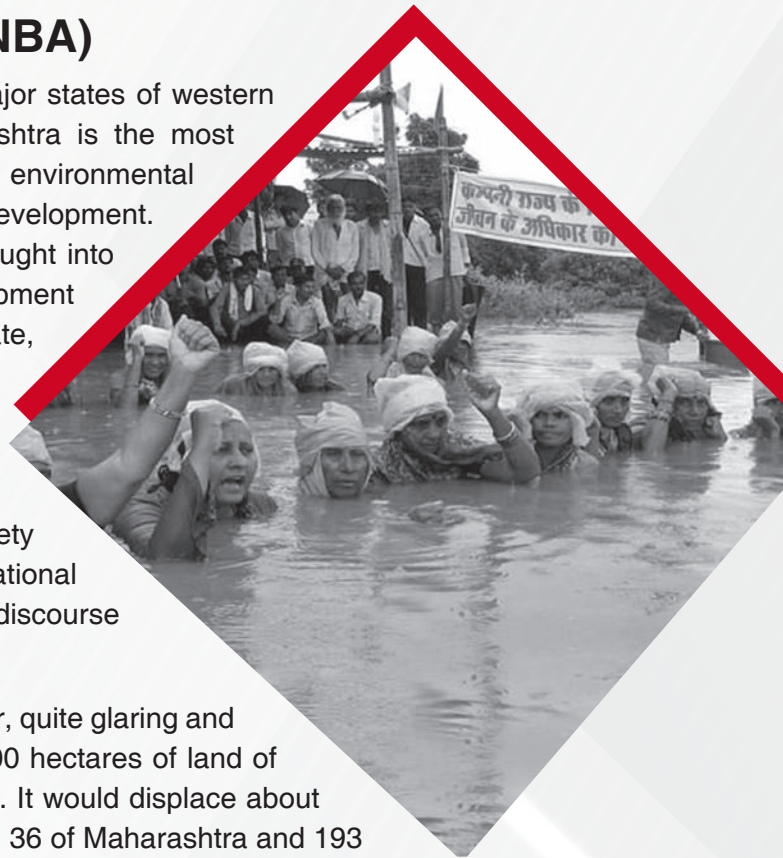
Narmada river project encompassing three major states of western India Gujarat, Madhya Pradesh and Maharashtra is the most important case study in terms of maturation of environmental movement and dynamics related to politics of development.

No other development project in India has brought into focus the intensity of magnitude of eco-development problems to such a level of informed debate, political mobilisation and grass root activism as this project. The controversy which surrounded this project has challenged the government at all levels and at the same time was successful in creating and forging linkages with civil society organisation, both at the national and international level. In fact, it has contributed to the political discourse of alternative development in India.

The consequences of the project were, however, quite glaring and alarming. The reservoir would submerge 37,000 hectares of land of which 11,000 hectares was classified as forest. It would displace about one lakh persons of 248 villages: 19 of Gujarat, 36 of Maharashtra and 193 of Madhya Pradesh.

As a consequence, each state had a people's organisation which addressed these concerns. Soon, these groups came together to form the Narmada Bachao Andolan (NBA), or, the Save the Narmada Movement under the leadership **Medha Patkar**, a social activists.

It may be mentioned here that the NBA began as a fight for information about the Narmada Valley Development Projects but developed as a fight for the rehabilitation of the lakhs of people to be ousted by the Sardar Sarovar Dam and other large dams along the Narmada river. Eventually, when it became clear that the magnitude of the project precluded accurate assessment of damages and losses, and that rehabilitation was impossible, the movement challenged the very basis of the project.



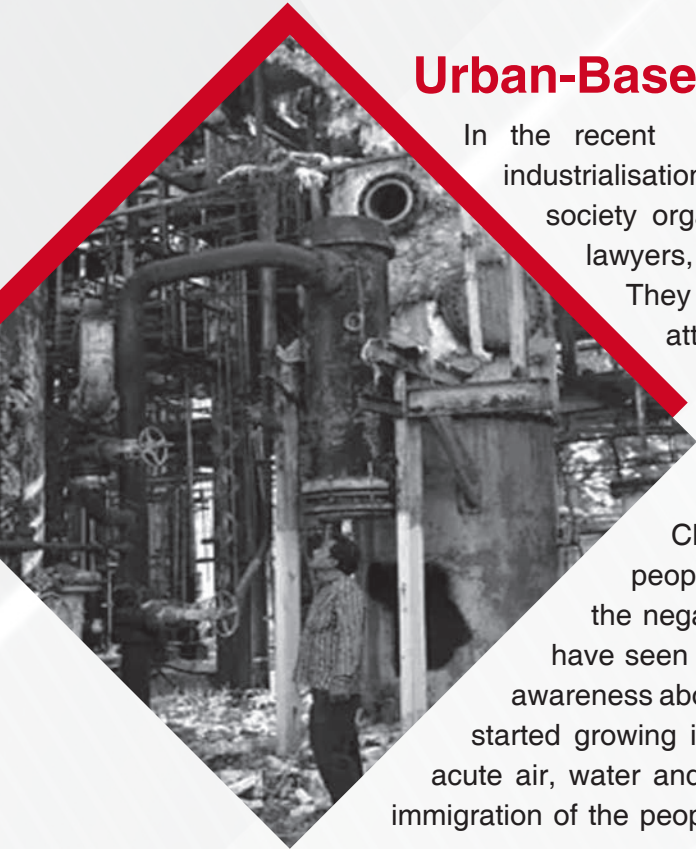
In 1988, the NBA demanded formally the stoppage of all work on the Narmada Valley Development Projects. In September 1989, more than 50,000 people gathered in the valley from all over India to pledge to fight “destructive development.” A year later thousands of villagers walked and boated to a small town in Madhya Pradesh to reiterate their pledge to drown rather than agree to move from their homes. Under intense pressure, the World Bank which was funding the project withdrew from the Sardar Sarovar Project. In response, the Gujarati government decided to raise \$200 million and go ahead with the project.

Many issues of the project are yet unresolved. However, what is more important is that the Movement has been successful to a considerable extent. The achievements of the movements include:

- Exit of the World Bank from Sardar Sarovar in 1993
- Halt of Sardar Sarovar construction 1994-99
- Withdrawal of foreign investors from Maheshwar dam 1999-2001

The NBA is unique in the sense that it underlined the importance of people’s right to information which the authorities finally had to concede under media and popular pressure. It was successful not only in mobilising hundreds of thousands people from different walks of life to put pressure on the State government for its anti-people policies, affecting and displacing lakhs of tribals from their homes and livelihoods. It also received immense international support. Resorting to non-violent mode of protest and following Gandhian vision of constructive work, NBA, as it is popularly known is distinctive landmark in the history of environmentalism in India. However, in the face of stubborn attitude of the governments, the NBA continues with the involvement of effected people and civil society organisations.

Urban-Based Environmental Movements



In the recent past environmental pollution caused due to the industrialisation has become the focus of collective action by the civil society organisations, NGOs, concerned individuals, especially lawyers, scientists, environmentalists and social activists. They sought the intervention of the judiciary and drew the attention of the state for showing concern to the pollution caused by the process of modernisation. However, the main focus of the collective action against pollution has been in the urban areas. Certain tragedies like gas leakage in Bhopal based Union Carbide MNC, Chernobyl in former Soviet Union where thousands of people were killed created worries among the people on the negative effect of the industrialisation. Though the 1990s have seen increased concern about the environmental pollution, awareness about the disastrous impact of the environmental pollution started growing in the 1960s. All the major cities of India are facing acute air, water and other kinds of environmental pollution. Continuous immigration of the people from rural areas into the cities, their habitat in the

congested areas which exist along with the polluting small scale industries; increasing number of vehicles; and unplanned expansion of cities, open drainage, etc. have created environmental hazards. This pollution made people susceptible to multiple diseases.

The initiatives aimed at environmental protection taken by states at the national, regional and international levels are not sufficient to ensure the achievement of the objective of environmental protection and sustainable development. A comprehensive survey of initiatives towards environmental protection must include initiatives that spring directly from the grassroots level. Often, these initiatives are actually in opposition to state policies, indicating the relevance of encouraging enhanced participation in environmental law and policy making. Consulting the affected people from the very beginning enhances the legitimacy of the policy in question.

CSOs play an increasingly visible and vital role in addressing the problems of environmental degradation. The initiatives taken by various CSOs at the national, regional and international levels cannot be overlooked when assessing the initiatives towards environmental protection. They play a dual role, on the one hand, questioning the wisdom of government policy decisions and keeping a check on government activities and on the other hand, lending support to the government in implementing and strengthening its environmental initiatives.

Members of the general public have an important role to play in the decision making relating to the environmental protection; as pressure groups on government, as vigilance agents, helping to focus attention on potential environmental harm, as public interest groups that take up environmental litigation at different levels, as spokespersons of environmental causes in impact inquiries, and as part of advisory panels and agencies constituted for environmental protection.

WOMEN'S MOVEMENT IN CONTEMPORARY INDIA

The genesis of the new women's liberation movement lay in the radicalization of Indian politics in the late sixties. The rebellious mood of the youth, poor peasants, marginal farmers, educated dalit and tribal men and women, industrial working classes found its expression in the formation of innumerable special interest groups addressing themselves to the needs and demands of the local masses.

In Maharashtra, women activists and women intellectuals involved in progressive movements took initiatives in forming a united front called **Anti-price rise Women's Committee** and organised direct action against the culprits who created man-made scarcity of essential goods. Thousands of poor and lower middle class women joined the struggle under the leadership of seasoned and able women from the left and socialist background. **Mrinal Gore, Ahalya Ranganekar, Manju Gandhi** and **Tara Reddy** made their special mark in the eyes of the masses as a result of their unique ability to reach out to women of different class backgrounds. Their intellectual self-sufficiency, ability to relate micro issues to macro political reality, simple lifestyle and non-bossy nature provided role models to the younger generation of women's liberation activists of all political hues. Around the same time, a conference of **Women's Liberation Movement Coordination Committee** was organised in Pune. This had an even larger socio-political and cultural base as right from young educated women, professionals, writers, teachers, and industrial working class women, women workers from the unorganised sector, temple prostitutes and tribal women participated in the deliberations and highlighted

their demands. The **Stree Mukti Sangathana** in Bombay and **Progressive Organisation of Women** in Hyderabad were formed in 1974. In Delhi, new leadership among women evolved from the radical students' movement and the democratic rights movement. Individual women in different political groupings all over India were feeling discontented about patriarchal biases in their organisations but they came out openly against it. These were independent, self-determining democratic movements, which questioned all hierarchical structures. In India, young people of that period had not participated in the dreams of the nationalist movement. Faced with multiple crises—economic, social and political, along with corruption, drought, inflation, unemployment, pauperization of the rural poor—the disenchanted youth responded with protest. Widespread, open discontent was expressed in action and consolidation of the action developed into powerful organisations throughout the country. These movements raised a number of diverse issues like land-rights, wages, employment, security at work place, water availability, destruction of nature, oppression and exploitation of Dalits and the working masses. Many women participated in these struggles with enthusiasm, responsibility and creativity.

The UN Declaration of 1975 as an International Women's Year coincided with the Emergency Rule in India. By the time the Emergency was lifted in 1977, several women's groups had permitted democratic rights issues. The press swung into 'action' after the imposed silence of nearly two years. Atrocities committed against women during the Emergency were openly documented and reported in the press. These atrocities struck a chord in most women's own experience of life in the family, in the streets, in the workplace and in political groups. The culmination of this process was reached in 1980 when many women's groups took to the street to protest. During the 1980s, the issue of women's oppression was depicted not only in discussion forums, seminars and 'serious' articles but also in the popular media. Women, who had on their own identified the sources of their problems and indignity, began to acquire a language, an organisational platform, a collective identity and legitimacy they did not have earlier.

The **Status of the Women's Committee** appointed by the Government of India released a voluminous report in 1974. This report called 'Towards Equality' was prepared by the scholars with an interdisciplinary perspective and was presented in the Parliament of India, where it received a tremendous response from the decision-making bodies, the state apparatus and the print media. Shocking description of Indian women's reality, which manifested in declining sex ratio, very high rate of female mortality and morbidity, marginalisation of women in the economy and discriminatory personal laws were some of the major highlights of the report. Nevertheless, the report failed to draw any attention of the civil society and by the custodians of law and order towards violence against women. Major achievement of the report lay in the policy decision taken by the principal research body like the Indian Council of Social Science Research (ICSSR) to provide financial support to scholars committed to the women's cause, to conduct research into problems faced by women in poverty groups.

Between 1977 and 1979, new women's groups emerged in the cities like Delhi, Bangalore, Hyderabad, Bombay, Ahmedabad, Patna, and Madras. They organised protest actions against dowry murders, beauty contests, sexist portrayal of women in media, pornographic films and literature imported from abroad, introduction of virginity tests by the U.K. immigration

authorities, custodial rape and pitiable condition of women in prison. These groups were multicultural in their composition and worldview. As a result, their political agenda reflected the contemporaneous handling of the complex reality of women constructed by interplay of class, caste, religion, ethnicity and globalisation. The spokespersons of these groups had an advantage of high levels of ideological investment and the experience of the radical movements of the late sixties. Their collective wisdom provided the main backbone to the movement. Their newsletters, magazines and booklets in regional languages as well as in English provided a creative way of handling Indian women's problems. The launch of *Manushi* in January 1979 was a qualitative leap in this direction. The need to study women's issues in academic institutions and to conduct research based on experiential material and affirmative action was beginning to be discussed among Indian women's studies scholars by the early eighties. Further, the discourse on this subject proved to be a fruitful exercise for activists, academics, researchers, policy planners and the United Nations system. The apex body of higher learning, University Grants Commission defined *Women's Studies (WS)* as a discipline that involved research, documentation, teaching, training and action. It is understood that women have subordinate status in our society so the knowledge base created by 'women's studies' should be used for the empowerment of women.

Political-Social-Economic Agenda of the Women's Rights Movement

The nationwide anti-rape campaign in 1980 resulted in the emergence and proliferation of autonomous women's organisations in several cities and towns of India. These groups such as **Forum Against Oppression of Women** (Mumbai), **Saheli** (Delhi), **Stree Shakti Sangathana** (Hyderabad), **Vimochana** (Bangalore) managed to get tremendous publicity in the print as well as the audio-visual media because at that time 'violence against women' was the most sensational and the newest issue. Family members, especially fathers and brothers of the women victims of violence flooded the women's groups. Later on, the women victims started approaching these groups on their own.

While doing agitational and propaganda work against the series of rape cases in custodial situation, domestic violence and dowry harassment, these groups realised that to work on a sustained basis and to take care of the rehabilitative aspects of violence against women, it was important to evolve institutional structures for supporting women victims of violence based on feminist principles of solidarity (mutual counselling) and sisterhood. The criminal legal system in India made it inevitable for these groups to establish rapport with the police for an immediate redressal to the women victims of violence. The condition of women in the remand homes and the *Nari Niketans* were so repugnant and barbaric that they could not be trusted for women's rehabilitation. In fact, many women who suffered at their hands approached the new women's groups.

The women activists had to deal with the attitude of victim-baiting and double standards of sexual morality, sexist remarks, and sick humour from the staff of the police, the legal apparatus and the public hospitals. At each and every step, they encountered class, caste and communal biases. These resulted into confrontation between the women's groups and the established

institutions. However, in course of time, they realised that it was necessary to suggest concrete alternatives for attitudinal changes in terms of legal reforms, method of interventions and staff training. For public education, literature written in convincing style was a must. Audio-visual material for reaching out to more and more people was necessary. Professional bodies and educational institutions were approaching these groups for understanding the women's question. In this context special interest groups focusing on agit-prop, media-monitoring, resource material for consciousness raising, creation of cultural alternatives, publications, research and documentation, bookstalls, legal aid work came into existence during the eighties and got consolidated in the 1990s. These groups played complementary roles in each other's development.

Issues Taken up by the New Women's Groups

The movement acquired momentum with the campaign against the Supreme Court of India's judgment against Mathura, a teenage tribal girl who was gang-raped by policemen at the dead of night in the police station in Chandrapur district of Maharashtra in 1972. After 8 years of legal battle by her sympathetic lawyer Advocate Vasudha Dhagamwar in the Session's Court, the High Court and the Supreme Court, Mathura lost everything—her status, her self-esteem and her credibility. The Court declared that Mathura was not raped by the men in uniform but Mathura, being a woman of 'an easy virtue' gave a willful consent for sexual intercourse. Vasudha Dhagamwar and her three colleagues in the legal profession wrote an open letter challenging the Supreme Court's verdict in an extremely poignant and logically convincing style. This letter was widely publicized in the print media. Two major points concerning this issue were: Reopening of the 'Mathura Rape Case' and amendments in the 'Rape Laws' that put burden of proof on women and had a narrow definition of rape. Around these demands, the women's groups were formed. They collected signatures on their petitions, conducted study-circles where experienced lawyers spoke, organised rallies, sit-ins, demonstrations in front of the offices of the concerned authorities, prepared poster exhibitions, plays, skits, songs, slogans against violence against women, wrote letters to the editors of different news-papers, wrote articles in newspapers and magazines for the first time on women's problems.

Initially they concentrated on the women-specific issues such as wife-battery and dowry-murders, rape and eve-teasing, pornographic films, plays and literature on harassment of women at the work place. Militant actions, social boycott, *gherao* of tormentors, raiding of the matrimonial homes for retrieval of dowry had to be resorted to because of antipathy/lethargy of the state apparatus. From these experiences of direct action, the activists of the women's groups got to understand and know the power relations operating within modern families (working class, middle class and upper class), different religious communities and various caste organisations.

Fight against Unjust Family Laws

While providing support to women facing problems concerning marriage, divorce, maintenance, alimony, property rights, custody of child/children and guardianship rights, the activists realised that the existing personal laws and most of the customary laws were discriminating against women. Hindu daughters were deprived of coparcenary rights in parental property as per

the codes of *Mitakshara*. Christian women could not get divorce on the ground of husband's adultery; it had to be coupled with cruelty, bestiality and sodomy. While Christian husbands could just declare their wives as adulteresses and divorce them. These antiquated laws were enacted in the colonial period to serve the interests of the British bureaucrats who had their legally wedded wives in England and were cohabiting with the Indian (in their language 'native') women.

Parsee daughters who married non-Parsee men lost their property rights and non-Parsee wives of Parsee husbands got only half the shares in husband's property as per the Parsee Personal Law. Shariat Law subjugated Muslim women by imposing *purdah*, allowing polygamy and unilateral divorce by men to his wife/wives and by depriving divorced Muslim women of maintenance rights. The underlying philosophy of all these personal laws was that: women are not equal to men. They are governed by the patriarchal ideology. Irrespective of their religious backgrounds, these personal laws perpetuate patrilineage, patrilocality, double standard of sexual morality for men and women and perceive women as dependent on men. Individual women from different communities have challenged the constitutional validity of discriminatory aspects of the personal laws in the Supreme Court of India. Increasing number of educated working women and housewives from all religious backgrounds have been approaching secular women's organisations. The main problems faced by them from their natal families have been forcible marriage, murderous attacks in cases of inter-caste, inter-class and inter-religious marriages, property disputes, incest and from their husbands and in-laws have been adultery, bigamy, polygamy, divorce, custody of child/children, property, incest etc. As the issue of personal laws is intertwined with the religious identities, the secular women's movement had to face tremendous hostility from the elites of the different communities, mass organisations, the patriarchal secular lobby and the parliamentary parties cashing on block-votes. Individual women (divorced, deserted, single and married under duress) were questioning discrimination in the customary laws. Tribal women in Maharashtra and Bihar filed petitions demanding land rights in the Supreme Court of India. Several women's groups (**Saheli**, Delhi, **Vimochana**, Bangalore and the **Forum against Oppression of Women**, Mumbai) and human rights lawyers' team (The Lawyers Collective, Mumbai and **Indian Social Institute**, Delhi) have prepared drafts containing the technical detail of gender just and secular family laws.

Legislative Reforms

During last 30 years, laws concerning violence against women and girls have come into existence. India was the first to enact the Family Courts Act (1984). Protection of Women from Domestic Violence (DV) Act (2005) was enacted due to pressure exercised by the women's movement to safeguard interests of survivors of domestic violence. The Domestic Violence Act has broadened the definition of domestic violence to include violence against women senior citizens (abuse of 'mentally unfit' certificate), incest and rape by family members and relatives forcing women and girls into prostitution. The marked features of the Act are: recognition of the right to residence, provision for the appointment of Protection officers and the recognition of service providers, trainings for Protection Officers and judges, awareness creation and budgetary allocation for legal, counseling and other support services.

From the very beginning of the women's movement legal reforms has been the top most priority. Women's organizations campaigned for reforms in the rape law (1980) and dowry prohibition Act. Thirty years of campaigning demanding the Protection of Women from Domestic Violence resulted in an Act in 2005. Similarly struggle against pre-birth elimination of girls resulted in inactions of the Pre-Conception and Pre-Natal Diagnostic Technique Act (2002), Public Interest Litigations to deal with sexual harassment at workplace filed by the Non-governmental organizations resulted in the Supreme Court Directive for Prevention of Sexual Harassment At workplace, 1997. In spite of all that has been done, there is still need to make more inroads.

Reproductive Rights of Women



When it comes to the reproductive rights of women, most of the efforts of the women's groups in India have been directed against excesses committed in the name of family planning programmes. The Indian Council of Medical Research, the All India Institute of Medical Sciences and the Institute of Research in Reproduction (IRR) had shown readiness to discuss scientific, medico-legal and operational dimensions of bio-medical research conducted on human subjects. United Nations Population Fund (UNFPA) (1998) and World Health Organization (WHO) have drawn guidelines about population policies that its focus shifts from targeting women for population control to women's reproductive rights. Ethical guidelines for bio-medical research have also been drawn. Still in the interior parts of India, poor women have been the main targets of the abusive sterilization operations and unsafe injectable and oral contraceptives. Recent researches on adolescent girls and abortion have highlighted the problem of teenage pregnancies, trafficking of young girls for sex trade and the complicity of the criminal justice system. The campaign against sex determination resulted in the central legislation banning amniocentesis, chrion-villai-biopsy and sex pre-selection techniques for femicide. But, much is needed to be done to make the legislation effective in the real life. Centre for Enquiry into Health and Allied Themes (CEHAT) and the Lawyers Collective have jointly supported a petition (Public interest Litigation in the Supreme Court of India) filed by Dr.Sabu George for effective implementation of the Act.

Anti-Arrack/Alcohol Movement

Since mid-seventies, tribal women in different parts of country—Andhra Pradesh, Manipur, Maharashtra have been fighting against alcohol sale inducing alcoholism among men resulting in the devastation of families and domestic violence against women and children. In Andhra Pradesh, the anti-arrack movement was strong in 1992 to 1993 and it spread into other states at different levels. More than 40,000 women uniting and blocking the arrack auction in Andhra was a historic chapter in the Indian women's movement. In Maharashtra, the elected women representatives in local self-government institutions, Panchayati Raj Institutions (PRIs) have forced the state government to declare their block/village/taluk 'alcohol free zone' if 50% of women in the area give their vote against sale and distribution of alcohol.

DALIT MOVEMENT

Last few decades have seen a spate of Dalit movement in various parts of the country. This is reflected in their social, cultural and political activities at various levels, i.e., state, local and all India. A large number of social and cultural organisations of Dalits, their political parties and leaders have emerged in various parts of the country. Though in most parts of the country they are not able to assert themselves, yet in the areas where favourable situation exists Dalits are asserting themselves. They have become a decisive force in the social and political processes of the country. The contemporary Dalit movement is taking place along with the social and political movements of various other social groups like women, tribals, environmentalists, workers and peasants.

What is a Dalit Movement?

Dalits are those groups of people who have faced social discrimination including the untouchability. They largely belong to the economically disadvantaged groups of our society. They are placed in the Scheduled Caste categories in our constitution. The category of Dalits was first used by **Jyotiba Phule** in the nineteenth century. It was first popularly used by the Dalit Panther in the 1970s. But it has come in currency quite recently – from the 1980s onwards. It has almost replaced the category of harijans used for the Dalits or Scheduled Castes. The term Scheduled Castes was in common use till the term of Dalit became more popular from the 1980s onwards. There are special provisions for the protection of their interests in our constitution – reservation in the public jobs, scholarships, legislative bodies, etc. Universal adult franchise and other constitutional rights have enabled them to participate in political activities.

Dalit movement raises issues of caste-based discrimination and economic inequality. It is a struggle for social justice. The issues on which Dalit movement is launched are: self – respect, harassment of women, payment of wages, forced labour, disputes over land, implementation of the reservation policy, promotion in the job, denial of democratic rights like casting of votes, disrespect to Dr. B.R. Ambedkar/his statue, etc. Dalits protest and agitate on these issues in various ways which include mainly informal ways, at individual basis, through the organised ways, satyagraha and litigation, by getting these raised either in the parliament or in the legislative assemblies. Dalit movement is also expressed through collective action like demonstration, rallies, procession; through signature campaign, protest literature, etc. Some times their agitation results in the clashes between Dalits, police and those elements in the society who are inimical to the interests of Dalits.

Dalit movement in India took place at various levels such as those of villages and towns, state and all India. It took place in those areas where Dalits were in a position to agitate, as in many parts of the country they were not able to raise their voice.



Dalit Movement in the Colonial Period

During the pre-Independence period, there were Dalit movements at both levels in India – the national and the provincial. At the national level Mahatma Gandhi and Dr. B R Ambedkar attempted to take up the problems of Dalits. But Ambedkar and Mahatma Gandhi followed different approaches to solve them. Mahatma Gandhi found untouchability as a corrupt form of Hinduism, and suggested that it can be solved by moral reform of the Hindus. He coined the term “harijans” with the purpose to say that Dalits or untouchables were also “people of God” like those of the high castes. Ambedkar on the other hand saw the real cause untouchability in the very nature of Hinduism and suggested that only solution to the untouchability or caste discrimination lay in abolition of Hinduism or conversion of Dalits into other religion, preferably Buddhism.

Dalit Movement in the Post – Independence Period

Implementation of the universal adult franchise, reservation in educational and political institutions, and in jobs for the Scheduled Castes as per the provisions of the constitution enabled a large number of them to take advantage of these facilities in the period following independence. Along with these the state in India introduced several programmes for the betterment of the disadvantaged groups of the society, especially the Scheduled Castes and Scheduled Tribes. Though in most parts of the country the Scheduled Castes could not benefit from the measures introduced by the state due several practical reasons, yet these did help them wherever suitable conditions existed for them. Meanwhile, there emerged the first generation of Dalit leadership born after independence, which included educated middle class professionals as well. This group became critical of dominant political parties and the cultural ethos, of the Hindu belief system. On the cultural front they felt that the Hindu religion does not provide them a respectable place. Therefore, in order to live respectfully they should discard Hindu religion and convert to Buddhism. The advocates of this opinion were influenced by the ideas of Dr. B.R. Ambedkar. They formed **Republican Party of India (RPI)** based on the ideas and principles of Ambedkar. In the late 1950s and 1960s RPI launched a cultural and political movement in UP and Maharashtra for achieving political and cultural autonomy for the dominant formations. A large number of Dalits got converted to Buddhism. The RPI emerged one of the important political parties in the assembly and parliamentary elections held in UP during the 1960s.

Dalit Panther Movement

An educated group of Dalits – young Dalit writers and poets, in two major cities of Maharashtra set up an organisation known as Dalit Panther in 1972. Influenced by Ambedkarism, Marxism and “Negro literature”, they aimed at rejecting the caste system, which according to them was based on the Brahminical Hinduism. Spreading their ideas through the media and communication network, through the discussions and debate in the public space, i.e., offices, houses, tea shops, public libraries, Dalit writers and poets provided the critique of the Hindu caste system and exploitative economic system.

The origin of the Dalit Panther can be traced to a controversy which centered around the articles and poems written by Dalit writers in a socialist magazine, *Sadhana*. Raja Dhale's writing was most controversial of these writings. The controversy centered around two points; his comparison of a fifty rupee fine for molesting a Dalit woman with hundred rupees – fine for insulting the national flag; another point was repetition of the points which were made earlier at the publication ceremony of the collected poems – *Golpitha*, of Namdev Dhasal, another noted Dalit - Marxist writer. The *Golpitha* poems were also related to the exploitation of women.

The high caste middle class felt outraged by the articles and demanded banning of the issue of *Sadhna* which carried the article by Raja Dhale. Dalit youths in reaction also organised a defense march holding a red-on-black Panther flag. In order to give up the conventional organisational nomenclature, they gave a new name to their organisation Dalit Panther. The activists of Dalit Panther belonged to first generation educated youth, whose parents were poor peasants and labourer, who had inherited the legacy of Ambedkar movement.

Naxalite Movement in Bihar

Unlike the Dalits of west UP or Maharashtra, those of Bihar did not experience anti-caste movement in the colonial period. While the non-Dalit peasantry was mobilised by different peasant or caste organisations in Bihar, Dalits largely remained the vote banks of political parties. It was only since the late 1960s that Dalits of central Bihar were initiated into the political movement. But it was not the exclusively on the caste lines; it was on the mix of caste and class exploitation. In Bihar there seemed to be one to one relationship between caste and class to a considerable extent. The landlords formed their caste *senas* (private armies) in order to protect their class interests. The Dalits got organised there on the caste and class lines. It was a backward class leader a koeri, Jagdish Mahto who made first attempts to mobilise the dalits of Arrah district. Influenced by the dual ideologies of Marxism and Ambedkarism, he started a paper called "Harijanistan" (dalit land) in Arrah district. He believed in the violent methods, including murder of the landlords in fighting the cause of the dalits. He raised the issues of low wages to the land less workers, protection of *izzat* of Dalit women and social honour.

Dalit movement in Karnataka

In Karnataka also Dalits organised into the **Dalit Sanghasrsh Samiti (DSS)**. It was an organisation which was set up in 1973 and set up its units in most districts of Karnataka. Like Bihar it also took up caste and class issues and attempted to build an alliance of diverse groups of the exploited classes. It also brought Dalits of different persuasions – Marxism, socialism, Ambedkarism, etc. under the banner of a single organisation. During 1974 and 1984 it took up the issues relating to wages of the agricultural labourers, *devdasi* and reservation. It held study groups to discuss the problems of Dalits.

Bahujan Samaj Party (BSP)

The 1990s have seen the proliferation of Dalit organisations in different states of the country. The case of the Bahujan Samaj Party (BSP) in Uttar Pradesh is most important. Though the

RPI had been influential in Uttar Pradesh like Maharashtra since the 1950s, the rise of the BSP has been the most striking feature of Dalit identity and politics in India. It has been able to lead the government in Uttar Pradesh thrice with a Dalit woman Mayawati as the chief minister. The BSP was founded on April 14, 1984 by its president Kashi Ram. Before forming the BSP Kashi Ram mobilized Dalits under the banner of two organisations, i.e., the BAMCEF (All India Backward and Minority Employees Federation) and DS4 (*Dalit Soshit Samaj Sangharsh Samiti*). These were social and cultural organisations with their focus on the mobilisation of the Dalit middle classes. With the formation of the BSP, Kashi Ram changed the social and cultural organisations into a political party – the BSP.

TRIBAL MOVEMENTS



Tribe is a colonial concept, introduced in the 19th century, by colonial authorities and ethnographers to describe all communities of India. In the latter half of the same century, the concept of tribe was narrowed down to the primitive groups as distinct from castes. It was under the Government of India Act of 1935 and the Constitution of India that the nomenclature of the Scheduled Tribe fully emerged. The Constitution of India does not define a tribe. The notion of the Scheduled Tribe has two aspects. It is administratively determined *inter alia* by the criteria of backwardness and remoteness – people living in forests and on hills. They are also called *adivasis* – the natives. The tribals like many other social groups have launched social and political movements for the redressal of their grievances.

Post-Independence period

The post-colonial period witnessed intensification of the exploitation of resources of the land of the tribals and their marginalisation, immiseration or pauperisation, despite progress in education and employment, representation in politics and share in power, and affluence of a section of tribal middle class. Therefore, this period witnessed the rise of a larger number of movements centered on the issues of identity, equality, empowerment, self-rule, etc. Tribal movements may broadly be classified into:

- a). Political movements for autonomy, independence, state formation, and self-rule.
- b). Agrarian and Forest-based Movements: movements for control over resources, such as land and forest or the movements directed against land alienation, and displacement and against restrictions in forest and for forest conservation.

The tribal movements are now being characterised as identity-based movements, of which various other issues relating to autonomy, land, forest, language and scripts are only ramifications. It is identity that is under stress. Identity stands at the centre-stage. This change in perception has now been made possible by people's own understanding of the situation, their perception of growing threat to their identity, the ongoing environmental and indigenous people's movements, and so on. The tribal movements now are being placed within the context of power relations, the scramble for power, the Content Digitized by search for equation among various communities within a region. The tribes have emerged as political communities, like other communities.

The tribal movements are no longer perceived as belonging to one type. The movements arising out of the complex social situations are perceived as a mix of types and traits. So are the causes and processes, which are now perceived as endogenous and exogenous, a mix of issues relating to resources, culture and identity.

03

CSO Role in Disaster Management: From Relief to Recovery

Natural disasters, which are often sudden and intense, result in considerable destruction, injuries and deaths, disrupting normal life as well as the process of development. Increasing population and various other socio-economic factors have forced people to live in vulnerable areas. Natural disasters are perceived to be on the increase in their magnitude, frequency, and economic impact, its unique geo-climatic conditions make the Indian region particularly vulnerable to natural disasters. Floods and high winds account for around 60 percent of all disasters. About 54 percent of the sub-continent's landmass is vulnerable to earthquakes, while about 4 crore hectares, that is about 12 percent of the country is vulnerable to periodic floods. The total expenditure on relief and reconstruction in Gujarat alone after the severe earthquake of January 2001 has been about Rs.1 1,500 crore in that year, just to quote an example. New disaster threats have also developed such as the Tsunami disaster of December 2004, which was an unprecedented natural disaster.

The Civil Society Organisations (CSOs) are the most effective means of achieving an efficient communication link between the disaster management agencies and the affected community. There are different types of CSOs working at the national, local, as well as the grass roots levels. In typical disaster situations, they are of help in preparedness, relief and rescue, rehabilitation and reconstruction, and also in monitoring and feedback. If the potential of CSOs is utilised in the right earnest, they could act as the key to a successful and participatory approach to disaster management.

In India since Independence Civil Society Organisations' (CSOs) participation forms a vital part of a disaster management strategy. This becomes clear from the multifarious functions that the CSOs have performed before, during and after the various disasters that India has faced. Characteristics unique to these Indian CSOs success are their quick response time and the close links that they share with the community make them the most suitable agencies for specific activities related to disaster management.

On the part of the Civil Society sector, there is a need to streamline its structure and also document it. At the same time, the government's role vis-i-vis the CSOs also needs to be clearly identified and systematised so that an effective disaster management mechanism

could be made operational within a short span of a disaster occurrence. In order to be able to achieve all these objectives, collective action of the entire community is the need of the hour. In the 75 years since Independence it has been realized that the CSOs are the key players in relief and rescue, rehabilitation and reconstruction, when disaster strikes.

The Civil Society sector and the vital Community-Based Organization (CBOs) that operate at grass roots level, have an edge over governmental agencies invoking community involvement. This is due to their proximity with the community, and the flexibility in their procedural matters.

Further, CSOs, due to their proximity to the people, society, environment etc. are in a better position to take effective steps for proper monitoring of various parameters of success. CSOs are essentially non-profit and non-partisan organizations.

The criteria for identifying Civil Society Organisations is as follows:

1. The organisation should be a legal entity.
2. It should be based in a rural area or area of intervention and be working there for a minimum of 3 years.
3. It should have broad-based objectives serving the social and economic needs of the community as a whole and mainly the weaker sections. It must not work for profit but on 'no profit and no loss basis.
4. Its activities should be open to all citizens of India irrespective of religion, caste, creed, sex or race.
5. It should have the necessary flexibility, professional competence and organisational skills to implement programmes.
6. Its office-bearers should not be elected members of any political party.
7. It declares that it will adopt constitutional and non-violent means for development purposes.
8. It is committed to secular and democratic concepts and methods of functioning.

Large scale Civil Society Organizations have played a very useful and commendable role in disaster management for the various disasters India has faced. They offered immediate available communications within the disaster affected community, technical services, manpower, and financial support to categorize organizations by their operating behaviour and fields of expertise.

CSOs with large resources have international support and have responded quickly with large amounts of supplies and services.

Registered local organizations have addressed local issues related to rescue, relief and rehabilitation of children, women and the disabled.

Six Deadliest Natural Disasters India Has Faced – Role CSOs have Played

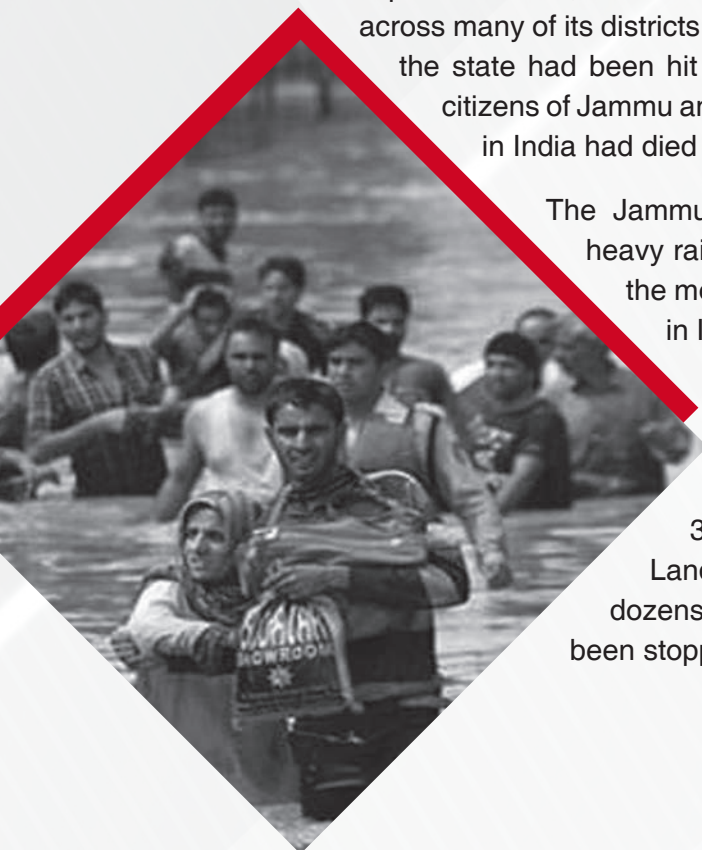
India has faced six deadliest natural disasters after Independence. *The following account tries to document the help provided and the role played by the Civil Society Organisations. The information is collated from the public domain of reports of the concerned organisations, published papers, annual reports and websites. As and where necessary source is mentioned. Civil Society Organisations have accomplished the work in partnership with the national and local governments and support of the International Organisations.*

1. Kashmir Floods Disaster, 2014
2. Uttarakhand Flash Floods, 2013
3. Bihar Flood Disaster 2007
4. The Indian Ocean Tsunami 2004
5. Gujarat Earthquake, 2001
6. Super Cyclone, Odisha 1999

Kashmir Floods Disaster, 2014

In September 2014, Jammu and Kashmir was under the siege of disastrous floods across many of its districts due to torrential rainfall. Thousands of villages across the state had been hit by the disaster and its after effects devastated the citizens of Jammu and Kashmir. By 24 September 2014, nearly 277 people in India had died due to the floods.

The Jammu and Kashmir state and adjoining areas received heavy rainfall from 2 September 2014, during the last stage of the monsoon in India. This triggered flooding and landslides in India. According to the Home Ministry of India, several thousand villages across the state had been hit and 390 villages had been completely submerged. In actual figures 2600 villages were reported to be affected in Jammu and Kashmir, out of which 390 villages in Kashmir were completely submerged. Landslides triggered by heavy rainfall had damaged roads, dozens of bridges, buildings and crops. Vehicular traffic had been stopped.



Rescue Operations

Indian Army said that the rescue efforts of the Army would not have been possible without the assistance and efforts of the local youth. The total of about 200,000 people were rescued, including 87,000 from Srinagar city. Under these circumstances Civil Society Organisations rose to the occasion to provide relief and rehabilitation to the affected population.



Relief

Action Aid India (AAI) carried out a rapid assessment to assess the severity of damage caused and to find out the prevailing needs of the people affected.

In collaboration with the allies – **Human Welfare Foundation** and **Jammu and Kashmir Yateem Trust**, the team visited most of the affected villages in the six severely affected districts. It was found that the flood had damaged shelters, standing crops, trees and livestock, and it had also caused huge loss of lives (according to the State Government data, 284 people lost their lives in the floods). The immediate needs of the people according to the rapid assessment included:

- Food/Ration
- Non-food items (hygiene kits, blankets, bedding, foam mats etc.)
- Sanitation assistance- community toilets in selected areas
- Health care assistance
- Education support and child recreational facilities
- Psychosocial care
- Livelihood restoration assistance
- Shelters assistance

They distributed dry rations, blankets, beddings, hygiene kits etc. to the affected families. More than 3,500 people across 40 villages were provided with medical care during this phase. In the second phase of response, they reached out to nearly 1700 more families spread across 20 villages in Baramulla district. As part of relief distribution, they provided ration kits, hygiene kits, solar lanterns, beddings (quilts, mattresses and warmer covers), blankets and *kangris* (pot with hot embers to keep warm).

India Development Relief Fund (IDRF) partnered with NGO **Sewa Bharti Jammu and Kashmir** to implement a disaster response project for the affected communities. The IDRF funded disaster response project for affected communities included both short and long-term relief measures. Along with distribution of food and *pherans* (traditional woolen gowns)—to keep people warm through the winters.

Rehabilitation & Reconstruction

National Organisations and local civil society implemented disaster response projects for the affected communities, irrespective of caste or religion. The funds for disaster response project for affected communities included both short and long-term relief measures..

Sewa Bharti Jammu and Kashmir realized that self-reliance was the only way to somewhat stabilize the lives of the affected people. So in this regard, sent financial grants to distribute mobile stalls including the goods for selling, so that the affected people could start earning their livelihood and bring their lives back on track.

AAI and Allies rolled out “cash for work” programme, providing 40 days of wage employment to over 1,000 families in 31 villages across Anantnag, Kulgam and Pulwama districts. Each family generated an income of around Rs. 9,000 during this phase.

It also helped them augment their coping capacity and resilience to deal with mental stress that they had been going through. In the third phase of the response that started in January 2015.

AAI built ‘Play and Learning Centers’ for children in 10 affected areas of Pulwama. Over 750 children benefitted from the centres which were aimed at engaging children in recreational activities that could help them cope with the trauma they experienced during the disaster. They also provided heat-convectors and blankets to some hospitals.

CSO’s like **CHINAR Kashmir** provided home repair and rebuilding assistance. The task was so huge according to them that it would take years if not decades for it to be completed. Through the GHAR program they helped such people by rebuilding or repairing their homes and providing them a safe and dignified living space.

Bhoomika Trust took steps in order to help support, encourage the normalization process after the disaster. In order to achieve this, 900 cooking utensils kits were packed for affected families in December 2014 with the help of volunteers in Chennai and distributed to affected families in J & K.

Many CSOs from all over the country was on the ground immediately after the disaster and focused on emergency rescue and distribution of humanitarian supplies including food, powdered milk, biscuits, water, chlorine tablets, ORS packets, school bags, stationeries etc. to children and families.

Smile Foundation, a national level development organization, was on the ground immediately after the disaster and in its first phase of operations, focused on emergency rescue and distribution of humanitarian supplies including food, powered milk, biscuits, water, chlorine tablets, ORS packets, school bags, stationeries etc. to children and families. Villages Malke Chak, Surya Chak in Jammu and Lasjan, Soitang, Shahgund, Gulshan Muhallah, Gondi boon and Kaniyari in Kashmir regions in J&K were covered.

Comprehensive healthcare to the flood victims was also provided. As most of the people had lost their belongings, the organisation equipped them with bare minimum woollen and blankets for the winters. The number of hospitals affected in the floods was huge, causing a severe healthcare crisis. Moreover, sand depositions, inundation of water into the shelters,

and accumulation of filth everywhere had left the valley a breed ground of diseases for the survivors. To address the healthcare needs of the people, Health Camps were being organized across the affected villages. As a response to the damaged healthcare facilities in the state, Civil Society Organisations were deploying mobile hospital units in the affected villages, besides conducting regular health camps, until the said facilities were restored.

In addition to healthcare, education of the children had come to halt with the destruction of schools. Support to camp schools was extended till the educational infrastructure of the valley was reinstated. In the third phase of the response that started in January 2015, built 'Play and Learning Centers' for children in 10 affected areas of Pulwama. Over 750 children benefitted from the centres which were aimed at engaging children in recreational activities that could help them cope with the trauma they experienced during the disaster. They also provided heat-convectors and blankets to some hospitals.

Indo-Global Social Service Society (IGSSS Kashmir) implemented one of the biggest disaster response projects carried out in recent times in Kashmir following the massive floods in September 2014. **A they** reached out to 17,000 families in three districts of Kashmir - Srinagar, Bandipora and Baramulla. The project started in September 2014 and culminated in May 2016.

During the course of the project, IGSSS undertook various activities and adopted various processes to address the needs of flood affected population like: Preparing for Response, Response Strategy, Identification and Orientation of Volunteers, Household Listing, Allotment and Distribution of Family Cards, Livelihood Approaches.

SARA, a CSO working on suicide prevention, has been commended by State Disaster Response Force (SDRF) for its role in the flood relief and rehabilitation work after devastating floods of September 2014.

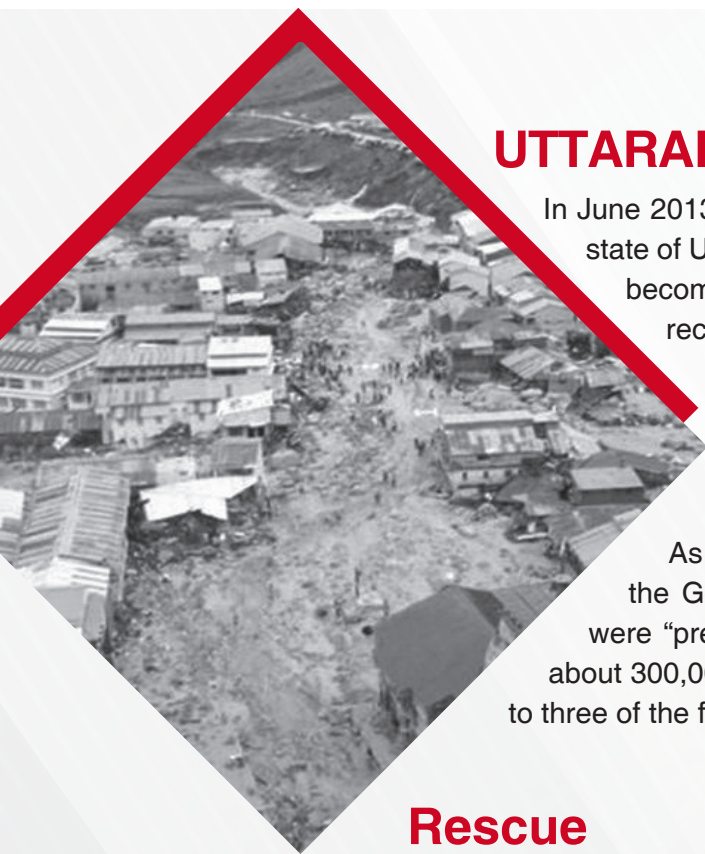
Under its initiative, the J&K Flood Relief Mission distributed blankets, dry ration, clothing, medicines, books and other items among flood victims across J&K with the help of the police and through self-organised relief distribution camps.

Monitoring and Feedback

Accountability to Disaster affected Communities

In order to ensure high levels of accountability and transparency standards as well as to implement programmes in collaboration with community, **Action Aid India** constituted Village Level Committees (VLC) for Relief and Rehabilitation in each village of intervention with representation from the Panchayat, Auqaf Committee, Masjid Committee, teachers, anganwadi workers, affected people – including both women and men. The VLCs were overall responsible for the entire relief distribution in their village as well as recommended the list of families to be covered under the relief programme. Each VLC maintained a register to keep record of minutes and other processes or actions.

The VLCs had significant representation from women. Women were registered as beneficiaries, tokens for distribution of materials were issued to women heads of families and women were encouraged to collect relief from the distribution sites. Women were also consulted on the composition of the relief material especially hygiene kits.



UTTARAKHAND FLASH FLOODS, 2013

In June 2013, a mid-day cloudburst centered on the North Indian state of Uttarakhand caused devastating floods and landslides, becoming the country's worst natural disaster. The rainfall received that month was far greater than the rainfall the state usually received. Debris blocked the rivers, causing major overflow. The main day of the flood was 16 June 2013.

Over 89% of the casualties occurred in Uttarakhand. As of 16 July 2013, according to figures provided by the Government of Uttarakhand, more than 5,700 people were "presumed dead." Destruction of bridges and roads left about 300,000 pilgrims and tourists trapped in the valleys leading to three of the four Hindu Chota Char Dham pilgrimage sites.

Rescue

The Indian Air Force, the Indian Army, and paramilitary troops evacuated more than 110,000 people from the flood-ravaged area.



Relief

In view of the scale of the disaster, **SEEDS India** immediately deployed a response team to assist affected families. Civil society organisations and the government were supplying food items and dry rations. Common shelter places were also being identified.

Two areas of urgent need, however, stood out. Women's privacy was an issue in the common shelters; and families did not have the required utensils to cook the dry rations being provided. The most vulnerable families were provided with family tents, body bags and family packs (including kitchen sets, clothings, buckets etc.), stoves, lanterns and tarpaulins etc.

With roads washed away, transportation was an issue and access restricted. Relief items often had to be taken to the distribution sites by head load. Despite these challenges, the distribution was done in an accountable and coordinated manner.

Since a majority of school buildings in these areas were also affected, continuing education was another priority. Schools were provided with tents to function temporarily.

The Indian Red Cross responded to the Uttarakhand disaster by mobilising the National disaster response team (NDRT), Regional disaster response team (RDRT) and National disaster watsan response team (NDWRT) members who were alerted for possible deployment. The National headquarters despatched a team to Uttarakhand for carrying out assessment of the needs of the community in coordination with the officials of the Uttarakhand state Red Cross branch and to follow it with the organisation of relief work.

The team deployed at Dehradun established contact with FMRs and Patwaris in these affected Districts and the FMRs prepared lists of people who were stranded in their region. The list had details about the place they were stranded in, the contact person they wanted to inform their whereabouts, a message they wished to convey, phone number etc. Around 50 such messages were delivered about these stranded people to their families that were waiting for information about their loved ones. A tracing request from Tamil Nadu was received regarding a group of pilgrims, their location was found out and medical assistance was organised for them. A meeting was held in state branch where around 30 volunteers participated who committed their time for relief operation activities. The NDRT team reached Uttarkashi on 21st June 2013 and met the 30 FMRs working since the day of disaster.

Rehabilitation & Reconstruction

Schools of all types (private, government and trust-run) had been badly impacted, with some completely washed away. They emerged as the focal point for restoration. Over the course of the programme, CSOs rebuilt schools and one community centre.

After the terrible natural disaster of June 2013 in some of the districts of Uttarakhand, **AID (Association for Indias Development)** had supported three NGOs in that region, **Himalayan Environmental Studies and Conservation Organization (HESCO)**, and **SEWA Bharat, Shri Bhuvneshwari Mahila Ashram (SBMA)**, Uttarkashi to work there for the disaster relief.

Before illustrating an action plan for rehabilitation project for Uttarakhand, CSOs decided it was good to do a listing out of places which needs to cover for the project.

According to one of the reports available in public domain A Relief and Rehabilitation Project by **SEWA Bharat** there were 12 to 13 villages that came in the effect of that disaster. Because rest of the villages were at top so flood could not harm them. These were the villages under Agastmuni district that were affected by the floods and people of these places had lost everything including bread earner of the families. It was a very unfortunate meeting up that kind of families because some of them had even lost everything. During the data collection it was also traced the possibility of livelihood that could be generated for them to bring their lives on a track. After doing survey it was found out that there were only two modes of livelihoods before the floods that had been ruined by this natural disaster.

I. Seasonal livelihoods [during kedarnath yatra May to November]

II. Daily wage livelihoods [dhabas, vegetable vendors and hotels nearby rivers banks]

After this incidence unemployment prevailed in this area because all the modes of employment had been lost by these devastating floods. So generating the mode of livelihoods was the main need of the people of this region and duty of the Civil Society.

The tragedy of the families dependent on religious tourism for much of their annual income was compounded by the fact that the yatra season was over for the year, and was unlikely to resume even next year given the destruction of the roads and bridges in the upper reaches. Several thousand Char Dham valley families fell below the poverty line. Till the revival of the yatra, what will be the alternative sources of employment for the newly unemployed? The CSOs needed to think and stop male out migration from the region by providing them livelihood resources.

According to an account given by **SEWA Bharat** report “We have interviewed some of the people who had lost the approximate properties of about 50-60 lakhs. There was a guy who had a hardware shop nearby the river bank and these bizarre floods had washed away his mode of earning bread but still his courage was appraisable because he was thinking about re-establishing of his shop.”

Monitoring and Feedback

The CSOs conducted Daily review meetings to assess the relief work, for day to day need assessment and monitor the whole situation.

Further this can be said proudly that during this Uttarakhand Flash Floods, 2013, Civil Society Organisations with their developed expertise in Disaster Management had been able to provide relief to a large number of victims and in a coordinated manner.

BIHAR FLOODS 2007



The **2007 Bihar flood**, which started in August 2007, was described by the United Nations as the worst flood in the “living memory” of Bihar. It is believed to be the worst flood in Bihar in the last 30 years. By 3 August, the estimated death toll was 41 people, and 48 schoolgirls were marooned in a school in the Darbhanga district. By 8 August, the flooding had affected an estimated 10 million people in Bihar. Army helicopters delivered food packets to Bihar residents and 180 relief camps were established. By 10 August, aid workers in Bihar reported that there was a dramatic increase of people with diarrhoea and by 11 August, flood deaths were still occurring. Total deaths recorded in 2007 Bihar floods was 1,287, which was second highest death toll in state after 1,399 deaths in 1987 Bihar floods.

More than 4822 villages and 10,000,000 hectares of farm land were affected. About 29,000 houses were destroyed and 44,000 houses were damaged by the floods. Thousands of people were shifted to places of safety, including relief camps.



Relief

Facing the tormenting floods had been trying for the people. However, its aftermath had been even more difficult. Livelihoods of many, especially the poor, remained lost for days and months.

Also, as the water recedes, the consequent health hazards posed greater danger. Lost houses rendered the affected population homeless and living in shelters for a longer period.

Damaged roads, bridges, and schools, to name a few, limited the possibilities of getting back to normal rhythm of life.

The South west monsoon has become a synonyms of floods in North Bihar districts which bring untold human miseries and sufferings to the people who have been cursed to live in abject poverty for generations, struggle for subsistence and get caught in the whirlwind of floods, poverty and indebtedness.

Govt. and Civil Society Partnership: Fully cognizant of these implications, the CSOs along with state government worked on all such fronts to see to it that these disrupting factors were overcome as quickly as possible, and people got help and empowered to reconnect to their normal lives.

The Disaster Management Department had initiated massive coordination with a number of civil society groups and the like, working with **Oxfam, UNICEF, USAID, Action Aid, CARE India, DFID's PACS, Adithi, YMCA, NYK** and many others. It further went on to evolve to pool manpower, logistical support, survey and assessment operation, and feedback and surveillance to ensure speedy, transparent, and effective distribution of relief.

Dry Rations: About 10,559 quintals of dry ration food (*chura, sattu, jaggery, salt, etc.*) were distributed. In many places people were additionally being provided with cooked food as well. Along with the dry ration, about 2,00,000 pieces of candle and 150334 matches had also been distributed.

Cash: Cash was distributed.

Polythene Sheets: Polythene sheets had been distributed. Additional 1 lakh polythene sheets were supplied to help in setting up temporary shelter.

Drinking Water: Tube wells had been dug on embankments and other places of temporary shelter to people. Help was even sought from the GE water infrastructure, which provided with their gen-set operated water purifier machines, having a capacity of purifying 1500 liters of water per hour.

Food grain: The most critical problem, on account of prolonged floods was of food needs of affected people. The government ensured that it was mitigated to a considerable level by providing 1 quintal of wheat and rice per family and was being ensured in right earnest, leaving none who have undergone the sufferings in the floods.

Health: Experiences abound that in the aftermath of a massive flood, peoples' sufferings can increase manifold. CSOs were actively working on this, by ensuring a wide scale campaign for disinfection. Treatment and provisions of medicines for diseases like diarrhea, skin infections etc.


Housing: This was the second biggest need of the poor, who suffer the most on this count. Fully damaged kuccha houses, were redone with pucca construction with the help of CSOs.

Monitoring and Feedback

There was inter-agency meeting and a number of Non-Government organizations presented their field efforts. The major issues that came up were as under:

- Focus should be given to inaccessible villages.
- Health concerns of marooned villagers be addressed.
- Flood management efforts should not become a one organization show and credit should be given to all organizations involved.
- It was found that many of the organizations involved were working slowly and should have been more active.
- Duties for each organization should be well marked/demarcated so as to avoid duplication in relief efforts with good facilitation efforts.

THE INDIAN OCEAN TSUNAMI 2004



The 2004 Indian Ocean earthquake and tsunami (also known as the Boxing Day Tsunami and, by the scientific community, the Sumatra–Andaman earthquake occurred at 07:58:53 in local time (UTC+7) on 26 December, with an epicentre off the west coast of northern Sumatra, Indonesia.

It was an undersea mega thrust earthquake that registered a magnitude of 9.1–9.3 M, reaching a Mercalli intensity up to IX in certain areas. The earthquake was caused by a rupture along the fault between the Burma Plate and the Indian Plate.

A series of massive tsunami waves grew up to 30 m (100 ft) high once heading inland, after being created by the underwater seismic activity offshore. Communities along the surrounding coasts of the Indian Ocean were devastated, and the tsunamis killed an estimated 227,898 people in 14 countries, making it one of the deadliest natural disasters in recorded history. The direct results caused major disruptions to living conditions and commerce in coastal provinces of surrounded countries, including Aceh (Indonesia), Sri Lanka, Tamil Nadu (India) and Khao Lak (Thailand). Banda Aceh reported the largest number of deaths.

The earthquake was the third-largest ever recorded, the largest in the 21st century and had the longest duration of faulting ever observed, between eight and ten minutes. It caused the planet to vibrate as much as 10 mm (0.4 in), and also remotely triggered earthquakes as far away as Alaska. Its epicentre was between Simeulue and mainland Sumatra. The plight of the affected people and countries prompted a worldwide humanitarian response, with donations totalling more than US\$14 billion.

India

The tsunami reached the states of Andhra Pradesh and Tamil Nadu along the southeastern coastline of the Indian mainland about 2 hours after the earthquake. At the same time, it arrived in the state of Kerala, on the southwestern coast. There were two to five tsunamis that coincided with the local high tide in some areas.



Relief

The Indian YMCA rose to the occasion in providing immediate help to the victims of the selected worst affected areas of Tamil Nadu, Kerala, Andaman & Nicobar Islands and Andhra Pradesh. High level teams visited most of the affected areas in a bid to assess the quantum of the disaster and express their solidarity with the suffering people.

National CSOs ensured effective networking with local CSOs, service organizations, governmental agencies and district administration. To facilitate effective co-ordination and monitoring, Co-ordination committees were also formed in view of the magnitude of the work and the need for long-term strategy for rehabilitation of the affected people.

The Indian YMCA's first response was to distribute essential food parcels, clothes and medical aid to the stranded and those who are in the relief camps.

Ongoing needs assessment took place at various levels to determine further response in all of the affected areas.

The initial important area of work undertaken was to help in the removal of debris and deceased. Teams of volunteers actively involved in retrieving bodies and dead livestock from drains, debris, mud and water traps where they had been left by the waves.

YMCA volunteers were actively involved in:

1. Identifying the dead and participation in the disposal/burial of the deceased.
2. Vacating people from the affected areas and setting up of the relief camps.
3. Vacating hospital patients and inmates of other social institutions to safer places.
4. Providing food for scavengers/volunteers/hospital staff.
5. Coordinating the work of the voluntary organizations.
6. Collection of information/conduct of survey on affected areas.

Work also included the provision of medical aid, as well as helping people deal with the psychological trauma of what has happened. Helped in organizing relief camps in the affected areas. Counselling of the affected- traumatic people, particularly women and children was done. Supply of medicines as per the need of the relief camps.

YMCA Information cum Relief centers were in most of the relief camps and affected areas, which were managed by volunteers.

Smile Foundation reacted immediately to the emergency situation, joining forces with the government and local agencies for relief operations in and around Chennai. A need assessment survey was conducted and subsequently items of immediate need including vessels, utensils and ready-to-eat food items were distributed to the victims living in shelter homes.

As soon as the rescue and immediate relief phases of the project were over, Smile Foundation, realizing the need for rehabilitation of the victims, adopted a sustainable approach focused on education for children, vocational and disaster management training for youth and support for the disabled.

Many children had discontinued education after the disaster – some had lost their parents, others could not afford school; school buildings were destroyed, while some had lost their books, uniforms and other essential materials. The educational intervention was aimed at putting these children back on the track by facilitating their primary and higher education, counselling them, reconstructing school buildings and distributing teaching learning material, uniforms, shoes and bags in the villages Muttukadu Kuppam, Pattinapakkam Srinivasapuram, Thiruvannamiyur Kuppam and Kottivakkam Kuppam.

Smile Foundation joined hands with the **Indian Social Service Institute (ISSI)**, a local NGO based at Thiruvarangulam District, Tamil Nadu, to conduct a Vocational Skill and Disaster Management Training Programme with the aim to promote alternative employment opportunities and develop disaster management skills among the youth of tsunami affected villages.

The programme benefitted youth and women from Anayanthoapu and surrounding coastal villages of Kameshwaram Panchayat in the Nagapattinam district, training them in five core areas - diesel engine and boat repair and maintenance; fishnet knitting and repair; solar fish processing; T.V. and radio repair and coir rope making.

Realizing the vulnerable situation of the specially abled, Smile Foundation partnered with **Ajay Memorial Foundation (AMF)**, a local NGO in Chennai, to provide Aids and Appliances to those specially abled, mainly in Thiruvallur, Nagercoil and Chennai, who had lost their aids in the Tsunami catastrophe, after identifying the beneficiaries & ascertaining the type of appliances required by them. Tricycles, wheel chairs, Bilateral PP Hip Knee Ankle foot orthoses with shoes, crutches, Above Elbow Prosthesis, Bilateral PTB Prosthesis and CTEV boots, were some of the aids distributed.

The major challenges after the disaster were:

- Rebuilding the communities
- A Major Housing Scheme for the homeless
- Educational Help to the children
- Support to Build up Career for the jobless

Civil Society was struggling to respond to the tragedy in an effective manner and needed the assistance of international service partners in many ways. People in the area had lost everything and CSOs needed to assist them so that they can rebuild their livelihoods and homes that were devastated by the tsunami.

While the **South Indian Federation of Fishermen Societies** and **Social Need Education and Human Awareness** continue to work to improve the conditions of fishermen, by 2007, NCRC was transformed into **Building and Enabling Disaster Resilience of Coastal Communities (BEDROC)**, an organisation focusing on improving soil and water conditions for farmers, said Basil and Santhosh, who are engaged with BEDROC.

Besides helping in rescue operations, NGOs also set up vocational training centres such as **HOPE Foundation**, set up in collaboration with US-based Manpower. They also helped set up the Centre of HOPE in Nagapattinam, which ran two schools and micro finance programmes in the area. The HOPE foundation claims the initiative is one of the largest in the aftermath of the 2004 tsunami.

The vocational programme has a 15-year sustainability plan, with significant investment in infrastructure such as buildings, computers and equipment. It aims to train 10,000 students during the first 10 years.

While the **Society for Community Organisation and People's Education, Tiruchi**, conducted training programmes for carpentry, **CARE India** enabled the construction of 20 model individual 'Ecosan' toilets.

The **M S Swaminathan Research Foundation** established a knowledge resource centre in Akkaraipettai village in Nagapattinam.

The **Tata Relief Committee** was engaged in providing information to fishermen and farmers on micro enterprises, the availability of fish and fish-processing.

SOS Children's Villages, an NGO, provided emergency relief to families affected by the tsunami. SOS Social Centre offers a comprehensive package of services for families.

Volunteers from social welfare organisations in Punjab, Chhattisgarh and Gujarat set up community kitchens for the displaced. Several other entities, such as the Rotary and Lions clubs and Seva Bharathi, helped organise mass cremations after the tsunami.

Rehabilitation & Reconstruction

A published account of a Public - Private Partnership during a disaster is given to understand how CSOs have needed the government and vice-versa the government has needed the support of the Civil Society.

Public - Private Partnership - Government of Tamil Nadu, NGO Coordination and Support Cell, Tamil Nadu Relief and Rehabilitation Council (TRCC), SNEHA

The Government of Tamil Nadu rehabilitation process started with the Public - Private Partnership.

Most of the relief agencies had left the scene. As government and NGOs started working together on rehabilitation and reconstruction.

People were not ready to move far from the shore. While evolving a rehabilitation policy care was taken of fishermen communities' livelihood, habitat and so on.

When people were asked about moving from the seashore they did not agree. They said, "their all activities are in the beach and that will be difficult for them to move away from it."

Government and CSOs prepared Guidelines on Reconstruction

Temporary Shelter

Temporary shelters were being built. The shelter made of asphalted sheets released heat and people could not sit inside. Women were cooking food outside, as they could not bear the heat.

Stove were given to every family but there was no money to purchase the kerosene. So they were using firewood and it was dangerous to the area.

Water & Sanitation

Families staying in temporary shelters were not getting proper drinking water supply. The pipe water supply was not working and they had to depend on bore well.

There was no separate bathroom and toilets for women and children.

Wherever separate bathroom/toilets constructed for men and women, these toilets were not cleaned properly and there was high risk of infectious disease.

Livelihoods

Government provided money for purchasing Katamarans and net in instalments. The villagers got Rs. 10,000 as the first instalment for purchasing Kattumaram but they spent the money for their daily expenses. Hence they were not able to purchase Kattumaram and nets even when they got the second instalment.

It was also noticed in some villages, people bought small nets and knitting it. These nets did not yield much result but still they could catch fish atleast for their own needs.

SHG involvement

In some villages Government & CSO started livelihood training programme for women. The women were selected from various SHGs groups from the villages. They got training from Delhi with support from government.

Women were getting 10 days training on Tile Making, Cement Block making, Tailoring, etc.

After this training government promised to provide land and building and they could start their business and should do the sales and marketing their own.

Wait for relief

In Nambiar Nagar, women were standing in long queue to submit the list for compensation of lost livestock. Women had lost whatever they had in their house like, goat, cow, hen, etc.

An NGO provided Rs. 500/- to women members of SHGs. They said that it was a good relief for them at the time of crisis.

Women's group in this village also took a loan of Rs. 2500 from Indian Overseas Bank. They had to repay this money within six months' time. Few widows were getting Rs. 200 as a pension.

Women were also of the same opinion when we asked about moving from the seashore. They did not want to live where government is trying to relocate. They want to live in the cost as their activities are taking in the seashore only.

Health

There was no daily visit by doctors to the villages. Nurses would visit the temporary shelter.

Agrarian Community

The tsunami affected standing crops and spoiled cultivable land (due to sea water intrusion) in all the affected districts. A study conducted revealed that the penetration of saline water was 90 cm and that the land was unfit for cultivation for the next five to seven years.

NGOs like, **Covenant Centre for Development** and **MS Swaminathan Research Foundation** has started the process of reclamation of land.

Monitoring and Feedback

With the socio- political focus shifted to larger issues like restoration of fishing activities and housing and land related problems, past the relief phase, the basic services were almost assumed to be in place.

Activities like water point monitoring, cleaning and maintenance plan for streets, providing space for dialogue near the temporary shelters etc. would help in creating a base for community action and better assimilate the needs as well as their readiness to absorb new ideas.

GUJARAT EARTH QUAKE-2001

The 2001 Gujarat earthquake, also known as the Bhuj earthquake, occurred on 26 January, India's 52nd Republic Day, at 08:46 am IST. The epicentre was about 9 km south-southwest of the village of Chobari in Bhachau Taluka of Kutch District of Gujarat, India.

The intraplate earthquake reached 7.7 on the moment magnitude scale and had a maximum felt intensity of X (*Extreme*) on the Mercalli intensity scale. The earthquake killed between 13,805 and 20,023 people, injured another 167,000 and destroyed nearly 340,000 buildings. The 2001 Gujarat earthquake was caused by movement on a previously unknown south-dipping fault, trending parallel to the inferred rift structures.

The death toll in the Kutch region was 12,300. Bhuj, which was situated only 20 km away from the epicentre, was devastated. Considerable damage also occurred in Bhachau and Anjar with hundreds of villages flattened in Taluka of Anjar, Bhuj and Bhachau. Over one million structures were damaged or destroyed, including many historic buildings and tourist attractions. In Ahmedabad, Gujarat's commercial capital with a population of approximately 7 million (according to data in 2018), as many as 50 multi-storey buildings collapsed and several hundred people were killed. Total property damage was estimated at \$7.5 billion. In Kutch, the earthquake destroyed about 60% of food and water supplies and around 258,000 houses, 90% of the district's housing stock. The biggest setback was the total demolition of the Bhuj Civil hospital.

The killer quake rocked 21 out of 25 districts in the state, among them Ahmedabad, Patan, Jamnagar, Rajkot and Surendranagar, but reserved its worst havoc for the sprawling desert district of Kachch, the largest in the state. Kachch bore 90 per cent of all deaths and about 85 per cent of all asset losses. Those in agriculture, livestock-rearing and salt production – the mainstays of the economy – suffered tremendous losses, as did the crafts sector, for which Kachch is renowned. Assessment of damage put the total direct losses statewide at \$3.5 billion.

Relief

The magnitude and scale of the disaster were such as to prompt the immediate responses: massive relief operations on the part of the Government and overwhelming quantities of aid from the private sector and the international community, the affluent Gujarati diaspora in particular. But it also encouraged state and non-state actors – civil society organizations (CSOs) and United Nations agencies included – to formulate strategies and approaches together that would move them from short-term relief to long-term rehabilitation, securing lives and livelihoods to weather future disasters.

It chose as its critical areas overall coordination with special focus on shelter, livelihoods, information coordination and local governance structures. The focus of much development

activity converged on Kachch, the worst-hit district. In Kachch, UNDP forged a strategic, multilayered partnership with **Kutch Nav Nirman Abhiyan**, a district-wide civil society network, to spearhead innovative approaches aimed at promoting community self-reliance, safeguarding against future risk, strengthening institutional capacity and empowering the most vulnerable groups.

More than 100 organisations, private, government and non-government, were providing relief materials after the earthquake. Hours after the heart-wrenching images of the disaster made headlines across the world, relief and donations swamped Gujarat. The government and CSOs immediately swung into action.

The leading role in the coordination effort was taken up by **Kutch Navnirman Abhiyan**, a grouping of 14 CSOs. Organisations in Delhi, Mumbai, Bangalore, etc. have all been co-ordinating with Navnirman Abhiyan as they were the people in the field with long-term experiences in the earthquake affected areas.

The Abhiyan coordinated highly effective disaster relief operations by close coordination between CSOs, the district administration, health services, donor agencies and the disaster-affected. Eighty trained social workers of the Abhiyan conducted a detailed survey of 197 villages of Kutch, which was later legitimized by the government for their rehabilitation and compensation schemes.

Member CSOs of the Abhiyan are: **Kutch Mahila Vikas Sangathan, Sahjeevan, Vivekanand Research and Training Institute, Kutch Yuvak Sangh, Bhimani Khadi Mandal, Ashapura Foundation, Kutch Ecology Foundation, Gram Swaraj Sangh, Anarde Foundation, Ecology and Environment Cell, PatidarYuvak Sangh, Saraswatam Trust, Shree Sangh, Shrujan Trust.**

Following the devastating earthquake the Abhiyan network commenced a monumental relief operation in Kutch-probably the greatest-ever trial of their physical, moral and emotional strength. Relief work was done in close coordination with the district administration, donor agencies and the Janpath Citizens' Initiative established in Ahmedabad.

Over 200 CSOs of Gujarat including **Janvikas** came together under the aegis of **Janpath Citizen's Initiative** to support voluntary relief efforts in Kutch and other affected districts of Gujarat.

Some of the member CSOs of this network were **Janpath** (a network of 150 NGOs in Gujarat), **Pravah** (a network of 40 NGOs working on drinking water issues), **Navsarjan** (an NGO working with Dalits in 2000 villages of Gujarat), **Utthan, Gantar, Janvikas, Naya Marg, Drishti Media Collective, Anandi**, and several others.

The **Janpath Citizen's Initiative** had a 24-hour control room functioning for organizing the relief operations from the Janvikas office in Ahmedabad. A field office was set up at Sami about 160 km from Ahmedabad as a via point for collecting relief supplies. Five main camps were set up in the affected five talukas of Bhuj, Anjar, Bhachau, Rapar and Nakhatrana in Kutch district. These camps serviced approximately 2000 persons each. Smaller camps were set up in other areas. Six camps set up in the city of Bhuj itself. Trucks loaded with relief supplies left for Kutch and other affected areas from the control room in Ahmedabad. Relief supplies

included blankets (in lakhs), rice, *atta* and pulses, face masks (to protect relief workers) and tarpaulin sheets (for basic shelter).

Subsequently the Abhiyan emerged as a network of Civil Society organizations in Kutch undertaking coordinated planning, lobbying and training activities to strengthen the voluntary movement in the district.

Immediately after the earthquake, **Bhoomika Trust** coordinated relief supplies from Chennai and dispatched ration kits to provide basic sustenance for a month for families in the earthquake affected areas. **Bhoomika Trust** partnered with **Janpath Citizen's Initiative** of Ahmedabad in the ration kit initiative for families affected by the Gujarat earthquake. Supplies for 1000 ration kits were purchased and packed in Chennai under the supervision of Bhoomika Trust. These kits were later shipped by lorries to Ahmedabad and were received by Navsarjan Trust and Janvikas. The Trust also supported a medical team from Chennai, which went to Gujarat to perform corrective orthopedic surgeries.

Rehabilitation & Reconstruction

Social assets (both public and private sector) such as schools, hospitals, community halls, town halls, markets, libraries, colleges, recreational buildings (a local gymkhana, an open-air theatre) and religious buildings were badly affected. However, the community facilities that did survive were quickly made available to the city by community groups. Since such places are the first refuge for people needing shelter, this demonstrates the enormous value in strategizing the future provision of social assets designed to withstand disasters and managed either by local government or local institutions themselves.

Mortality was highest among women because many were at home doing the household chores. The loss of mothers became a major social problem. Many young children were left in the care of grandparents and older relatives (especially older women) while the fathers went out to work. As **HelpAge India** have pointed out, in many families the value and status of older people increased. By contrast those widowed by the earthquake faced huge social problems. Such women were often unable to establish their rights of ownership to their house-plots unless they received assistance in doing so. **Action Aid** recognised this issue and addressed it.

An important characteristic of the area was that for a majority of people houses were workplaces as well as homes, and so the earthquake destroyed livelihoods as well as lives. The rapid provision of semi-permanent, secure structures was extremely important for recovery. **SCF** and **Caritas (CAFOD)** were the agencies to recognise this issue.

Members of **Bhoomika Trust** visited earthquake affected areas of Gujarat. With the help of two local organizations – **Anarde Foundation** and **Kutch Nav Nirman Abhiyan**, the Trust identified individuals who had lost their means of livelihood and provided seed capital to help restart their business.

The earthquake left the artisans of Kutch without their source of livelihood. They had lost most of their belongings including their raw materials, finished products, work sheds and tool kits. The block printers of the Dhamadka region who lost all assets in the earthquake were one of the worst hit. **Bhoomika Trust** along with **ICA (Indians for Collective Action, USA)** mobilized resources towards rehabilitation efforts. **Kutch Nav Nirman Abhiyan** helped

Bhoomika Trust identify block printers of Dhamadka village to receive assistance to help restart their business.

CARE India's initial relief activities quickly shifted towards recovery, leading to a range of initiatives, a key one being the construction of houses in earthquake-affected villages. In order to achieve this, **CARE** partnered with the **Federation of Indian Chambers of Commerce and Industry (FICCI)**, who between them raised US\$ 27 million, initially for the reconstruction of 10,000 houses in 30 earthquake-affected villages. Eventually, the **FICCI-CARE Gujarat Rehabilitation Programme** undertook a wide range of building reconstruction in 23 villages in three of the worst-affected blocks of Bhachau, Anjar and Rapar within Kutch district. Activities eventually comprised the building of 5,554 houses, 15 schools, 11 community centres, 21 crèches, 12 *panchayat* (village council) buildings, five sub-health centres and water and sanitation infrastructure.

Kutch Reconstruction

The rehabilitation of craftsmen was facilitated by several CSOs as well as by **Khamir** [Center for Kutch Heritage Arts, Music, Information and Resources]. **Setu's** [an organisation that acts as a bridge between the people, CSOs, the government, donors and experts in a cluster of villages] experiment to set up a small facilitation centre for coordination of villages has worked. Rehabilitation has been good, by and large.

Hunnar Shaala of the Shelter Division [the crafts department of a Gujarat-based NGO involved in teaching victims affordable and environment-friendly technology to build cheap homes].

It's been 16 years since the Bhuj earthquake wiped out lives, livelihoods and villages. A journey through the region now reveals how it has found new life through crafts, and how tradition has become its route to modernity.

When a natural calamity destroys lives and livelihoods, assets and resources, human capital and wealth, the survivors and state stare at a difficult question: What should be restored and what should be allowed to pass? Kutch in Gujarat faced this question after 26 January 2001. Kutch lives by its crafts and textiles, and with its diverse yet syncretic religious communities. A drought-prone region dotted with Jain temples, shrines and mosques, bounded by the sea on one side, and sharing the White Rann with Sindh in Pakistan on the other, it is a land where pastoral Maldharis are craftsmen by day and Sufi singers by night.

The earthquake became the trigger to value what was intrinsically local and unique. As co-founder and president of **Khamir**, a Civil Society Organization that sustains the value chain of Kutchi crafts and their creators, says, "The earthquake triggered the reconciliation of nature with culture that had already begun, it forced communities to reflect urgently on their situation, it articulated directions for community and crafts empowerment, brought a surge of collective energy to disparate movements preceding it." No one had anticipated the digital revolution or the economic boom that added to the motivation of rebuilding Kutch.

Qasab, an artisanal embroidery brand that grew out of the **Kutch Mahila Vikas Sangathan**, a trust and society, says, "The earthquake gave an exponential push to the work of arts and crafts organizations which had been working in the region. It brought aid and the attention of the world to Kutch, raising funds as well as awareness for local arts. Government awards,

income-generation programmes, crafts enterprises, design boutiques, tourism—all these surged after the earthquake.

Twenty-two-year-old Zakiya, a newly-married, pretty and cheerful young woman, is one of Kutch's few female Bandhini designers. She was 6 at the time of the earthquake. Dressed in fancy clothes for her school's Republic Day parade in her hometown of Mundra, where she lived in a 66-member joint family of batik block printers, she was eating breakfast when the earth began to convulse violently. She believes that even if it didn't leave physical scars, the earthquake left many Kutchis more possessive of what defined them.

Zakiya used to be envious that all final Bandhini products—her favourite local technique, one she would watch artisans working on—were credited to men even though women helped dye the fabric. So she decided to find a way to enrol with Frater at Somaiya Kala Vidya. Soon after her design course, she launched her label Bairaj—which means the rule of women, the same year—in 2013. Not only did she meet her husband Adil Khatri, 23, also a Bandhini artisan, during the course, but she and Adil—whose label, also launched in 2013, is called Nilak—are now busy creating collections from their Bhuj home. Zakiya's design signature combines variant patterns of small and big dots of Bandhini—all painstakingly hand-done; a bulk of her work is in natural dyes. Her clientele, she says, is in cities, outside Kutch. Zakiya pulls out the sketches that helped her visualize her future. In five years, she dreams of showing in Santa Fe, in the US, and having a website of her own. In 10 years, she wants a store that stocks traditional, modern and fusion wear in Bandhini.

Dhamadka, the village with a huge concentration of Ajrakh printers that shares hand block printing traditions with artisans across the border with Pakistan, was devastated by the earthquake. That was when Ismail Mohammad Khatri, now a household name in the rebuilding narrative of Kutch, urged a section of the artisan community to resettle some distance away. They set up a village and named it Ajrakhpur, which then rose to prominence.

A 20-minute drive from Bhuj, Ajrakhpur that is today a shopping stopover for foreign tourists, a production and design centre and a symbol of successful resettlement in the wake of a natural disaster (Ismail bhai was awarded an honorary doctorate in 2003 by the UK's De Montfort University and a Unesco seal of excellence in 2006).

In appearance, it is a cement and brick resettlement colony, with most structures unpainted, dusty and grey. Homes are lined up on one side; on the other side are working sheds with groups of Ajrakh printers—both labourers and artisans. There are central dyeing vats where workers dressed in silicone suits (to stave off dye stains) pulse fabric into red-black-green or pink chemical, but industrially safe, dyes. Multi-metres of dyed fabric can be seen drying on the ground everywhere. It is the industrial face of a crafts village, a case study in itself.

Ajrakhpur is also the address of 21-year-old Aslam, a light-eyed, boyish-looking, impeccably behaved artisan in messy clothes stained with dye and a skull cap. He is one of the star students from the 2016 batch of the Somaiya Kala Vidya (SKV) of Adipur, run by Judy Frater. Aslam was five years old when the earthquake struck—today he understands that the path his life has taken is the design of destiny. His workshop has three rows of tables where Ajrakh printing is done by young men. Two rows are “jobs” that Aslam has taken on to keep up a steady flow of income. One row, he says, is for “my next collection”. Last season, Aslam made saris

printed in dull blues, moss greens and midnight blacks—inspired from the colour gradation of sand in the evening on the salt marsh of the White Desert. Indian fashion’s matriarch Ritu Kumar loved his work.

The search for an identity coupled with opportunity is flammable. Aslam is wrapped in its flames. “After training under Judyben, I began to enjoy what I was doing anyway since childhood—printing Ajrakh. Till then, it was a mechanical response, I had no clue what it was all about, except that it had to be done for my livelihood. Now I enjoy it and want to carve my own identity, open my own store. I want to be someone,” he says. A few of his striking saris have just been picked up by a fashion store in Mumbai.

Monitoring and Feedback

Coordination during any relief response plays a crucial role in ensuring that it is effective. A genuine effort was made to coordinate the numerous NGOs in Gujarat, both among themselves, and with the government, which provided information regarding the size and population of villages. In order to avoid duplication, relief organisations exchanged information among themselves regarding items being distributed and areas of coverage. It was heartening to see that people all over India and the world responded so quickly and sent whatever they could, but often the intended beneficiaries had no use for what was sent.

Relief items should meet the needs of the people they are intended for, and they should be culturally appropriate. In Gujarat, this was not always the case. Savlon disinfectant, for example, was distributed as part of hygiene kits. But many women had no idea what it was supposed to be used for, and assumed it was hair oil.

The choice of relief items depends on proposals designed by headquarters staff. In theory, feedback from staff based in the field is supposed to be incorporated into these proposals. But in reality, this does not seem to be happening. Field workers are also the ones who bear the brunt of people’s anger when irrelevant relief material is doled out. Relief workers stationed in the field simply have no idea what material is going to be sent to them, and at what time. Many relief workers had to visit the same village numerous times in order to distribute the various relief items that arrived at different times. This led to a staggered relief response, which was time-consuming and costly. If the feedback of the people working in the area had been taken into account, money would not have been wasted on items that were not necessary, and that are probably lying in some building rotting, or being sold in local markets.

Organisations face limitations in the procurement and dispatch of material. In the event of a disaster, it is very difficult to procure the required material at short notice, because relief items are limited and in huge demand. Efforts need to be made to procure as many materials locally as possible. For example, bamboo poles required for the erection of tents could have easily been obtained in Gujarat or neighbouring states, but instead organisations chose to fly materials in from New Delhi, or even from abroad. This is where preparedness comes in. If the organisation is well prepared and has stocks of essential relief items, then there will not be a problem. In most cases, however, procurement takes place in the aftermath of a disaster, as there is not enough incentive, or in some cases resources, to keep stocks of essential relief items.



SUPER CYCLONE ODISHA 1999

The 1999 Odisha cyclone was the most intense recorded tropical cyclone in the North Indian Ocean and among the most destructive in the region. The 1999 Odisha cyclone organized into a tropical depression in the Andaman Sea on 25 October.

The state of Odisha sustained the most catastrophic damage associated with Cyclone BOB 06, which was considered the state's severest cyclone of the 20th century. The damage was compounded by the earlier impact of a very severe cyclonic storm that struck nearby areas just 11 days earlier. Twelve districts of Odisha suffered severe damage, reporting complete breakdown of essential services. In total, 12.9 million people were affected by the storm; estimates for the storm's death toll vary significantly, though the India Meteorological Department indicated that around 9,887 were killed, with an additional 40 persons missing and 2,507 others injured.

CSO Response to Cyclone Restoration of Livelihood

After meeting the immediate need for food and clothes, CSOs turned their attention to the restoration of livelihood of the affected families. They have made significant contribution to this effort and helped people resume their normal way of life. Since agriculture is the mainstay of the people in the affected areas, CSOs paid attention to the resumption of agricultural activity and related occupations by way of providing seeds, tillage support, tools and implements and irrigation facilities. They also supported raising kitchen gardens, orchards and betel vines. Pisciculture, rearing animals and extending support to artisans were the other areas in which NGO made significant interventions.

Contributions of CSOs during Relief and Rehabilitation Phases

The CSOs relief, reconstruction and rehabilitation activities could be broadly classified into the following categories:

I. Relief phase

- Running of community kitchen
- Distribution of relief materials (food, water purification tablets, clothing, plastic sheets and tarpaulins for temporary shelters, medicines)
- Control of communicable and preventable diseases
- Disposal of corpses and animal carcasses

II. Reconstruction phase

- Rebuilding and repairing personal houses, schools, hospitals, multipurpose community centres and other public buildings
- Running of health clinics
- Restoring drinking water and sanitation facilities
- Trauma counselling
- Livelihood assistance through distribution of seeds and fertilisers for restarting
- Agricultural activities immediately after the cyclone
- Veterinary aid and animal treatment centres
- Repair of roads, canals and breached embankments
- Restoration of ponds and irrigation facilities

III. Rehabilitation Phase

Agriculture – Land reclamation, soil conservation and leveling, supply of seeds (cereals, vegetables and fruits) and fertilizers, sinking of shallow and deep tube wells for irrigation.

Animal Husbandry – Supply of cattle, poultry birds, goats and pigs, building of livestock shelters, veterinary aid and animal health and treatment.

Fisheries – Supply of boats and nets, training in improved fish processing and preservation techniques.

Artisans and Weavers – Supply of tools, equipment, looms and working capital. Training of people in all occupational sectors for improved production. Creation of employment opportunities through Food or Cash for Work in rebuilding infrastructure and starting of local brick kilns for supply to housing programs.

Micro credit Support – Formation of SHGs and group income generation plans for women and other disadvantaged groups.

Environment – Plantations in coastal belts; homestead and strip plantations and supply of fruit trees.

Health and Sanitation – Starting of health clinics; training of local people in control and prevention of common diseases; psychosocial counseling; ensuring supply of safe drinking water; supplementary nutritional programmes; and kitchen gardening and low cost sanitation facilities.

- Programs for Special Interest Groups – Starting of “Mamta Gruha” centres for rehabilitation of orphans; special programmes for widows and elders; housing for high risk groups like women and children; and awareness activities to prevent growth of child labour and exploitation of women and girl children.

- Disaster Preparedness – Training, awareness building and planning for community based disaster preparedness and plans; supply of radios, restoration and improvement of existing wireless communication systems for early warnings; and construction of additional cyclone shelters.

Reconstruction

Cyclone Resistant Houses

Shelter was an important concern of the people, whose houses had been blown over or razed to the ground in the super cyclone. CSOs paid due attention to the housing needs of the cyclone-hit families. CSOs constructed more than seven thousand cyclone resistant houses. Besides cyclone resistant houses, some of the NGOs have built technically improved traditional houses.

Reconstruction of Schools

NGOs have also played a significant role in the reconstruction of primary and high schools and have reconstructed 107 primary schools.

04

Inclusive Education and the Role of Civil Society

Overview

Education, whether formal, informal or non-formal, through change in knowledge, behaviour and practices, brings development. Education is an investment which brings development in the long run. According to Amartya Sen (an Indian economist with significant contributions to welfare economics for which he was awarded the 1998 Nobel Prize in economics), the solution to all problems related to the economy, and development lies in education.

It is true that poverty breeds illiteracy and illiteracy breeds poverty. Poverty is, of course, the major cause of illiteracy among large sections of population. The effects of illiteracy are not limited to only childhood days in early grade school but also through adulthood and rest of life. It limits a person's ability to function in day-to-day life - at home, in society, at work place, etc. In some cases, it can even be hazardous to a person's health. It hampers the general progress and development of not only the individual but also the society and the nation as whole. In general, the people with illiteracy range from extremely dysfunctional level to a limited functional level. In our country, illiteracy is by far the most serious problem as it continues to exist on an appalling scale.

Civil Society Rises to the Challenge

Ernakulam the First Fully Literate District of India

Role Kerala Sastra Sahithya Pahshad, KSSP Played

By S. Sivadas, Literacy Ambassador, Bharat Gyan Vigyan Samithi, India. 'The All India Literacy March' Unit for Co-operation with UNICEF and W F P, Paris, June 1991

According to Dr. M. P. Parameswaran, KSSP leadership "*this is the tale of a new independence struggle in India. If the first freedom struggle in 1947 was against colonialism, urging to free the country from the clutches of a foreign power, this is to free it from the clutches of illiteracy and ignorance.*"

The Total Literacy Programme successfully conducted at Ernakulam district was a bold experiment to eradicate illiteracy, executed in accordance with the guidelines given in Kothari Commission's Report-1966.

Kerala Sastra Sahithya Pahshad, KSSP

“LEAD KINDLY LIGHT”

“Lead Kindly Light” was an extensive campaign for the total eradication of illiteracy within one year in Ernakulam District of India. It has a very interesting background.

Kerala Sastra Sahithya Pahshad, KSSP is a unique organisation in Kerala with a membership of more than fifty thousand, and units spread all over the state. It is a purely voluntary nongovernmental organisation striving to take science to the people and transform it into a powerful weapon in their hand. Started in 1962 by a small group of science writers, it has metamorphosed itself into a mass organisation of people from all walks of life.

KSSP knew very well that illiteracy is a major hurdle in cultivating scientific temper in society.

“In November 1985, during a national workshop on ‘Challenge of Education’, KSSP mooted the idea of Total Literacy in Kerala within five years” KSSP leadership.

Thus a three-faceted organizational machinery was envisaged for the actual execution of the project. This consisted of:

- 1) The government network headed by the district collector;
- 2) The project office network consisting of the project officers and other full time personal;
- 3) People's network with KSSP as its back bone.

The KSSP leadership alerted all its workers to the challenge and a substantial number of its very active workers, not only from Ernakulam district but also from all other parts of Kerala, were directed to come to Ernakulam, and actively participate in the programme.

The significant elements of the methodology adopted were, according to Dr. M. Parameswaran, was the following:

1. Massive approach - entire district taken up in one go.
2. Saturation environment building - no member of the society, literate or illiterate, could escape from the impact of this environment building campaign.
3. Transformation of literacy work from ‘employment opportunity’ to ‘patriotic duty’.
4. Meticulous spacial and temporal planning as in a war for the deployment of human and material resources.
5. Integration of people's enthusiasm with administrative machinery on the one hand and a professional project implementation machinery on the other.

6. Delinking the implementation machinery from governmental bureaucracy to increase dynamism and flexibility, and at the same time ensuring accountability through stringent monitoring by the public.”(<https://kssp.in/>)

The 1981 census indicates that Ernakulam District of India had the third highest literacy level in Kerala.

Promotion of Inclusive Education

In the early days of Independent India the Civil Society realized that hierarchies of caste, economic status, gender relations, cultural diversity as well as the uneven economic development that characterise Indian society is deeply influencing access to education and participation of children in school. This was reflected in the sharp disparities between different social and economic groups, which were seen in school enrolment and completion rates. Thus, girls belonging to Schedule Caste and Schedule Tribe communities among the rural and urban poor and the disadvantaged sections of religious and other ethnic minorities were educationally most vulnerable.

According to UNESCO, inclusion “is increasingly understood more broadly as a reform that supports and welcomes diversity amongst all learners.” Under this broader definition of inclusion, Civil Society took steps to eliminate discrimination and provide accommodations for all students who are at a disadvantage because of some reason other than disability.

CSOs of Independent India with a determination of an inclusive society ensured that they will play an important role for an education system that is truly inclusive bringing under its umbrella the tribal and rural poor, the backward minority groups and the mentally and physically challenged children, all of whom had been neglected for too long. They decided and put in efforts towards necessary prerequisite for building an education for a composite culture to ensure that all our children not only have access to education, but are also given equal educational opportunities as well as education of acceptable quality.

India is a highly populated country with its one billion people of diverse groupings characterised by multicultural, multi-linguistic, and many religions. Civil Society advocated and played an important role towards in pressuring that our state-run and secular schools should be open to children of all communities, castes and religions. They must cater to their different cultural and linguistic needs and provide an educational environment which is non-threatening, does not alienate or divide, accept differences and yet seek to provide an overriding culture that is composite in nature, based on the ideals that India treasures - secularism, social justice, equity, and a democratic way of life.

Girls' Education: Bridging the Gap

It is common knowledge that during the post-independence period, literacy rates have shown a substantial increase. But our Constitutional directive of free and compulsory Universal Elementary Education (UEE) for all up to the age of fourteen years remained unfulfilled even today. One of the main reasons for the non-achievement of this objective is the slow progress

of girl education, although various attempts have been made from time to time to improve this situation.

One of the manifestations of gender inequality is seen in the differential literacy rates for men and women. While two-thirds of males in the country were literate in **1991**, the landmark of **50%** had still not been achieved for females. Though the female literacy rate had progressively increased from **8.86%** in **1951** to **54.16%** in **2001**, it is still below the desired level.

Gender inequality in education can be traced to very early in the history of our country - the Later Vedic age. The purdah system during the medieval era further distanced women from education. With the coming of the Britishers, and the social reform movements, some emphasis was laid on female education. However, it was mainly confined to the urban areas, and largely among the intelligentsia. Vast majority of rural women remained illiterate.

In the post-independence period, equality in education has been recognized and there has been a phenomenal expansion in education. Illiteracy has been recognized as a major problem confronting the nation. For women, it acts as an impediment in their growth and empowerment. Making women literate and to educate them were pre-requisites not only for their empowerment but for the development of the nation as a whole.

Illiteracy and Poverty are linked. According to the Human Development Report, 1995, "Poverty has a women's face. Of 1.3 billion people in poverty, 70% are women". Illiteracy amongst women belonging to lower socio-economic group is high due to a variety of reasons.

At an early age they are induced into the labour force to supplement the family income. There is a negative attitude towards the usefulness of education for women. Since it does not help their immediate economic needs, there is a lack of interest in literacy.

Also women's heavy work burden gives them little time to become literate even if the opportunity is provided.

Illiteracy on such a large scale is a major obstacle to development and hence equality and empowerment of women. The world conference on Human Rights in 1993 at Vienne has elaborated the various dimensions of equality (a) equal access to basic social services, including health and education and (b) equal opportunities for participation in political and economic decision making.

Interventions by CSOs

Civil Society rose to the occasion and started intervention programmes for awareness generation among parents and community especially among women and girls.

The intervention programmes of the CSOs aimed at women's empowerment which primarily sought to bring about changes in women's perception about themselves and that of society in regard to women's traditional roles.

First and foremost they were made aware of why do we need to promote literacy/education among girls?

- Literacy amongst women exposes them to a range of information, new ways of thinking and perspectives.
- It enhances the quality of life which they lead and improves their self-image.
- Education of women leads to better hygiene, improved nutrition practices, greater effectiveness in caring for family health and seeking timely medical intervention.
- This results not only in better health status for the woman herself, her family but also improves maternal competence, and lowers infant mortality.
- She becomes a more productive worker both at home and outside, leading the way to her equality and empowerment.
- Female education results in late marriages and have a control over their fertility which results in a smaller family size. Also knowledge about contraception is enhanced, thus giving them a choice in spacing as well as the number of children they will have. Infant mortality is also less amongst children of literate women.
- Time is used more productively by them, both within and outside home. It reduces the time they spend in non-market household activities which often go unrecognized.
- There is an enhancement in their status and decision-making power within the family.

These are all positive steps towards empowerment of women. Civil Society very diligently made efforts at the rural areas, urban areas, slums, and among schedule caste women, tribal women to reduce the barriers towards education of girls/women. Efforts were made in contacting parents by organising girl child campaigns in collaboration with village panchayats and local citizen leaders.

Another intervention of Civil Society was in the form of non-formal education, and skill development for economic empowerment.

Efforts were being made with the government to recruit more female teachers to ensure that girls come to school, learn and grow up as confident persons with a positive self-image and contribute to the development of our society and nation.

Collaborating with local government making arrangements for special drive for girl's enrolment in schools.

Civil Society plays a very important role in Identifying potential dropout among girls in school. Those girls who are irregular, late-comers with poor academic performance have a negative self-image, are burdened with excessive domestic work load, sibling care, participate in economic activities are more likely to dropout. There are a number of CSOs who dedicatedly identify such girls and have very scientific and systematic plans to help them. Suitable interventions are made to retain them in school. They also organise remedial classes for low achieving girls.

Education and Training of Rural Women is also one of the important contributions of CSOs. In India, women constitute nearly half of the rural population and play a vital role in the rural

economy. CSOs considered them equal partners in the development process. They made rural women realize that not only do education and training go a long way in achieving this goal, but also help in raising the status of women, enable development of their potential and help them to live as independent and equal partners.

In Table 1 contains statistics regarding general rate of literacy in all the states in India along with a break up of rate of literacy among males and females.

Table 1: Literacy Rate of India (Census 2011)

Census year	Total Population (Per cent)	Male (per cent)	Females (per cent)
1951	18.3	27.2	8.9
1961	28.3	40.4	15.4
1971	34.5	46.0	22.0
1981	43.6	56.4	29.8
1991	52.2	64.1	39.8
2001	64.8	75.3	53.7
2011	74.00	80.9	64.6

Literacy rate of girl/women has improved considerably since independence, but it is still far from satisfactory. Girls continue to trail behind boys in terms of enrolment at all levels of education. As per the 2011 Census, the total literacy rate in India stands at 74.00 per cent and the rate of literacy among women is 65.46 per cent.

The percentage of female literacy in the country was 54.16 per cent in 2001. The female literacy rate has also increased from 8.86 per cent in 1951 to 65.46 per cent in 2011. Female literacy rate during the period 1991-2001 increased by 14.87 per cent whereas male literacy rate rose by 11.72 per cent. The increase in female literacy rate was 3.15 per cent more compared to male literacy rate.

The efforts by CSOs are continuing in educating girls/women and bring them on par with boys/men in their contribution to the development of the country.

Education of Scheduled Castes and Scheduled Tribes

Scheduled Castes and Scheduled Tribes are the two most disadvantaged sections of the Indian society needing special attention. Together they form about a quarter of the total population of the country (the scheduled castes about 16 percent and scheduled tribes about 8 percent). There are, however, large state-wise variations in the proportion of scheduled castes and scheduled tribes population. While the scheduled castes (SC) are concentrated in the states of Punjab, Uttar Pradesh, Himachal Pradesh, West Bengal and Haryana, the scheduled tribes (ST) are mostly concentrated in the North Eastern states and the states of central India.

The level of literacy among the scheduled groups has been very low. About 90 percent Education of SCs and STs of these two groups were illiterate in 1961. However, some of these groups, particularly among the scheduled tribes have higher literacy rates in most of the

North- Eastern states. The school enrolment among these groups as compared to others also present the same picture, though at primary level the differences between the scheduled and non-scheduled groups were minimal.

While both the scheduled groups are deprived, the source of their deprivation is different. In the case of the scheduled castes, the deprivation is due to low place accorded to them in the Hindu caste system where they are not only at the bottom of the caste hierarchy but were also untouchables.

According to 2001 census, the literacy rates for the scheduled castes and the scheduled tribes population at the national level were 54.7 percent and 47.1 percent respectively as against overall literacy rate of 65.2 percent. State-wise literacy rates for the scheduled castes and the scheduled tribes for the North-Eastern states are given in Table 2.

Table 2: State-wise Literacy rates for Scheduled Castes and Scheduled Tribes in 2001

State	Total Population		Scheduled Castes		Scheduled Tribes	
	Males	Females	Males	Females	Males	Females
INDIA	75.85	54.16	66.64	41.90	59.17	34.76
Arunachal Pradesh	64.07	44.24	76.31	54.99	58.77	35.83
Assam	71.93	56.03	75.74	57.14	72.34	52.44
Manipur	77.87	59.70	81.78	62.97	73.16	58.42
Meghalaya	66.14	60.41	65.86	45.21	63.49	59.20
Mizoram	90.69	86.13	88.44	92.16	91.71	86.95
Nagaland	71.77	61.92	—	—	70.26	61.35
Tripura	81.47	65.41	81.85	67.24	67.97	44.60

From the table it can be seen that as far as the literacy rates are concerned, these are better in most of the states of the North-East as compared to the all India average. However, when one compares the SCIST literacy rates with general literacy rates of the individual states, one notices that the scheduled castes literacy rates are higher in all the states except Meghalaya. The scheduled tribes literacy rates are lower compared to general population in all the state except Assam and Mizoram. More attention is therefore needed to ensure enrolment and retention of tribes in most of the states.

The scheduled tribes have suffered because of the long period of physical isolation as most of the tribes lived in remote and inaccessible forest areas and were cut from modern civilization. The tribal economy is based on primary production involving primitive technology. The high rate of illiteracy among these groups made them susceptible to exploitation by certain undesirable elements like moneylenders, middlemen etc. The tribes, however, have their own culture and dialects and sometimes their own script, which they want to preserve. To enable these groups benefit from the modern educational system, the Civil Society made huge efforts in this direction.

A case study of an Odisha CSO's efforts in the Education of Scheduled Tribes in India is as follows. (Santha kumar and Nazrul Haque, <https://practice.connect.azimpremjiuniversity.edu.in/the-role-of-non-governmental-organizations-in-the-education-of-scheduled-tribes-in-india/>)

Sikshasandhan, Odisha-

Introduction

The progress in human development (including education) among the Scheduled Tribes (STs) in India encounters a number of challenges and these have been discussed and documented time and again. We too have documented some of these.

Since certain tribal groups speak their own language and not the mainstream language of the state where they live in, which was found to be the main constraint in the education of their children, multi-lingual education (MLE) is attempted in states like Odisha, and some of the challenges in this regard are documented here.

What can be the role of non-governmental organizations (NGOs) in this? Some of these organizations have started residential schools but the effectiveness or impact of such schools is debatable. Another strategy adopted by a set of NGOs is to set up alternative schools which provide the education that they consider appropriate for the targeted tribal group. These schools have implemented innovative experiments and one such innovative practice is documented. Since these are not residential schools, they can cater only to a small set of children who live nearby. It is difficult to cover the millions of children from the ST community with only a few, NGO-managed private schools. Hence, a sustainable and effective change in the quality of education for social groups such as the STs can happen only when the public education system transforms itself to adopt and integrate these innovative practices. This requires the NGOs which are interested in the education of STs to work with government schools and bring about qualitative changes in public education.

Sikshasandhan is one of the few organizations working towards this goal. The organization was established as a Resource Centre for education in Odisha in 1995. It established a set of alternative education centres during the years 1999-2001.

Sikshasandhan had developed educational learning materials in tribal languages (Soura, Desiya, and Juang) during the initial years. It started mother-tongue based schooling for the children from the Kolha tribe in a block in the Mayurbhanj district in 2011.

This was the time when the Government of Odisha was trying out such an education in other parts of the state, in other tribal languages. Sikshasandhan developed the primer for grade I in the Ho language for this purpose. In fact, a new primer was made first in Odia as experts felt that the one that was in use was not appropriate, and it was then adapted to the tribal language, Ho. This kind of adaptation requires not only translation but also making the lessons relevant to the social context of the specific tribal group. A person from the Kolha community who was working as a school teacher helped in this process of adaptation.

While working on this initiative, Sikshasandhan realized the importance of having teachers or language assistants from the community. Sikshasandhan has trained MLE teachers and also coached them to pass this test while it continues with its involvement in the mother-tongue based education of the tribal children. It organizes outside-class interactions in tribal language to help the children connect with nature. They also have resource persons to support early-childhood education (ECE) provided through Anganwadies in the Mayurbhanj district., In addition, it operates in the Rayaguda district (Muniguda and Bissam Cuttack) blocks,

where they work in the area of both elementary and early childhood education. In the area of elementary education, the primary objective is to ensure age-appropriate learning levels and also to reduce the dropout rate to five percent. Sikshasandhan also works towards enhancing the school-readiness of children in the pre-primary centres by intervening in ECE. It is working with partners to develop a prototype for the Anganwadi intervention in the Muniguda district, which is to facilitate the provision of nutritious food to all children below the age of five years.

The organization continues to serve as a resource centre and supports other non-governmental organisations involved in education within the state. The centre provides training to teachers, volunteers and development workers in many areas.

Sikshasandhan also runs a residential bridge course for 100 girls from the tribal community in one district. These girls in the age group of 11 and 14 years have never been enrolled in schools or have dropped out very early. The bridge course is to enable them to complete schooling till grade V by following a compact and accelerated curriculum for one year. On the successful completion of grade V, they transition to middle and secondary schools.

Sikshasandhan has taken up advocacy on a number of issues, like the adoption of innovative practices which are needed for the universalization of elementary education; transparency, accountability and community involvement in school management; decentralization of education administration; contextualization of learning materials including textbooks; appointment of teachers from the locality and the community; teaching in mother-tongue in the elementary level; and, transparency in appointment and transfer of school teachers. It has carried out research in various areas such as, the assessment on facilities available in schools in tribal areas; financing for the implementation of the Right to Education Act in a tribal district; status of primary education and specific interventions such as mid-day meals in several areas; and, understanding the perception of different stakeholders on quality education.

Sikshasandhan also publishes books and magazines regularly. It has established a press and publishing platform, which is used to translate books from English to Odia and publish a number of well-known books on education. Around 110 books ranging from education, autobiographies and biographies, to books for children have been published. It also publishes books and other materials in the tribal languages. Two magazines, SIKSHA, a bi-monthly magazine in Odia, with articles on problems related to elementary education; and RANSA, a quarterly bi-lingual children's magazine with folk stories, songs, riddles, village histories, paintings and the experiences of children, are also published by Sikshasandhan.

We need to look at the functioning of organizations such as Sikshasandhan in the context of the challenges faced by the education of children from tribal communities in Odisha. Here, we take up the case of the Kolha community with which Sikshasandhan has worked for a number of years and identify some of the persisting challenges in this regard in the following section.

Special Schools

The majority of the educational services for children with cerebral palsy in India are provided by the limited number of special schools. As the name indicates, 'special schools' are schools which cater only to children with a particular disability, in this case cerebral palsy. Let us first understand how special schools come into existence and why was there a need to start

special schools. As stated earlier, children with cerebral palsy are likely to require services of professionals from different fields such as speech therapist, physiotherapist, occupational therapist, psychologist and medical doctor, apart from receiving education from a teacher. The difficulties and challenges faced by children with cerebral palsy are multifaceted and they need training and guidance from one or more professionals for their total development. This is particularly true in case of children with moderate and severe degree of disability, and those with associated handicaps. Through individualized instruction, it is possible to help them acquire skills in various areas development which is not possible either in the home setting or in the regular school. Because of this reason, the regular schools hesitated to admit children with disabilities, as they often did not have the infrastructure to meet their needs. It was not always possible to provide individualized instruction and guidance, as well as physical access to children with disabilities in a regular school. Furthermore, the regular school teachers were not equipped with teaching strategies for supporting the learning needs of children with cerebral palsy. On the other hand, special schools enable done to provide individualized education and individual attention to the child. It was possible to pay special attention to the areas in which the child was having a difficulty, devote more time and attention in helping him acquire these skills and proceed at the child's own pace of learning. These were the advantages of a special school because of which the concept of special school became popular.

CSOs in the field of Disability & Special School

A number of Nonprofit organisations working in the field of Disability and Inclusive Development. Their Mission is to promote the rights and interests of the disadvantaged, particularly those with disabilities, in partnership with all stakeholders - children, their families, community and the government, by building knowledge and capacities on inclusive practices and policies; and creating opportunities for meaningful participation.

CSOs are found in a small village with a vision of an inclusive society where persons with disabilities are ensured equal rights and opportunities in a dignified manner.

These schools provide an equitable and inclusive school system for children with disabilities. CSOs organise Research and Training programmes for enhancing operational learning by bridging the gap between intent and practice for the inclusion of PWDs.

Skill Development and Training programmes are organised to support young adults with disabilities with skill development and life skills opportunities.

Community Based programmes facilitates community participation to provide a barrier free and inclusive environment for Persons with Disabilities.

CSOs have developed "Disability Resource Manuals" that can be used as training material for Anganwadi workers, regular teachers and parents for spreading awareness and for the right information related to all disabilities and associated challenges.

Special School specially curates syllabi based on individual assessment of the students.

Many CSOs working for intellectually challenged children suffering from epilepsy provide door-to-door therapy, training and counselling to families and provide Residential facilities.

Disability impacts overall development. Every person feels the desire to be in an inclusive space surrounded by supportive people. Civil Society helps create this support system and provides education and vocational training to intellectually challenged adults so that they can be independent, financially and in society.

The most difficult hurdle for differently-abled people to cross is to attain economic independence. They find it hard to get hired and have very limited job opportunities. There are CSOs who run vocational training Centres and teach trades like pottery, tailoring, communication skills, etc. After completion of the course, the trainees are offered jobs in external or self-employment.

Some CSOs provide education as well as therapy to students that are struggling with different kinds of needs. The special schools have physiotherapists as well as special educators to cater to the students' every need.

Best Practices of CSOs in the Education of Vulnerable Children

Metros such as Kolkata and Delhi are home to a large number of urban poor who live in slum or slum-like areas. Children in these communities are often involved in child labour and have very little or no access to education. Save the Children runs learning centres for street children and child labourers coming from socially-excluded communities where they are provided learning and/or after-school support. The idea is to groom these children and help them take the leap to formal schooling.

There are CSOs, dedicated to improving the lives and futures of India's most vulnerable children. They also do this by partnering with communities at the grassroots, supporters in India and across the world, corporates and the local and national governments to create an environment where all children are educated, healthy, protected and valued.

They keep assessing what's already being done, what more can be done, and what can be done together. They have programmes focused on ensuring access to nutrition, healthcare, water and sanitation, quality education and livelihood for the sustained well-being of children. Ensuring a secure childhood is paramount to the Civil Society, which they strive to fulfil by building communities that are safe and fit for children.

Some CSOs have programmes for privileged students which sensitizes and involves them in efforts to improve the situation of their less privileged peers.

Empowering girl children between the ages of 6-18 years is an important project where girls are enrolled in schools via concentrated efforts.

Some CSOs work extensively in the field of girl child education and health. Counseling sessions are held for parents to help them understand the benefits of education for their girls. Women and adolescents girls are counseled on a routine basis on the need and importance of personal hygiene. Special sessions are conducted with mothers to reduce sex-selective discrimination. Male members of the families are educated to encourage their girls to continue their education. Young girls are trained to become confident, self-reliant and lead the way forward for nation-building.

To send the most vulnerable and underprivileged children back to school and empower them to break out of poverty is the mission of some CSOs.

Some CSOs have dedicated themselves to provide education to children in the slums of Mumbai. Today, they have grown in scope and reach with a focus on high quality, low cost, and replicable interventions which addresses the lapses in the education system. With a mission of 'Every child in school and learning well,' they have addressed several issues such as learning levels, dropout rates, child rights, and teacher training. Their programs focus on education, vocational training, technology, vulnerable children, and research and advocacy.

We find very dedicated CSOs who work towards a child-friendly world where all children are free from exploitation and abuse. They identify, release, rehabilitate and educate children in servitude. They achieve this through prevention, direct intervention, coalition building, mass mobilization, and legal action. They help rescued children reintegrate into society, and guides them in their psychological recovery. They strive to ensure timely justice to victims and enhances abilities, skills, and knowledge of child protection institutions in the country. While they advocate for amendments and new laws for child protection, the organizations believe in the strict enforcement of the fundamental rights of children as enshrined in the constitution.

Street children, and disabled children who are socially and economically marginalized have to become self-reliant. Some organization believe that the community has to be sensitized for the empowerment, capacity building, and social transformation of the marginalized. Their interventions span across education, vocational training, health, institutional care.

Some organisations have volunteers to provide educational and mentoring support. They strive to ensure that even the most vulnerable children in shelters are able to realize their dreams and break the vicious circle of poverty, through its interventions which Empower Children, Improve the Ecosystem, and Enable the Sector.

There are CSOs that identifies and recruits bright candidates as fellows every year. Fellows commit to teaching low-income schools for two years. They enable the holistic development of students, and also make an impact on the school and community through their initiatives. At the end of two years, fellows are equipped with leadership skills and a deep understanding of the educational system.

Organisation are found to be working on a public-private partnership model to addresses and support the right to education of disadvantaged children. Fresh and nutritious meals are provided to children in government and government-aided schools with a vision that no child shall be deprived of education because of hunger.

We can find a model of after school centers with the help of teachers and volunteers, to help poor children run by Civil Society. It works to design strong teams and structures that can ensure progress in Student Achievement, Youth Development, and Community Engagement. It develops excellent educators, empowers teachers with best practices in pedagogy, and ensures stakeholders are held accountable for student growth. These after schools have consistently outperformed other schools in the SSC and HSC examinations in Maharashtra. They have been successful in improving student attendance, student retention, parent participation, and teacher retention.

There are independent and youth volunteer non-profit organizations, involved in educating and mentoring children from orphanages, slums and village community centers. It strives to build an equal and socially conscious society.

CSOs are found with dedicated mission of providing education to indigenous students. Indigenous students, boys and girls receive holistic education from kindergarten to post-graduation, along with vocational training in a variety of disciplines. Its unique pedagogy and curricula ensure zero dropouts. The institute has helped students build confidence and equip them with other life skills. Its students are academically proficient and are renowned for their excellence in sports. Graduates from the institute find employment or enroll for higher education, at par with their peers from mainstream society.

05

Civil Society Organisations and their efforts in Environmental Protection

Environment consists of physical, chemical and biological conditions which influence life on earth. Environment is not only a mere existence of natural elements like air, water and forests. It is essentially made up of both nature and man-made conditions. Any imbalance in environment, caused either by nature or man, has positive or negative impact on all forms of life on earth. Man's limitless ability to alter environment has two major consequences. One of them is on himself and the other is on all non-human components of environment be they air, water, soil, forests or animals.

In all societies, be they democratic or authoritarian, a decline in the quality of environment has occurred due to man's mindless and greedy use of natural resources. A major conflict of interests has developed between those who wish to continue the plunder of nature and those who are opposed to it. A voice is now being raised for saner use of natural resources in a manner that does not destroy the environment but preserves it at the same time. Broadly speaking, all efforts in this direction of protecting environment through legislation or otherwise fall in the ambit of environment movement. It can be seen that this is a vast and complex task. Environment movement is about firstly making the victims of the plunder aware and conscientised and then lead them to preventive and protective actions.

Historical Background

Man is one of the many species on earth. He is a major actor and component in the environment. Nature has its own ways to create and maintain balance among its various components. However, man has been mindlessly exploiting natural resources for development and generating prosperity in the last centuries with the growth of industrialisation. This has created an imbalance. In other words, the process of development brought about by the industrial revolution has depleted the resources faster than the natural replenishing capacity of the environment. Hence, the resulting of crisis of the environment. In order to overcome the limitation, man has adverse consequences on the environment. For instance, vehicles of various kinds are invented to increase the speed of transportation and movement. The adverse effect is poisonous emissions from vehicles causing greenhouse effect in biosphere.

The term eco-politics is of recent origin. Eco-politics is about interrelationship and mutual connection between environmental and political issues. Earlier, the ecological issues were

paid attention only if they concerned national defence or collective security such as nuclear fallout or oil scarcity. Over the time, the focus has got extended to issues of development. Eco-politics pleads for a value-based regulations regarding the use of natural resources in a manner that on one hand it prevents narrow unilateral exploitation and on the other hand, ensues equitable distribution of fruits of development.

In the third world or developing countries, conflict on the issue of development takes a different form. Here the divide is between those who wish to protect the environment at all cost and those who are committed to development at any cost. This does not mean that the environmentalists are as such against development but plead for an eco-friendly development. They prefer alternative or sustainable development. Eco-politics results in the process of determining the preferred path of development.

Debate on Development and Sustainability

Development is an extremely nebulous, deceptive and therefore ambiguous concept. It is usually associated with modernisation, industrialisation, urbanisation, science and technology. It essentially connotes change, growth and progress. Industrial revolution epitomized this view of development, resulting in a grave error so far as environmental interests are concerned.

After Second World War, colonialism ended and new nations were born. In order to increase productivity, large industries were set up by employing capital and resource-intensive technology. Unfortunately, this approach resulted in increasing inequalities, poverty and environmental crisis. The Report of the South Commission (1992) has observed that, "Inequalities tended to widen, as the economy grew and became more industrialized... the gap in income, knowledge and power was growing and large segments of the population experienced no significant improvement in their standard of living...". The blind faith in ideology of development through this type of industrialisation caused a huge resource depletion and pollution. The goal of human welfare and meeting basic needs of the people could not be attained by this model of development.

Developing countries consist of poor and the powerless. All efforts for speedy economic development through industrialisation in these countries have given more and more power to the financial and political elites. Degradation of environment has occurred due to both chronic poverty and uneven industrialisation. The general situation is such that the elite pay only lip service to environmental values and actually go on ecological rampaging. Even if they value environment they are often unwilling to part with the profits. Their stock defence and ready excuse is contained in their argument about lack of financial viability and absence of viable technical know-how to clean up (or keep clean the environment). The debate should actually be focused on the social or environmental cost of production versus mindless plunder of ecology for never ending profits for few. This debate remains unresolved mainly because of an informal alliance between the financial industrial and political-bureaucratic elites. The political system is usually repressive of general and particularly environmental dissent. It is often expressed as well as put down violently. Protests to safeguard the environment are often viewed and dismissed by the elite interest. Thus, the situation in developing countries are sensitive and crucial. Such issues as land degradation, desertification, deforestation and pollution of air, water and soil by industries either remain ignored or inadequately and nominally

attended. All in all, the poverty, resulting degradation and insensitive political system make the matters worse. A ray of hope lies in emergence of positive eco-politics by green parties and groups in Europe and micro environment movements by environmental organizations in the developing countries. This leads us logically to explore the relationship between the civil society, state and eco-politics.

Major Issues

The environment movement has thrown up various issues regarding vital inter-domain relationships between the victims and redressal systems existing in a society. Those who are adversely affected by the environmental problems and are protesting and resisting against a repressive alliance of vested interests need to be paid attention to understand the dynamics of environment movement. First and foremost major issue is pertaining to the nature and role of the state. Judicial option and intervention is second major issue. The third issue is regarding the debate between environments versus livelihood.

Role of the State

In order to understand what role state has played, we must understand theoretical conception and contemporary context of state. One understanding of state is that it is a neutral space or impartial agency for resolving the conflicts of interest which occur in market and civil society. However, Indian state's performance for last five decades provides contrary evidences. The Indian state has failed to play its role and hence the civil society has to fill the void. Let us first explore the contemporary status of the state. Ever since the ending of cold war, collapse of communism and triumph of advancing capitalism, most nation-states are ruthlessly overrun. There has been an upsurge in global democratic aspirations as a result of the collapse of communism. The forces of free market are linking national economies with global economic systems. Globalisation of politics and economy is taking place. The state is being caught in this process and is under pressures from within and without.

It is found that the state or its counterpart in the form of a local municipal body have acted in a biased manner in the issue of environmental pollution. The issue of environmental protection is split in two camps. One side is the 'iron triangle' of elitist domination in the form of 'bureaucrats-industrialists-politicians' and on the other are the powerless victims of pollution and environmental degradation. Studies have shown that, instead of operating as a mediating and balancing agency, the state functions as a party to the issue against the interests of the people. If we see the history of legislation on pollution, we find that first of all nobody is ready to accept the existence of this issue. The people who are the victims of air or water pollution are left in cold with burden of proof on their shoulders. Whether it is US Steel Mill in Gary Indiana or factories and industries in Vapi, Ankleshwar, Nandesari and Baroda in Gujarat, when people go to complain about the impact of pollution in the form of holes in the clothes and kitchen vessels or deaths of buffaloes or elephants by drinking polluted water, released stealthily in the nearby open spaces, village ponds, ravines and rivers, the polluting industries' first reaction is there is no such problem. When potato and banana growing farmers of villages in Baroda region of Gujarat complained about crop-destruction due to air pollution, the polluting industry instantly disowned and disclaimed the responsibility.

The impact of pollution is first felt by the people but the 'iron-triangle' usually opposes its existence. People are ultimately, left with no other option but to launch a movement first to make an issue of the problem. It is the suffering people who find themselves in a strange powerless and helpless situation. Organised existing public power, in the form of state and its related structures, do not help them. Hence, they launch a movement to exert power resources in their favour by compelling the state first to recognise the existence of issue and then make and implement preventive laws on pollution. The iron-triangle does not stop here but enters the next arena of implementation of legislated policies and laws. It weakens and nullifies the effect by diluting it. People's struggle continues even at this stage. Violation of pollution laws was not at all dealt with firmly until about the Bhopal gas disaster occurred.

Role of Judiciary

The environment movement in India has essentially passed through three phases. In the first phase which was the longest phase, legislative hurdles were crossed. That is to say, opposition, obstruction or dilution of pollution laws was done while being framed in legislatures. In the second phase, opposition to implementation of already made anti-pollution laws was experienced. Here also the iron-triangle operated in favour of the polluters rather than in protecting the interests of the victims of pollution. In the current phase, as a final recourse to redressal of their grievances against those polluting and jeopardizing the increasingly fragile ecosystem, doors of the judiciary are knocked. Eminent legal scholar Upendra Baxi (professor of law, University of Warwick, and former vice chancellor of Universities of South Gujarat and Delhi.) has observed that, "the growth of environmental jurisprudence in India is a very recent phenomenon. And even now it is confined to a few activist judges, lawyers, law academics and active citizens". Baxi has argued that this is so mainly because "the Constitution itself is environment-blind". The chapter on rights in the Constitution does not explicitly state about protecting the citizens from air and water pollution, deforestation, destruction of wild life and displacements of habitats. Much later 42nd Amendment to the Constitution has added a provision vide Article 48-A instructing the state to make efforts for protecting and improving the environment, forests and wild life. Article 51-A is about the fundamental duty of the citizens "to protect and improve the natural environment including forests, lakes, rivers and wild life..." The absence of environmental concerns in the Constitution is due to its obsession with development.

These provisions have improved the prospects of judicial intervention considerably. It has encouraged environmental litigation by the victims of pollution or of environmental degradation. However, from 1950-84, neither the state nor the civil society was concerned about systematic and organised degradation and destruction of the environment while pursuing the policy of generating prosperity through massive industrialisation. Judicial activism rose in response to this neglect. In Ratlam Municipal Corporation case, Mr. Justice Krishna Iyer gave a new, progressive and environment-friendly interpretation. He stated that Constitution is "a remedial weapon of versatile use". He further recognised that people's struggle for "social justice" includes environmental justice and "the remedial weapon" must be available to them. Anti-power project stir by **Kerala Shashtra Sahitya Parishad** to protect the fragile Silent Valley ecosystem in 1979 was facilitated by this landmark judicial intervention by Justice Iyer.

The apex courts at the state and central level are flooded with petitions seeking protection of environment. This is a major achievement of enlightened judicial process. “Creative interpretations and rulings by the courts in various cases seeking environmental justice or compensation have expanded the scope and role of judiciary in this issue. For instance, in Shri Ram Fertilizer case the court created “an idea of absolute liability” of manufacturer of hazardous substances, raw material, processes or products, lest any damages are caused to the people or workers.

Environment versus Livelihood

Environmental degradation is the result of a vicious circle in which most societies are so badly caught. It is argued that development is undertaken to remove poverty and improve the quality of life of the people. But the mode of development that is followed has turned out to be environmentally disastrous. Instead of reducing poverty, it has increased inequality, deprivation, and marginalisation, and caused extensive environmental degradation. The growth and expansion of market-driven development strategy, be it socialist or capitalist, is not able “to solve the very problem it creates”. Management of forest is another area where primacy of growth and basic needs outweigh environmental concerns. The industrialists, politicians and forest bureaucrats have forged a nexus to consume forests without any restraint.

Heavy industrialization is another potent source of pollution and threat to environment. Unchecked industrialization has released toxic gases, chemicals, effluents and hazardous substances into air, water and soil. Another dimension of this issue pertains to the occupational hazards on the health and safety of the workers of some specific industries such as chemical, petrochemical, pharmaceutical, pesticides and fertilizer. The workers and the local population are found to be suffering from cancer, respiratory diseases, infertility, corrosion of fingers, toes and holes in the nose (wall separating the nostrils). There is a decline in livelihood prospects from fishing, agricultural and horticultural activities. Such widespread impact has generated anguish among the victims and people’s movements were launched.

This discussion shows that developing societies are really caught in choice less and helpless situation. The market-centered and sensitive strategy of economic development has left us with little scope of amendments. Any alteration in strategy to save the one can maim or kill the other. If livelihood is generated, environment is threatened and if environment is protected, livelihood is threatened. This is a strange predicament. The environment movement in India reflects this predicament and dilemma amply.

Environmental Reform Initiatives in India

As a civilisation with hoary traditions, Indians have learnt to adjust with nature as a matter of living habit. Some of the survivals of the ancient practices (e.g. non killing of animals among Bishnois or worshipping of Peepal trees or cow as *gomata* etc.) do indicate our environment-friendly approaches in the living style. But the advent of industrialisation, especially without systematic planning, has made life miserable. However, the government’s leadership ably supported by ‘green’ judicial interventions has made life once again live able with the introduction of environmental reforms following global initiatives.

The United Nations Conference on Human Environment was convened at Stockholm in 1972, and this pioneering global initiative laid down the basics of environmental reform to be followed in signatory countries including India:

1. Man has the fundamental right to freedom, equality and adequate conditions of-life in an environment of quality that permits a life of dignity and wellbeing.
2. Man bears a solemn responsibility to protect and improve the environment for present and future generations.

The Stockholm Declaration was adopted by the UN General Assembly on 15 December 1972, which designated June 5 as the World Environment Day. All the countries are required to reaffirm on that day their pledge to conserve and improve the environment. This applies to all of us.

Because of the Conference provisions regarding protection of environment were incorporated into the 42nd Constitutional Amendment Act passed in 1976. This *appears* as Article 48-A in the Chapter on Directive Principles of State Policy, which reads as: Protection and Improvement of Environment and Safeguarding of Forests and Wildlife-The State shall endeavour to protect and improve the environment and to safeguard the forests and wildlife of the country.”

Apart from this provision, a new provision in the form of “Fundamental Duties” as Article 51A was also incorporated by the 42nd Constitution Amendment, Sub-clause (g) of this Article is important and it provides: “It shall be the duty of every citizen of India to protect and improve the natural environment including forests, lakes, rivers and wildlife, and to have compassion for living creatures.”

The Wild life protection Act was followed by the water (Prevention and Control of Pollution) Act, 1974, Forest (Conservation) Act, 1980 and the Air (Prevention and Control of Pollution) Act, 1981. There is no dearth of legal enactments to protect the environment, but the implementation of legislative provisions has either been slow or a non-starter. It was the Bhopal Gas disaster of 3 December 1984 (in which over 3,500 people were killed and as many as 2 lakhs were injured and the victims are fighting till date for health care facilities and compensation) that precipitated the passage of the Environment (Protection) Act in 1986. Even this Act (including other related ones) finds it difficult to provide relief to the affected people. That is where the Indian judiciary has effectively stepped in and ordered closure of dangerous lime-stone quarries, tanneries, shifting of hazardous industries operating in residential areas of Delhi so on and so forth in the course of disposal of Public Interest Litigation cases.

Role of Civil Society Organisations in Environment Protection

There are large number of CSOs in India that are exclusively working for environmental, protection, conservation, and awareness. The number of these non-governmental organizations which are actively involved in environmental protection in our country is, in fact, more than in any of the developing country. Increasingly, the government is viewing CSOs not only as agencies that will help them to implement their programs, but also as partners shaping policy and programs.

CSOs are now playing an important role in framing the environmental policy, mobilizing public support for environmental conservation, and protecting the endangered species of forests and animals. Environmental organizations such as **Earth watch** and **Sea Shepherd Conservation Society** have been successful in creating awareness about the environmental dangers in using drift nets in the commercial fishing industry.

Through drift net monitoring, public education and action they were successful in banning drift- net system internationally. The issues like future of environmental protection, sustainable development and zero population growth are some of the major concerns of the environmental CSOs.

CSOs realised that environmental policies will achieve positive results only when they are addressed to local issues and solve the problems of local people. The CSOs advocated with the government to keep in mind the needs of the people while framing the policies and implementing the environment-friendly projects.

According to them unless the needs of the people are identified and supported, sustainable development cannot be achieved. Policy makers and administrators should take care in selecting, financing, and implementing projects, which are aimed at promoting social welfare. They should not encourage the enterprises that promote private ownership and cooperation.

Some of the international environmental organizations are Greenpeace, Worldwide Fund for Nature' (WWF), Earth First, etc. Let us now have a detailed discussion on some of the environmental organizations and their efforts in protecting environment.

Worldwide Fund for Nature (WWF)—India

WWF is an international organization for wildlife conservation with its focus on protecting particular species of wildlife fauna. WWF-India is committed to protecting and saving the already degraded and threatened natural bounties in the country. The organization is today dedicated to the conservation of natural habitats and ecosystems in India.

WWF-India was established as a Charitable Trust in 1969. With its network of State/Divisional and Field Offices spread across the country to implement its programs. WWF-India is the largest and one of the most experienced conservation organizations in the country.

The Secretariat of the organization functions from New Delhi. In order to suit India's specific ecological and socio-cultural situation, WWF-India articulated its mission in 1987 as follows: "The promotion of nature conservation and environmental protection as the basis for sustainable and equitable development."

The WWF-India Mission has five broad program components:

1. Promoting India's ecological security; restoring the ecological balance.
2. Conserving biological diversity.
3. Ensuring sustainable use of the natural resource base.
4. Minimizing pollution and wasteful consumption, promoting sustainable lifestyles.

The key environmental issues, which WWF-India has involved itself with, are:

The tiger conservation program, fresh-water and wetlands program, river dolphin conservation program, wildlife trade monitoring, managing forests, environmental law, information management and environmental education.

Greenpeace India

Greenpeace India is the Indian branch of the global environmental group Greenpeace, a non-profit NGO. Greenpeace India has legally registered society in 4 locations with Bengaluru as its headquarters and other branches at Delhi, Chennai, and Patna.

Greenpeace India does not accept donations from governments or corporations, and relies on the donations of close to 56,000 Indian citizens to fund the campaign work. In addition they are supported by a national network of Indian volunteers as well as 7.5 lakh online and 19 lakh mobile activists [all figures March 2017]. Their work strongly focuses on climate change and sustainable agriculture.

The Bombay Natural History Society (BNHS)

Founded in 1883, is recognized as one of the foremost conservation research organizations in the world. It aims to collect data on the specimens on natural history throughout the Indian sub-continent. To disseminate knowledge of flora and fauna by means of lectures, field trips, literature, expeditions and to study wildlife-related problems and recommend management plans to conserve wildlife and its habitat.

It conducts field research projects on bird migration. It also conducts studies of certain endangered species of wildlife and their habitat and through environmental education imparts the knowledge and awareness of the need to conserve wildlife.

It has undertaken a wide range of projects in conjunction with both local and overseas counterpart organizations on birds, reptiles, mammals, natural history, and the impact of developmental programs on wildlife.

Development Alternatives Group

Development Alternatives Group based in Delhi works in all parts of the country. It was established in 1983 to design options and promote sustainable development through programs of economic efficiency, equity and social justice, resource conservation, and self-reliance. It is working in the field of pollution monitoring and control, waste recycling management, wasteland development, and appropriate technology.

Its objective is to design options and promote sustainable development through programs of:

- i. Economic efficiency
- ii. Equity and social justice
- iii. Environmental harmony
- iv. Resource conservation
- v. Self-reliance

The Energy Research Institute (TERI)

Established in 1974, is a wholly independent, non-profit research institute. Its mission is to develop and promote technologies, policies, and institutions for efficient and sustainable use of natural resources. It has been imparting environmental education through projects, workshops, audio-visual aids, and quiz competitions.

It deals with policy-related works in the energy sector, research on environmental subjects, development of renewable energy technologies and promotion of energy efficiency in the industry and transport sector. TERI also has a major program in biotechnology, the applications of which are oriented toward increased biomass production, conversion of waste into useful products and mitigating the harmful environmental impacts of several economic activities.

Tropical Research & Development Centre (TRDC)

With a beautiful and symbolic water droplet logo that represents precisely what the TRDC does, this environmental NGO strives to preserve natural resources for generations to come. Established in 1994, the vision of TRDC is to make natural resources available to all, with no discrimination. This NGO, headquartered at Bengaluru, aims to nurture development practices through education, awareness and conservation.

Paryavaran project launched in some districts of Karnataka addresses the adversities of environmental degradation and climate change. The project also aims at conservation and betterment of local flora and fauna, revitalization of water resources, and involving the younger generation and farmers in their efforts to help in the preservation of natural resources.

Sankalp Taru Foundation

This environmental NGO is a classic example of how digital channels can be used in protection and conservation of the environment. Sankalp Taru is an e-NGO, which aims at promoting tree plantation across the country. The NGO is active in 21 states in India. The plantation drive is run on a digital platform, allowing Sankalp Taru to use innovative technologies such as GPS-tagging and others. This way, the volunteers can track the progress of plantation drives. So far, millions of trees have been planted since Sankalp Taru's inception in 2013.

The plantation drives are strategically planned so that they reach various strata of the society. The NGO involves all the aspects of environmental protection – rural development, cleaner schools, tree plantation in cities and community-based land protection. Their principal aim is to create a greener, cleaner and healthier environment so that our future generations get a better and greener planet with even richer bio-diversity and abundant natural resources.

Chintan Environmental Research and Action Group

Focussed on promoting sustainable and equitable growth for every member of the society, Chintan works towards ensuring responsible and sustainable consumption, thus protecting the environment. Founder Bharati Chaturvedi is an avid writer with several powerful articles promoting environmental protection.

At Chintan, they endeavour to lessen surplus waste, promote sustainable consumption and facilitate better waste management. They also raise their voice against air pollution by creating awareness. The primary purpose of promoting sustainable consumption and waste management is to provide resources for the vulnerable and ostracized sections of the society.

As one of the top NGOs for environmental protection in India, Chintan manages over 30 tons of solid and electronic waste each day in and around Delhi. They sort and recycle the waste collected from every doorstep. They partner with garbage pickers and volunteers in order to free the environment from such hazardous waste and create a better future for the generations to come.

Janmitram Kalyan Samiti

Literally translating to “friends of the people”, the Janmitran Kalyan Samiti was established in 2002 with the aim of working towards community development, hand-in-hand with the government and community-based groups. Through their Wadi Development Program in association with NABARD, they have successfully created more than 925 orchards, thus providing livelihood and basic needs to the tribal people. The most remarkable accomplishment of this project is that the barren lands that were earlier used by farmers for growing minor crops are now fertile and provide better livelihood.

This program has been supporting and protecting the environment and the people at the same time, for almost 10 years now. The Watershed Program is another initiative by the NGO, which aims at soil and water conservation activities in specific areas allotted to the NGO. They also work towards capacity building and training of the locals and tribal people, to ensure the development of the community as a whole.

Gram Chetna Kendra

Keeping in view the recurring damages that droughts have caused in Rajasthan, the Gram Chetna Kendra has taken up the responsibility of providing solutions to the water problems. To address water scarcity in some of the rural areas of Rajasthan, many tanks and pools have been built for rainwater harvesting, thus ensuring availability of drinking water throughout the year. The organization sensitizes rural people and are made aware about the problems at hand and their potential solutions too. To promote sanitation and a cleaner environment, they have also constructed public toilets at different locations.

Their Livelihood Promotion Project aims at educating and facilitating local farmers to carry out efficient consumption of resources, sustainable usage of water for irrigation, and using modern, yet safe technology for farming. This NGO working for protecting our environment in India also promotes value chains and environment-friendly processing of goods.

Assam Science Society

They impart environmental education and training through camps for teachers and students and conduct surveys on environment and publishes Science books and journals.

Centre for Environmental Education (CEE)

CEE aims to create environmental awareness in the communities, conduct widespread environmental education and training programmers through a very vast network. They have a vast range of publications – books, posters, educational packages, bibliographies and directories. There is also a large computerised database – the Environment Education bank, which has a collection of more than 800 environment concepts, about 2500 environment related activities and 100s of case studies.

Centre for Science and Environment (CSE)

Involved in research, investigative and educational work in the field of pollution, forest, wildlife, land and water use. Their popular Publications are Down to Earth - a fortnightly environment magazine; Children's magazine The Gobar Times and have books; reports; computer database; audio visuals, etc. on the status of environment.

CPR Environmental Education Centre

C.P. Ramaswami Aiyar Foundation promotes environmental awareness, to produce and disseminate basic educational and reference material on environment and to take up environmental projects. It works in the field of environmental education. They also have books on environment, posters, audio cassettes, web site on environment education.

Kerala Sastra Sahitya Parishad

The aim is to preserve the environment, to provide alternative models for development and to popularize science among the people. They have worked in the field of eco-development, creating awareness about water and energy conservation and encouraging the use of non-conventional energy sources such as smokeless chulhas, etc. They have quarterly publications and books.

Kalpavriksh

It is a citizen's action group set up to inculcate understanding and concern on environmental issues, especially among the youth. It also aims to conduct research in environmental problems, to campaign on environmental issues and to evolve a holistic environmental perspective. It imparts environmental education in schools and colleges by forming a network of nature clubs, conducting bird watching expeditions and nature trails and has developed workbooks for the school level.

Narmada Bachao Andolon

Set up in 1986 under the leadership of Medha Patkar. It aims mainly to educate those directly affected by large development projects, such as tribals, on the social and environmental impact of such projects. To protest against the construction of dams in the Narmada Valley in general; struggling towards a right to information and new environmentally sustainable water

policy. To help the tribals get a substantial share of the government's development schemes/ services and to enable them to undertake development activities themselves. They mainly educate, mobilize and organize residents of the Narmada Valley on human rights and justice, alternative development policies, environmental issues related to big dams in general and the Narmada project in particular. They undertake surveys of the affected villages, protest against land and forest issues and government interference in this regard. They are fighting against displacement and disregard of the rights of the people. Publication: They come out with a bi-monthly publication the Narmada Samachar.

06

Civil Society Organisations and Health Care for the Poor

Civil Society Organisations (CSOs) are playing an important role for health care development at the national, state and local level. Primary Health Centres (PHCs) in particular are the cornerstone of the rural health care system. These facilities are part of a health care system situated at various levels in terms of population. Primary Health Centres and sub-centres rely on trained health and health related personnel to meet most of their needs. However, the main problems affecting the success of Primary Health Centres are the predominance of clinical and curative concerns over the intended emphasis on preventive work and the reluctance of staff to work in rural areas. In addition, the integration of health services with family planning programmes often causes the local population to perceive the Primary Health Centres as hostile to their traditional preference for large families. In view of the above factors adversely affecting the primary healthcare system, the CSOs play a critical role, more particularly in the promotion of preventive and promotive health care.

Civil Society Organisations and Health Care

The World Health Organisation (WHO) has noted that the involvement of civil society has profoundly affected not only the concepts under pinning public health, but the formulation and implementation of public health programmes and policies as well. Civil society organisations play an important role in a range of health systems function. Important roles played by CSOs in the health system are described below.

1. In India, CSOs have gained considerable experience in health care and health development. CSOs have certain advantages as compared to government because (i) they are less bound by red-tapism and bureaucratic procedure; and (ii) they are usually staffed by local people who are well acquainted with the local language and culture. CSOs facilitate community interaction with the health service providers. They motivate people to take maximum advantage of the healthcare infrastructure and service providers. They promote safe motherhood through ante-natal, prenatal and post-natal care; and child survival through immunisation and also distribution of condoms, oral pills and other contraceptive practices for control of fertility.
2. CSOs play an important role in health promotion through health information, education and communication. They build informed public choice on health and play an important

role in the prevention and treatment of RTIs and STDs. They provide general information on health, sexuality, and other topics to adolescents and adults.

3. According to WHO, the contribution of CSOs towards setting of health policy are significant as given below:
 - a) Representing public and community interests in policy
 - b) Promoting equity and pro-poor policy
 - c) Negotiating public health standards and approaches
 - d) Building policy consensus and disseminating policy positions
 - e) Enhancing public support for policy
4. Today, CSOs play an important role in resource mobilisation. Since CSOs are closer to the people, they can better motivate them for their contribution to health care service. A non-profit project on reproductive health, implemented with the help of Bill and Melinda Gates Foundation in Punjab, the resource mobilisation, from public and business community, was directed for the purchase and distribution of medicine in the mobile clinics, satellite clinics and health camps. It is only community contribution that can make health care services sustainable.
5. CSOs provide help to the public sector in monitoring the quality of care and responsiveness. They work in giving voice to marginalised groups and work for equity in health care services and delivery system. They communicate patients' complaints and claims to the medical authorities.

Some more activities in which the voluntary organisations are involved are: (i) raise fund for the implementation of various primary health care programmes; (ii) provide education on primary health care to professionals and to the public; (iii) provide services to those individuals and families that are afflicted with disease, or health problems; (iv) contribute to policies, laws and regulations that affect the work of the agency.

In India, **Voluntary Health Association of India (VHAI)** is one of such agencies which have a presence at the national, state, and local levels. It advocates people centred policies for dynamic health planning and its management in India. The goal of the VHAI is: (i) to ensure social justice, equity and human rights in the provision and distribution of health services to all, with emphasis on the less privileged millions; (ii) to promote and strengthen a medically rational, culturally acceptable and economically sustainable health care system in the country; (iii) it also follows the path of health policy research and policy interventions for a cost-effective promotive and preventive health care system.

Moreover, many NGOs have undertaken capacity building programmes in the states of West Bengal, Punjab, Tamil Nadu, etc., for the representatives of Panchayati Raj Institutions in order to effectively involve them in the implementation of health and family programmes.

The Movement for Health in India

The narrative of public health in India remains one of neglect and inadequacy. India's colonial inheritance included a limited health infrastructure with a skewed distribution, yet, internationally and nationally there remained a momentum across the world recognising the urgency to address health of its citizens.

Subsequently, several factors collided to force health to retreat to the background. First, the new nation with an under developed productive sector, required intense focus on a modernisation drive that eventually meant planning as a process lay greater emphasis on industry. Second, the range of territorial disputes directed a major section of the resources as well as attention towards matters of national defence. Third, as evident in the constituent assembly debates, resources required to operationalise the Bhore committee recommendations were apparently far beyond existing resources, which led to a renewed attention at expanding the productive sphere and further neglect of overall health objectives.

Civil Society Initiatives in Health

Manoj Sharma and Gayatri Bhatia (1996), outline in their paper what they term the 'Voluntary Community Health Movement in India: A Strengths, Weakness, Opportunities and Threats Analysis' identify key categories of voluntary health initiatives in India. The authors provide a context where two major groups, the Gandhians and the Christian missionaries pioneered voluntary work in health. Of course, the Gandhian movement did not see health as an isolated phenomenon, instead focused on overall development. With the three wars in the two decades of the 1960s and the 1970s, and concurrently a reduction in foreign aid meant that several home-grown initiatives emerged that sought to meet the needs of poor, especially with regards to improved health outcomes. The spirit of voluntarism at that juncture did not wholly rely on a medical world view, instead grew out of a social and political phenomenon where young, recently graduated doctors wanted 'to change the world'. In this light, the authors mention three such initiatives in community health:

First, those that focused on 'alternative appropriate technology' such as the **Comprehensive Rural Health Project (CRHP)** at Jamkhed (Maharashtra), the **Integrated Rural Health Project at Pachod** (Maharashtra), and the **Child in Need institute** at (West Bengal).

The other group is termed as 'coordinating, networking and coalition building organisations' which included the **Voluntary Health Association of India (VHAI)**, **Catholic Hospital Association of India (CHAI)** and the **Christian Medical Association of India (CMAI)**.

And, the third group had groups involved in 'lobbying, issue raising, and advocacy' such as **Medico Friends Circle (MFC)**, **Kerala Shashtra Sahitya Parishad (KSSP)**, **All India Drug Action Network (AIDAN)**, **All Indian People's Science Network (AIPSN)** and **Lok Swasthya Parampara Samvardhan Samiti (LSPSS)**.

Sharma and Bhatia (1996), elaborate further on the strengths of the voluntary sector in health in India. They identify, for example, their campaigning in adverse situations and becoming leading voices in the public discourse, especially, in the case of the Bhopal disaster (industrial

genocide in Bhopal caused by a toxic leak from a Union Carbide factory that killed about 3,000 people in 1984) and justice to the victims as well as a pro-people drug policy.

Second, some remarkable results achieved by the sector in many areas where the government has not been able to intervene. For example the “**Lok Biradari Prakalp**” an organization working with a tribal community of Madia Gonds in Hemalkasa in the district of Gadchiroli (Maharashtra), had achieved an infant mortality rate of less than 50 per 1000, in 1990, which was almost half as compared to national figures”.

Third, with the influence of liberation theology, social activist and rural development as guiding principles has ensured that these initiatives rely “on accepting that people have the potential, focusing on the reality of experiences rather than mere knowledge, respecting the views of the community, and working from the mutually shared ground rather than imposing theoretical ideas onto the community”. Their focus on participatory training and research, like the case of **VHAI**, according to Bhatia, show promising results through a personalised approach and non-bureaucratic structure with flexible operations which make them more acceptable options as opposed to the state in many instances.

When outlining weaknesses, the authors feel an inherent dependence on external assistance is a significant barrier, where many of these agencies function under donor-driven agendas. And, conversely, the authors feel that those organisations that work in smaller setups with motivated selfless staff have limited resources, and are unable to support their activities, quite often. Further, they feel that a lack of coordination among these organisations leads to misallocation of resources and in many cases “duplication of efforts”. In outlining one major lacuna, at the time, the authors felt that many of these organisations failed to generate epidemiological data about the communities they work with, lacking any baseline data to compare and evaluate results and outcomes of their work. Other features the authors highlight include “crises driven management, lack of professional and systematic approach, and highly exploitative structure arising out of ‘tight manning’ and limited resources”.

While the opportunities the authors refer to may have been addressed in subsequent years, some of them merit mention here, like the need to acknowledge those communities that are traditionally ignored such as disabled, especially in rural areas. Finally, the authors refer to threats, and contend that lack of monitoring and self-reflection may lead to what they term as “superstructure without grassroots”, where alienation from the people one works with slowly sets in. Further, the inflow of professionals in the field is also seen negatively, with many of these individuals possessing different ideologies, knowledge bases and motivations, distinct from the earlier generation who pioneered this movement.

The example of the **CRHP** in Jamkhed has been widely documented -- it was also the subject of a chapter in an edited volume by the WHO titled *Health by the People*. Founders of CRHP, Mabelle and Rajanikant A role decide to move away from a traditional curative-oriented hospital system. They were instrumental in the formation of the Community Rural Health Project (CRHP) in Jamkhed, Maharashtra. Established in 1970, CRHP continues work with the local communities through groups including a farmers group, a mahila mandal (women’s group) and adolescent girls groups. Their work ranges from income generation activities to education, hospital and referral services and rehabilitation for disabilities, but primary focus

is on working with women. However the Jamkhed program, while internationally acclaimed, remains essentially a micro program with inadequate evidence of how such initiatives can be scaled up. The Jamkhed project has resolutely resisted the temptation to scale up.

A slightly different case is that of **Karuna Trust** which started work in the B.R. Hills of Karnataka state, with the Soliga tribes. A key aspect of its action has been a sense that a mere focus on health in itself is inadequate. Instead, approaching the problem through the concerns of literacy and education provided significant traction in establishing work in the area. Karuna Trust's success led the Karnataka government to issue a formal policy on public-private partnerships in 2000 and the model has been up scaled and Karuna Trust runs 26 centres in all the districts of the state of Karnataka and nine more in the north-eastern state of Arunachal Pradesh, covering a population of approximately 1.2 million people. The initiative has been a subject of considerable debate within the country. The Trust sees itself as building "models", and does not see the initiative as an alternative to the state taking the responsibility in managing and maintaining the public health care system. Its experience in managing the Primary Health Centres indicates that success is variable and depends crucially on strong support from the local public health department. However the model of outsourcing the running of PHCs has been critiqued as another form of privatisation of healthcare services.

Another trend in civil society action is that of secondary and tertiary care based hospitals, such as the **Voluntary Health Services** Chennai, or the **Jan Swasthya Sahyog (JSS)**, setup by All India Institute of Medical Sciences (AIIMS) educated doctors in Chhattisgarh. The primary aim of these actions is to provide direct health services to those unable to access primary and secondary healthcare. The main focus is on service delivery. In the case of JSS, community level training is also part of their activities. The **Shaheed hospital** in Dalli Rajahara is another instance of a community hospital, which was created by a trade union, the **Chhattisgarh Mukti Morcha (CMM)**, in the 1980s. Similar instances are the '**People's Hospital**' in Nellore, setup by activists close to the Communist party of India – Marxist (CPI (M)) or the **Shramik Krishak Maitri Swasthya Kendra** (Worker-Peasant Friendship Hospital) led by Punyabrata Goon in West Bengal.

The Shaheed hospital case reveals an example of a movement generating resources towards meeting the healthcare needs of its members. This originated when a member of the union died at childbirth, which meant the CMM took upon it the burden of ensuring a holistic improvement of the lives of its members. Punyabrata Goon, who was part of the initial group of doctors writes, "What led **Chhattisgarh Mines Shramik Sangh (CMSS)** to take up the creative work of constructing a hospital? To answer this question, one has to understand CMSS policy of "Sangharsh and Nirman (struggle and creation). The Shaheed hospital was formed by the contributions of the workers. Most of the doctors came from the revolutionary students movement in West Bengal, and apart from their health related responsibilities, they also involved themselves in peoples education, where "during the campaigns in colonies and villages, during interactions of indoor or outdoor patients with doctors or health workers, posters, poster exhibitions, slides, magic shows, wall magazines, and health related booklets of 'Lok Swasthya Shiksha Mala (public health education series)' were used".

Jan Swasthay Abhian – a network of networks

Over the last decade several groups have come together, with the sole focus of making health a matter of public debate. This means they have focused on the right to healthcare as a concrete demand. The Jan Swasthya Abhiyan (Indian Chapter of the People's Health Movement), established in 2000, is an umbrella organisation of diverse groups across the country that stand by the declaration that “We reaffirm our inalienable right to and demand for comprehensive health care that includes food security; sustainable livelihood options including secure employment opportunities; access to housing, drinking water and sanitation; and appropriate medical care for all; in sum – the right to Health For All, Now!”

Healthcare and Allied Services

Community Health Insurance (CHI), alternatively known as micro-insurance, aims to provide healthcare to poorest as well as protecting them against indebtedness and poverty. They highlight major challenges faced by CHI, which include, first, they are short-lived and fail to meet their intended goals, secondly, they enrol small populations “thus limiting the extent to which there can be pooling and resource transfers”, third, they have excluded the poorest in communities owing to a flat premium rate which is quite unaffordable for many of the poorest families.

The authors, in a survey of over 20 CHI initiatives, identify key features: first, most of these initiatives are based in rural or semi-urban areas, which “ranges from tribal populations (**ACCORD, Karuna Trust, RAHA**), dalits (**Navsarjan Trust**), farmers (**MGIMS, Yeshasvini, Buldhana, VHS**), women from self-help groups (**BAIF, DHAN**) and poor self-employed women (**SEWA**)”, second, the size of the target population varies from a few thousands to 25 lakhs, third, quite a few of them use existing community based organisations to initiate the CHI programs, while some use existing self-help groups and in others existing unions or cooperative movements are crucial to their functioning. In fact, in many cases, these community organisations have been helpful as a platform to promote health insurance and provide a strong organisational mechanism to take forward CHI initiatives. Further, the authors acknowledged the sense of community ownership in CHI programs, where most of the responsible functionaries who collect premium, select individuals, monitor fraud and conduct other tasks are from the community or from the voluntary organisation concerned. This has the added benefit of lowering costs; however, a limitation in this model is that quite often the lack of techno-managerial expertise leads to adverse selection, information asymmetry where the sick are most likely to enrol in such programs.

NGOs in India that are putting forth outstanding work in the health care sector to empower people.

HelpAge India

A leading charity working for the disadvantaged elderly of India. HelpAge India has been active for over four decades. It has one of the largest mobile healthcare programs across India, providing free healthcare services to destitute elders. Cataract surgeries are one of the cornerstones of this organisation. Cataract is a leading cause of blindness in India.

HelpAge India also works towards providing palliative care to end-stage cancer patients. Pairing with several credible and competent hospitals, the organisation helps the poor elderly who cannot afford expensive medication for cancer.

CRY: Child Rights and You

CRY works towards several causes for children, one of them being malnutrition. It introduced kitchen gardens in anganwadis in Chhattisgarh to provide fresh and healthy food to children. This not only came as a boon to the underprivileged children but also accelerated the anganwadi workers in the same direction. This noble initiative of CRY has helped to see a decrease in the number of malnourished children by about 9-10%.

Lepra Society

As the name suggests, Lepra Society works to empower people affected with leprosy. It also fosters the healthcare of victims of lymphatic filariasis.

During the British colonial rule back in 1925, the British Empire Leprosy Relief Association (BELRA) started to bring leprosy to the attention of Indian citizens. Established in 1988 at Hyderabad, Lepra Society brought into focus the Indian Government's National Leprosy Eradication Programme (NLEP). Today it operates across myriad states including Andhra Pradesh, Jharkhand, Orissa, Bihar, Madhya Pradesh and Delhi.

Lepra Society had a systematic approach to dealing with the chronic disease. Its prime objective was to first identify its patients within an area via mass, contact and school surveys and then treats them with multi-drug therapy (MDT).

Lepra Society's success encouraged them to extend a helping hand to victims of other maladies as well. Today they also work towards helping patients of malaria, tuberculosis and AIDS. They also help the Indian government in the National Anti-Malaria Programme (NAMP) and have extensive contribution to eye care and prevention of needless blindness.

Smile Foundation

Inspired by the philosophy of Peter Senge, the founder of 'Society for Organisational Learning', a group of young corporate professionals founded Smile Foundation in 2002. They began working from scratch to bring about a difference in the lives of underprivileged families and communities. Since urban slum dwellers lack the education to be aware of diseases and healthcare, they do not approach hospitals for checkups out of risking a day's wages. Smile has a two-fold approach to tackle this problem. They first bring quality healthcare services within easy access of the needy. The second step is to promote healthcare awareness and encourage the poor to seek help.

Rural Health Care Foundation

Rural Health Care Foundation is an organisation that strives to provide low cost primary healthcare to the lowest strata of the socio-economic pyramid and is doing well in achieving its goals.

RHCF has a well laid out structure. Each clinic has four departments, namely, General Medicine, Optometry, Homeopathy and Dentistry. The patients are offered diagnosis and medicine supply for a week. The centre also arranges for cataract surgeries and cleft lip surgeries. The doctors are given free food and accommodation. Spectacles, wheel chairs, crutches and blankets are also distributed.

Rural Health Care Foundation been given a Special Consultative Status with the ECOSOC at the United Nations. Harvard Business School has also published a case study on the Rural Health Care Foundation.

Goonj

Goonj addresses the basic but neglected issues of the poor and values the traditional wisdom of the local people. It enables them to participate in Goonj's solutions and gives out urban material as reward.

Goonj has several campaigns, one of them being 'Share a Bite to your Heart's Delight.' It is a venture to encourage people to contribute daily essentials like rice, pulses and so on to the less fortunate. This is an innovative step towards solving the problem of food shortage and thus nutrition among the poor. Goonj has also taken considerable effort towards detaching the stigma associated with menstruation. It has helped college girls speak more boldly and openly about the issue and also involved many Rajasthani women in their menstrual hygiene initiative.

Udaan Welfare Foundation

Udaan Welfare Foundation works towards quality healthcare, keeping in mind a positive impact on the environment. It also works towards other causes that go hand-in-hand with healthcare, such as nutrition, taking sincere effort to achieve its ideals.

Deepalaya

Deepalaya runs the Community Health programme, a project working towards spreading awareness of preventive and promotive health. It reaches out to the poor and underprivileged through projects like the Chameli Dewan Memorial Rural Health & Mobile Clinic in Gusbethi. This comprises a mobile van that goes from village to village, fostering basic treatments and check-ups.

Sounds of Silence

Sounds of Silence is one of the best NGO's in Mumbai and Delhi for the hearing-impaired. It started off as a social internship program by the founder, Mr Sumit Singh Gandhi. He met a deaf and mute person at the NGO and was unable to communicate with him. This led to hour long conversations of exchanging handwritten text. As a pilot project, ten children in Punjab were taught to communicate via SMS. Its success continues to this day when the children can send 100 SMS everyday with a 25% increase in IQ.

'Bit Giving' is an idea which utilises donated cell phones and money to fund education for the deaf children. SOS's motto is 'Deafness with Dignity and Equality'. Their mission is to achieve equal access for deaf people to all departments of life.

Sounds of Silence has received prestigious awards such as the World Education Summit Award and Social Entrepreneurship Award. SOS is the first NGO of its kind using technology to empower the hearing-impaired.

India Health Action Trust (IHAT)

India Health Action Trust (IHAT) was constituted by the registered Trust Deed in 2003 dedicated to the enhanced health and wellbeing of individuals and communities in India, irrespective of caste, creed or religion. IHAT originally focused on providing comprehensive technical assistance and training in programme planning and management to the states of Karnataka and Rajasthan. Over the years, the trust has supported the State AIDS Control Societies (SACS) in Maharashtra, Bihar, Rajasthan, Andhra Pradesh, Tamil Nadu and Goa.

Vatsalya

Vatsalya was set-up as a "Resource Center on Health" in the year 1995 by medical professionals with the objective to make consistent efforts towards ensuring quality health services especially to the poor and marginalized community of rural areas. Vatsalya has been contributing to Uttar Pradesh for last 17 years. To contribute for the consistent endeavor towards enhancing capacity of individuals and communities to understand comprehensive framework of "health" in terms of science and art. They received awards from HSBC Water Programme, for water conservation, and were also chosen as finalists in the dasra awards in the sanitation category.

Naya Sawera

Naya Sawera' is one of the leading Youth Base, registered Non-Government & Not-For-Profit Charitable Organization working for the welfare of the people of different underprivileged sections of society by various means, one of them being healthcare. The aim to see that no human being is deprived of his basic needs because of poverty .

Voluntary Health Association of India

Voluntary Health Association of India (VHAI) is a non-profit, registered society formed in the year 1970. It is a federation of 27 State Voluntary Health Associations, linking together more than 4500 health and development institutions across the country. They are one of the largest health and development networks in the world. VHAI advocates people-centered policies for dynamic health planning and programme management in India. VHAI promotes health issue of human right and development. The beneficiaries of VHAI's programme include health professionals, researchers, social activists, government functionaries and media personnel.

FSSAI and Ministry of Health & Family Welfare, GOI has given an appreciation award to VHAI for its remarkable work on EAT RIGHT MOVEMENT & SWASTH BHARAT YATRA.

Divyajyoti Trust

Divyajyoti Trust is a registered charitable trust under Public Charitable Trust Act established recently by philanthropic minded individuals involved in the services of poor people for last two decades.

Sanjivani Health & Relief Committee

Sanjivani Health and Relief Committee is a not-for-profit Organization registered as a Charitable Trust in 2005 providing qualified health care services to poor people of villages around Ahmedabad in the districts of Ahmedabad, Gandhinagar and Kheda at nominal cost at their doorstep.

Sanchetana Community Health and Research Centre

Sanchetana began its journey in 1982 from Millatnagar, a slum of Ahmedabad. A clinic for the poor where genuine health services were provided to the urban poor who were as neglected as their rural counterparts. Sanchetana has gone a long way defining holistic health in the context of poor and un-healthy conditions in urban slums. The sphere of the work of Sanchetana has expanded over the years across different geographic areas and communities through freshness and creativity remaining loyal to its roots.

Welfare United Association for Human and Nature

Welfare United was started with the goal of to be united for the social welfare. Welfare United is Patna, Bihar Based Non-Governmental Organisation its started in a small village called Chhitnawan which is in Patna District of Bihar. Welfare United is fully dedicated to working for the society in the field of Education, health, Environment, cultural, Human Rights and women empowerment.

Namaste Life Health Care Foundation

Namaste Life dedicated to creating awareness about positive health, RCH – reproductive & child health, adolescent wellness, women & family wellness, women empowerment & safety, malnutrition, hygiene and cleanliness, prevention of common ailments and reducing burden of NCDs (chronic lifestyle diseases) in society.

07

Civil Society and Livelihoods for the Marginalised

India has now over 1250 million people out of which 500 million are workers. Every year the workforce increases by about two percent that is about ten million net increment. Of the 500 million who are already working, about 93% are working either in the agriculture or the informal sector. The livelihood challenge in India, therefore, is a twin challenge – one of creating ten million new livelihoods every year and the second of upgrading the livelihoods of about 350 million people who are already employed. Given the magnitude of the issue, and the dearth of resources for livelihood promotion, the task of promoting livelihoods for the poor becomes even more urgent. It calls for organisations to use their resources optimally to achieve maximum scale. On the other hand, most of the development agencies are ‘theme oriented’ (e.g.: Watershed management, health, agriculture, etc.). While they can leave a lasting and sustainable positive impact in livelihood promotion, they are oftentimes required to develop a thorough understanding of what livelihood promotion means to their respective specializations.

Understanding Livelihoods

A livelihood is much more than employment. The hidden complexity behind the term ‘livelihood’ comes to light when Governments, Civil Society, and external organizations attempt to assist people whose means of making a living is threatened, damaged, or destroyed. From extensive learning and practice, various definitions have emerged that attempt to represent the complex nature of a livelihood. A person’s livelihood refers to the means of securing the necessities of life – food, water, shelter, and clothing. Livelihood is defined as a set of activities, involving capacity to acquire above necessities, working either individually or as a group by using endowments (both human and material) for meeting the requirements of the self and his/her household, on a sustainable basis with dignity.

Living is largely about generating income. But this is really a means to an end which also includes aspects of food security, providing a home, health, reduced vulnerability to climatic, economic or political shocks, sustainability (the ability to continue to make a satisfactory living) and power (the ability to control one’s own destiny). Hence, livelihood is a set of economic activities, involving self-employment and or wage employment, by using one’s endearments (human and material), to generate adequate resources (cash and non-cash), for meeting the requirements of self and the household, usually carried out repeatedly and as such become a way of life.

Conditions for the Livelihood Promotion

A livelihood should keep a person: meaningfully occupied; in a sustainable manner; and with dignity. Livelihoods therefore go far beyond generating income. A livelihood is much more than employment. Less than 10 percent of rural workers in India are employed on a regular basis. Poor rural households engage in more than one activity for their livelihood.

Need For Livelihood Promotion

There are basically three reasons to promote livelihood:

- 1) The primary reason to promote livelihood is the belief in the essential right of all human beings to equal opportunity. Poor people do not have life choices nor do they have opportunities. Ensuring that a poor household has a stable livelihood will substantially increase its income, and over time, asset ownership, self-esteem and social participation.
- 2) The second reason for livelihood promotion is to promote economic growth. The 'bottom of the pyramid' does not have the purchasing power to buy even the bare necessities of life – food, clothing and shelter. But as they get steadier incomes through livelihood promotion, they become customers of many goods and services, which promote growth.
- 3) The third reason for promoting livelihoods is to ensure social and political stability. When people are hungry, they tend to take to violence and crime.

Nature of the Interventions

The nature of livelihood intervention can vary along three dimensions:

1) The sector to be intervened: It should be decided whether the existing livelihood activity is to be improved or a new activity must be promoted. The sector to be intervened is often choice based demand. Upon the demand and factor conditions, however, there are choices:

One could choose to improve upon an existing livelihood activity. For example, **SIFFS (South Indian Federation of Fishermen Societies)** introduced motorized boats among small fishermen in Kerala, or, one could work on a livelihood activity new to the area. For example, **Mysore Resettlement and Development Agency (MYRADA)** introduced assembling watch straps in collaboration with Titan Watches in a predominantly agrarian area.

2) The point of intervention: Which part of the value-addition chain is to be focused? Whether missing inputs such as technology development or credit has to be provided or integrated with the delivery of inputs, or intervened at multiple points providing several services; needs to be decided. After choosing the sector in which to intervene, it is important to identify in what to intervene? For example, if dairy sub-sector is chosen it is necessary to identify whether to improve fodder production, or to process the milk, or to build linkages with the market, to get the best benefit to the producers.

Intervention can be to improve the production process itself as in the case of **PRADAN**, which developed a small-scale technology for rearing poultry and is helping tribal groups take up

such production. **Seri-2000** with the support from **Silk Development and Cooperation (SDC)** helped silk farmers to improve their rearing processes.

Producers can be helped to get a better market price for their produce. Example, **SIFFS (South Indian Federation of Fishermen Societies)** facilitates marketing of the fish caught by its members. **NDDB (National Dairy Development Board)** has setup processing plants and provides marketing channels for the milk produced by the members.

3) The instrument of intervention: What is the tool of intervention? Do people have to be trained to make the necessary changes? The issue of where to intervene in the value-addition chain and the choice of approaches on how to intervene are closely linked.

The inputs to be focused on during intervention strategies:

- a) Technology: Some interventions in livelihoods have evolved around technological intervention. **SIFFS** has introduced motorized boats using a simple technology to help the fishermen.
- b) Training: Training inputs have been an integral part of most interventions in livelihoods. The NGO **MYRADA** had given significant skill building to rural girls to take up the contract for watch strap manufacturing of Titan, while promoting project MEADOW which aims at ensuring better livelihood through engagement of rural women.
- c) Marketing: **The Association of Crafts Producers (ACP)** provides marketing assistance to a wide range of producers in Nepal. Other interventions like **Janarth, The National Dairy Development Board's (NDDB)** extended market support services to the producers.
- d) Asserting Rights: **The National Alliance of Street Vendors** lobbied for the rights of street vendors and worked with national, state and local governments. Similarly, **SEWA** focused on ensuring that the beedi roller got what law entitled them to.
- e) Policy Advocacy: Livelihood choices are often enabled or restricted by the policy environment. **SEWA (Self-Employed Women's Association)** made significant dent in the policy environment, which earlier never recognized unorganized workforce as labour.
- f) Building Local Interdependent Economy: Interventions designed to strengthen an interdependent local economy, where a large proportion of the inputs required for an activity are procured locally, and value addition of the products is also done at the local level, have been tried by some agencies, as in the case of **DHRUVA-BAIF (Bharatiya Agro Industries Foundation)**.
- g) Credit: **BASIX (Bhartiya Samruddhi Investments and Consulting Services)**, a rural livelihoods promotion institution working in many states in India, extends micro-credit services for a variety of rural activities including farming, animal husbandry, cottage industries, trade and services.
- h) Infrastructure: Some interventions also provide infrastructure, such as developing milk-chilling centres, various food processing units etc. Infrastructure such as creating milk chilling centres or building a road is often beyond the capacity of CSOs. However, there are several examples of CSO interventions in creating small or micro infrastructures like

grading and sorting platform or creating a common work place for community. The case on **DHRUVA** may be referred, which created community has owned processing unit.

- i) Institution building: In some cases, the organization promoting or supporting livelihoods has focused only on building producer organizations. The **Aga Khan Rural Support Programme (AKRSP)** in Gujarat has been involved in organizing communities into various peoples' institutions such as **Water Users' Association, Mahila Vikas Mandal** while developing watershed in this area. These institutions have emerged as strong peoples' organizations, where the livelihood choices are made by these organizations and not by the intervention agency. It is not essential that only one instrument of intervention is chosen; it is also possible to use more than one. For example, providing livelihoods support services of many kinds, like quality input, timely credit and output marketing as **AKRSP** does.

Here are a few examples:

Alternate Implementation Mechanism (AIM) - A Case Study on Public Private Civil Society Partnership in Jalna, (Maharashtra)

The Public Private Civil Society Partnership (PPCP) project was designed for implementing National Rural Employment Guarantee Scheme (NREGS) activities as well as State Rural Employment Guarantee Scheme (SREGS) activities on watershed approach. The project is an **AIM** initiative undertaken by the Zilla Parishad, District administration, **Watershed Organization Trust (WOTR)** and **Indian Tobacco Company–Rural Development Trust (ITC–RDT)** in two blocks of Jalna district, Maharashtra. The PPCP arrangement in the project was designed based on the lessons from State REGS, experience of WOTR–SIED and ITC–RDT, and willingness from the multi-disciplinary Zilla Parishad (ZP) of Jalna.

Impact and Challenges

More than 70 per cent of works under the **Public Private Civil Society Partnership (PPCP)** programme was undertaken for soil and water conservation in the district. The programme is driven by the demand for work by the community. The flow of funds to CSOs and technical partners depends on the amount of work generated through shelf of work. Therefore, the labour estimates vis-à-vis the work generated impacted the livelihoods of the community.

The Gram Sabha (GS) had played a pivotal role in implementation of REGS. It was responsible for recommending shelf of works to be taken up under REGS and conducting social audits of the implementation. In addition, GS had supported extensively to facilitate the implementation of the schemes. In the process of delivery, the GS was strengthened institutionally in terms of generating work and handling payments.

WOTR is executing watershed projects under NREGA in two blocks, namely Jafrabad and Bhokardan of Jalna district of Maharashtra. From the PPCP arrangement it became evident that the partnership between the agencies has the potential to deliver results while aiming at improvement in the productivity of land. Soil and water conservation measures were the vehicles to address larger issues in implementing NREGS in the district, while considering the potential of all the stakeholders.

Few of the other examples are:

Government programs such as the National Rural Employment Programme (NREP), refashioned as the Sampoorna Gram Samridhi Yojana, guaranteed wage-employment to the poor in the lean season through public works such as road building. Part of the wages were paid in kind as food grains, which was a carryover from the erstwhile “food for work” programme.

Government programmes such as the erstwhile Integrated Rural Development Programme (IRDP), refashioned as the Swarna Jayanti Grameen Swarozgar Yojana (SGSY), promoted self-employment among the poor through acquisition of an income generating asset with the help of a bank loan and a government subsidy. AXIS and PNB bank are few examples.

Special government programmes, run in specific states, to promote both wage employment, such as the Employment Guarantee Scheme (EGS) of Maharashtra and to promote self-employment through highly subsidized asset acquisition, such as the World Bank sponsored District Poverty Initiatives Program (DPIP) in Andhra Pradesh, Madhya Pradesh and Rajasthan.

Programmes run by sectoral institutions such as the National Dairy Development Board, the Central Silk Board, the Coir Board, the National Horticultural Board, and the Development Commissioners for Handloom and Handicrafts.

Programmes run by non-governmental agencies, for promoting livelihoods in different regions and sectors, such as by **World Vision India, SEWA, BAIF, MYRADA, AKRSP, PRADAN, RGVN** and **BASIX**. The **Self-Employed Women’s Association (SEWA)** works with over 750,000 self-employed women of low-income households.

Bhartiya Agro-Industries Foundation’s (BAIF) programme supporting one million livelihoods, comprising cattle cross-breeding, pasture development, horticulture, etc.

Venkateswara Hatcheries intervention to develop the poultry sector, culminating in the National Egg Coordination Council, which serves over 200,000 poultry producers.

Various micro-finance interventions by banks and CSOs have influenced the livelihoods of more than twelve million people.

Sustainable Livelihood (SL)

The concept of Sustainable Livelihood (SL) is an attempt to go beyond the conventional definitions and approaches to poverty eradication. These had been found to be too narrow because they focused only on certain aspects or manifestations of poverty, such as low income, or did not consider other vital aspects of poverty such as vulnerability and social exclusion. It is now recognized that more attention must be paid to the various factors and processes which either constrain or enhance poor people’s ability to make a living in an economically, ecologically, and socially sustainable manner. The Sustainable Livelihood (SL) concept offers a more coherent and integrated approach to poverty.

Traditionally the solution to the problems of poverty was conceived as an increase in income levels through the generation of employment. However, this vision has changed in the last

two decades. A livelihood is a set of economic activities that involve self-employment and/or wage-employment.

In the current decade, according to estimates of the Planning Commission for the Tenth Five Year Plan, more than 10 million people in India will be seeking work every year. Thus, to ensure full employment within a decade, more than 10million new livelihoods will have to be generated every year. Given the magnitude of the problem, and the dearth of resources for livelihood promotion, the task of promoting livelihoods for the poor becomes more urgent. It calls for organizations to use their resources optimally to achieve maximum scale. CSR has played an important role in livelihood intervention by either improving on the existing livelihoods or creating new livelihoods. In this unit you have read about the nature and instruments of livelihood interventions and the source of funding.

According to the GoI, over 12,000 suicides were reported in the agricultural sector every year since 2013. Farming has always been one of the most important economic activities in India. With about two-thirds of the population engaged in agriculture and agriculture-related activities, it is important to understand the plight of farmers in India and why they are struggling to survive. According to a statement by the Maharashtra state government in 2018, 639 Indian farmers committed suicide within three months due to drought and crippling debts. Farmers need to be educated about the schemes and grants provided by the government. They also require training in newer and more effective agricultural practices.

Listed below are CSOs that are working to help Indian farmers by providing them with the necessary education and help them to maintain their livelihood.

Haritika

Haritika is an organization started with the aim of working on sustainable projects related to water harvesting and management, crop optimization, soil conservation, and afforestation. Their 'Horticulture Wadi Development program' works to help farmers in India struggling with extreme poverty, illiteracy and lack of healthcare. They ensure that farmers can support their families by providing them with seeds, saplings, pesticides, and other supplies. The necessary agricultural products are handed to farmers between March and October.

Manuvikasa

Manuvikasa is working to help farmers in India by building at least four water tanks in every village. The locations of the tanks are decided by the farmers with the assistance of local water experts. The structures are designed to last for at least 10 years with no maintenance. Poor and needy farmers are selected to work on the project with the CSO. They are trying to support farming communities to improve agriculture income through SRI cultivation.

Rajasthan Bal Kalyan Samiti (RBKS)

Rajasthan Bal Kalyan Samiti was established to create a healthy, empowered, and educated community. They have assisted more than 8,500 families in agriculture and horticulture based

livelihood programs. RBKS provides farmers with seeds and vermicompost and also train both male and female farmers to prepare vermicompost and in other field related activities. Donating to this CSO will help farmers in India get the proper training and agricultural tools necessary for their livelihood.

Bhagini Nivedita Gramin Vigyan Niketan (BNGVN)

Several talukas in Jalgaon, which used to be famous for its banana cultivation, have now become drought-prone. With a population highly dependent on agriculture, the situation is very bleak and BNGVN is working to change this situation. Through deepening and widening of streams, well refilling, tree plantation and several other conservation efforts, the CSO hopes to increase the underground water level and help these farmers overcome their water shortage.

Dreams Alive

Started in 2011, Dreams Alive runs Project HiFi (Help in Farmers interest) to assist villagers and farmers in their efforts to restore the ponds in Delta region of Tamil Nadu. To increase water for farming, the restoring of water bodies is necessary for the people of Nagapattinam. The CSO's objective is to improve the livelihood of farmers and create it as an example district to learn from.

AARDE Foundation

AARDE was started in 2007 to revive the cotton-route to not only bring additional income to the farmers and weavers but also to re-establish the cultural-landscape. They plan to revive the indigenous cotton through sustainable farming and scale up sales of its by product with the help of technology. The CSO has also established a sustainable income source for the fisher women of Pulicat through their palm-leaf craft marketing plan.

Centre for Sustainable Agriculture (CSA)

The Kisan Mitra helpline was founded in April 2017 in Vikarabad by the Centre for Sustainable Agriculture (CSA). It was later extended to Adilabad and Mancheri districts. Since its inception, around 6,000 farmers have consulted the CSO for many farming and governance-related issues.

Centre for Dignity (CFD)

Founded in 2013, Centre for Dignity aims to promote a sustainable agriculture-based economy among the tribal population in the poorest parts of Odisha. The absence of irrigation and lack/excess of monsoon has led to crop failure and forced farmers to migrate to other states. CFD aims to create and restore small scale-water resources and micro-irrigation structures by building community-based management institutions that help farmers in India. This will help mitigate climate change and assure a sustainable source of income from farming.

MUKTI

Operating in the Sunderban delta in West Bengal, MUKTI is working to alleviate poverty by implementing its HEALER initiative programs ie. Health, Education, Agriculture, Livelihood, Environment, and Rights. The CSO is trying to combat the massive deforestation which is threatening the existence of the Sunderbans. Large scale coconut and other local varieties of plants are being planted to increase forest, mitigate fuel needs of local people and increase income so that human dependencies on forest can be reduced. The CSO requires help to keep up this work and promote sustainable agriculture in the Sunderbans.

VRUTTI

VRUTTI was established with the aim of uplifting people to have food and income security, self-reliance and ensure equitable opportunities and environment for people to live with dignity. The CSO helped establish the Kagina Farmers Producer Organization with a seed grant from Small Farmers Agri-Business Consortium to promote small farmer's producer organizations. Through this program, they hope to increase employment, reduce transportation costs and eliminate intermediaries for farmers trying to sell their yield.

Growing climate change, the rising cost of cultivation, high rate of interest on loans and scanty rainfall have all contributed to making life a living hell for the most important community in our country. The need to help farmers in India is now greater than ever.

08

References

Asian Development Bank, (2009). *Overview of Nongovernment Organizations and Civil Society in India*. It was prepared by the ADB Nongovernment Organization and Civil Society Center.

Baxi Upendra: The writer is professor of law, University of Warwick, and former vice chancellor of Universities of South Gujarat and Delhi.

Chandhoke Neera, (2007). *Civil Society. Development in Practice*, Vol. 17, No. 4/5 (Aug., 2007), pp. 607-614.

David Sanderson, Anshu Sharma and Juliet Anderson, (2012). *NGO permanent housing 10 years after the Gujarat earthquake: revisiting the FICCI-CARE Gujarat rehabilitation programme*. Environment & Urbanization, International Institute for Environment and Development (IIED). Vol 24(1): 223-247. DOI: 10.1177/0956247811431218 www.sagepublications.com

Ghaus-Pasha, Aisha (2004). *Role of Civil Society in Governance*. 6th Global Forum on Reinventing Government Towards Participatory and Transparent Governance, 24-27 May 2005, Seoul Republic of Korea.

Humanitarian Initiatives, UK, (2001). *Independent Evaluation of Expenditure of DEC India Earthquake Appeal Funds, January 2001 – October 2001*. Disaster Mitigation Institute, India Mango, UK December 2001

Kothari, Rajni, (1989). 'The Non-Party Political Process' *Economic and Political Weekly*, 4 February, 216-224.

----- (1988). 'Decline of Parties and Rise of Grass Roots Movements' in his *State against Democracy, In Search of Humane Governance*, Delhi, Ajanta Publications, 33-54.

Lalitha, K. (1980). "Rape- A Case Study of Rameeza Bee" Stree Shakti Sangathana, Paper presented at the National Conference on Perspective for women's liberation Movement in India, hosted by *Forum Against Oppression of Women*, Bombay.

NIDM, (2007). *Bihar Floods: A Field Report*. Ministry of Home Affairs, Government of India, New Delhi

Omvedt, Gail, (1994). *Dalits and Democratic Revolution: Dr. Ambedkar and the Dalit Movement in Colonial India*, Sage Publications, New Delhi.

----- (1993). *Reinventing Revolution: New Social Movements and Socialist Traditions in India*. M. E. Sharpe, England.

Patel, Vibhuti, (2009). *Discourse on Women and Empowerment*, (Ed). The Women Press, Delhi.

----- (2002). *Women's Challenges of the New Millennium*, Gyan Publications, Delhi, 2002.

_____ (1995). "Shah Bano Controversy and the Challenges Faced by Women's Movement in India", in Asghar Ali Engineer (ed), *Problems of Muslim Women in India*, Orient Longman, India, pp.140- 148.

_____ (1988). "Sex Determination and Sex Pre-selection Tests: Abuse of Advanced Technologies", in Rehana Ghadiali (Ed), *Women and Society in India*, Sage Publications, Bombay, pp.178-185.

----- (1985). "Women's Liberation in India", *New Left Review*, No.153, August, London, pp. 75-86.

PHM, (2016). *Role of Civil Society in Achieving Health for All India Country Study*. Peoples Health Movement (PHM) with support from IDRC, August 2016. <https://www.giveindia.org/blog/10-ngos-which-have-revolutionised-healthcare-in-india/>

PRIA (Participatory Research in Asia) and John Hopkins University, (2003). *Invisible yet Widespread: The Non-Profit Sector in India*. Delhi, PRIA.

Report of the South Commission (1992). Resolution / adopted by the General Assembly. (<https://digitallibrary.un.org/record/136143?ln=en>)

Seema Siddiqui,(2003). A field-worker's perspective of the Gujarat earthquake responseby,Fellowwith CARE India.

Sethi, Harsh, "Survival and Democracy: Ecological Struggles in India" in PonnaWignaraja (ed.), *NewSocial Movements in the South: Empowering the People*, New Delhi: Vistaar, 1993.

Shah, Ghanshyam, *Social Movements in India: A Review of Literature*, New Delhi: Sage, 1990.

Sharma, M. And Gayatri Bhatia (1996), The Voluntary Community Health Movement in India: A Strenghts, Weaknesses, Opportunities, And Threats (SWOT) Analysis, *Journal of Community Health*, Vol. 21, No. 6

Sharma, M. And Gayatri Bhatia (1996). The Voluntary Community Health Movement in India: A Strenghts, Weaknesses, Opportunities, and Threats (SWOT) Analysis, *Journal of Community Health*, Vol. 21, No. 6

Sheth, D.L, (1983). Grass-Roots Stirrings and the Future of Politics. *Alternatives*,vol 9, no 1, 1-24.

Singh, K.S., (ed.) *Tribal Movements in India, Vols. I &II*, Delhi: Manohar, 1982, 1983.

South Commission (1992): <https://digitallibrary.un.org/record/136143?ln=en>

The Earthquake in Gujarat, India, report of a monitoring visit for the DEC, March 2001, www.disasters.org.uk/dec_standard/upload/Report%20280401.doc.

The UN Disaster Assessment and Coordination (UNDAC) website, www.reliefweb.int/undac.

<https://www.livemint.com/Leisure/L4aKx3QIWl3wGX83cKDtON/The-Kutch-Renaissance.html>

All links accessed between November and December of 2021

https://en.wikipedia.org/wiki/2014_India%E2%80%93Pakistan_floods

https://en.wikipedia.org/wiki/2013_North_India_floods

https://en.wikipedia.org/wiki/2007_Bihar_flood

https://en.wikipedia.org/wiki/2004_Indian_Ocean_earthquake_and_tsunami

https://en.wikipedia.org/wiki/2001_Gujarat_earthquake

www.gujarat-earthquake.gov.in/final/bhuj.html

<https://www.bhoomikatrust.org/disaster-relief/gujarat-earthquake/>

<https://www.actionaidindia.org/emergency/jammu-and-kashmir-floods-2014/>

<https://www.idrf.org/jammu-and-kashmir-floods-2014/>

<https://www.idrf.org/jammu-and-kashmir-floods-2014/>

<https://www.bhoomikatrust.org/disaster-relief/j-k-floods/>

<https://www.smilefoundationindia.org/kashmir-flood-relief.html>

<https://www.seedsindia.org/portfolio/rebuilding-uttarakhand-after-2013-flash-floods/>

<https://reliefweb.int/report/india/uttarakhand-flash-floods-%E2%80%93-report>

<https://reliefweb.int/report/india/tsunami-relief-work-indian-ymca-response-6-jan-2005>

<https://www.smilefoundationindia.org/tsunami.html>

https://www.business-standard.com/article/current-affairs/ngos-played-key-role-in-rehabilitation-114122600029_1.html

<https://reliefweb.int/report/india/situation-tsunami-affected-villages-tamil-nadu>

<https://www.giveindia.org/blog/5-ngos-in-india-working-on-environmental-protection/>

<https://www.yourarticlelibrary.com/essay/role-of-non-governmental-organizations-ngo-in-environment-protection/32980>

<https://www.actionaidindia.org/emergency/jammu-and-kashmir-floods-2014/>



About Voluntary Action Network India (VANI)

VANI is a national network of Indian Voluntary Development Organisations (VDOs). Currently VANI has 624 members with an outreach to around 10,000 VDOs across India. The membership of VANI ranges from grass roots to the national organizations. The members work on a range of priority development issues of the government including education, health, nutrition, integrated child development, livelihood, skill development, environment, natural resource management, climate change, water and sanitation, emergency response and preparedness, agriculture, poverty and so on, in some of the most remote areas of the country. In the year 2017-18 our network collectively reached out to over 32 million people belonging to vulnerable and marginalized groups including children, disabled people, women, elderly, farmers, dalit, tribals, disaster survivors, unemployed, youth, LGBT, sex workers etc. VANI through its efforts and strategies aims to build a strong civil society sector not only at national but regional and local level as well.

VANI was set up with the mission to promote voluntarism, create space for the sector by fostering value based voluntary action. VANI's interventions are focused to strengthen the external and internal enabling environment. To ensure the external enabling environment, VANI conducts evidence-based advocacy which includes regulatory frameworks and resource generation. In order to achieve this VANI works with the government, private sector, bilateral, multilaterals and other stakeholders. For strengthening the internal enabling environment, VANI works towards building resilience and promoting accountability, transparency and compliance through the interactive educational events and information dissemination. VANI strives to become a resource centre by conducting evidence-based research; publishing studies, articles and reports not only at state level but national and global level as well.



Voluntary Action Network India (VANI)

(An Apex Body of Voluntary Organisations)

VANI HOUSE, 7, PSP Pocket,
Sector-8, Dwarka, New Delhi-110077
011-49148610, 40391661, 40391663

E: info@vaniindia.org W: www.vaniindia.org



About Voluntary Action Network India (VANI)

VANI is a national network of Indian Voluntary Development Organisations (VDOs). Currently VANI has 624 members with an outreach to around 10,000 VDOs across India. The membership of VANI ranges from grass roots to the national organizations. The members work on a range of priority development issues of the government including education, health, nutrition, integrated child development, livelihood, skill development, environment, natural resource management, climate change, water and sanitation, emergency response and preparedness, agriculture, poverty and so on, in some of the most remote areas of the country. In the year 2017-18 our network collectively reached out to over 32 million people belonging to vulnerable and marginalized groups including children, disabled people, women, elderly, farmers, dalit, tribals, disaster survivors, unemployed, youth, LGBT, sex workers etc. VANI through its efforts and strategies aims to build a strong civil society sector not only at national but regional and local level as well.

VANI was set up with the mission to promote voluntarism, create space for the sector by fostering value based voluntary action. VANI's interventions are focused to strengthen the external and internal enabling environment. To ensure the external enabling environment, VANI conducts evidence-based advocacy which includes regulatory frameworks and resource generation. In order to achieve this VANI works with the government, private sector, bilateral, multilaterals and other stakeholders. For strengthening the internal enabling environment, VANI works towards building resilience and promoting accountability, transparency and compliance through the interactive educational events and information dissemination. VANI strives to become a resource centre by conducting evidence-based research; publishing studies, articles and reports not only at state level but national and global level as well.

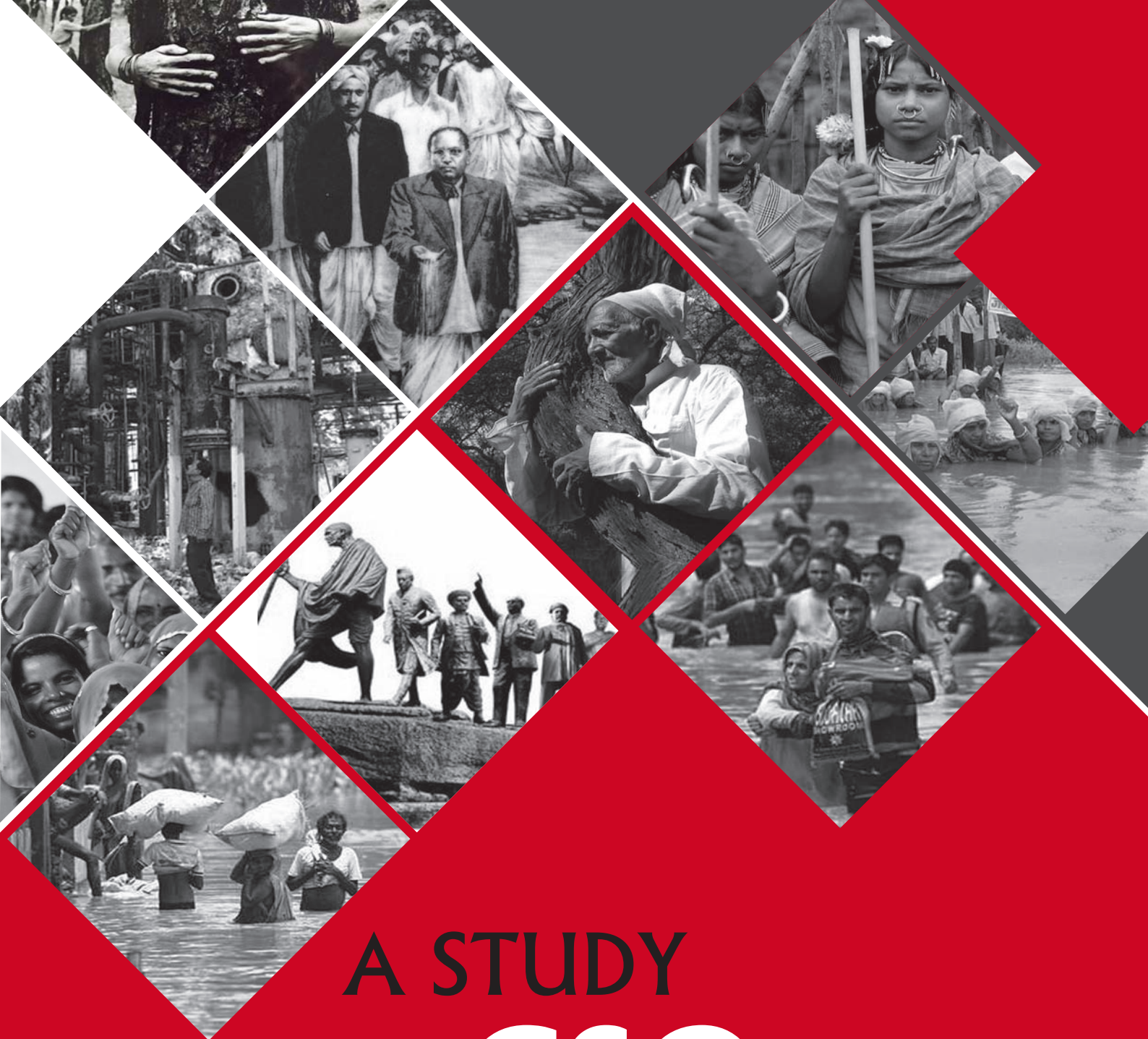


Voluntary Action Network India (VANI)

(An Apex Body of Voluntary Organisations)

VANI HOUSE, 7, PSP Pocket,
Sector-8, Dwarka, New Delhi-110077
011-49148610, 40391661, 40391663

E: info@vaniindia.org W: www.vaniindia.org



A STUDY OF CSOs IN INDIA @75

DECEMBER 2021



VANI
Celebrating 30 Years
VOICE OF THE VOLUNTARY SECTOR



INDIVIDUELL MÄNNISKOHJÄLP
SWEDISH DEVELOPMENT PARTNER

About Voluntary Action Network India (VANI)

VANI is a national network of Indian Voluntary Development Organisations (VDOs). Currently VANI has 624 members with an outreach to around 10,000 VDOs across India. The membership of VANI ranges from grass roots to the national organizations. The members work on a range of priority development issues of the government including education, health, nutrition, integrated development, livelihood, skill development, environment, natural resource management, climate change, water and sanitation, emergency response and preparedness, agriculture, poverty reduction in some of the most remote areas of the country. In the year 2017-18 our network collected data from out to over 32 million people belonging to vulnerable and marginalized groups including disabled people, women, elderly, farmers, dalit, tribals, disaster survivors, refugees, LGBT, sex workers etc. VANI through its efforts and strategies aims to build the voluntary sector not only at national but regional and local level as well.

VANI was set up with the mission to promote voluntarism, create space for the sector and value based voluntary action. VANI's interventions are focused to strengthen the internal enabling environment. To ensure the external enabling environment, VANI works on evidence-based advocacy which includes regulatory frameworks and resource generation. In order to achieve this VANI works with the government, private sector, bilateral, multilaterals and other stakeholders. For strengthening the internal enabling environment, VANI works towards building resilience and promoting accountability, transparency and compliance through the interactive educational events and information dissemination. VANI strives to become a resource centre by conducting evidence-based research; publishing studies, articles and reports not only at state level but national and global level as well.

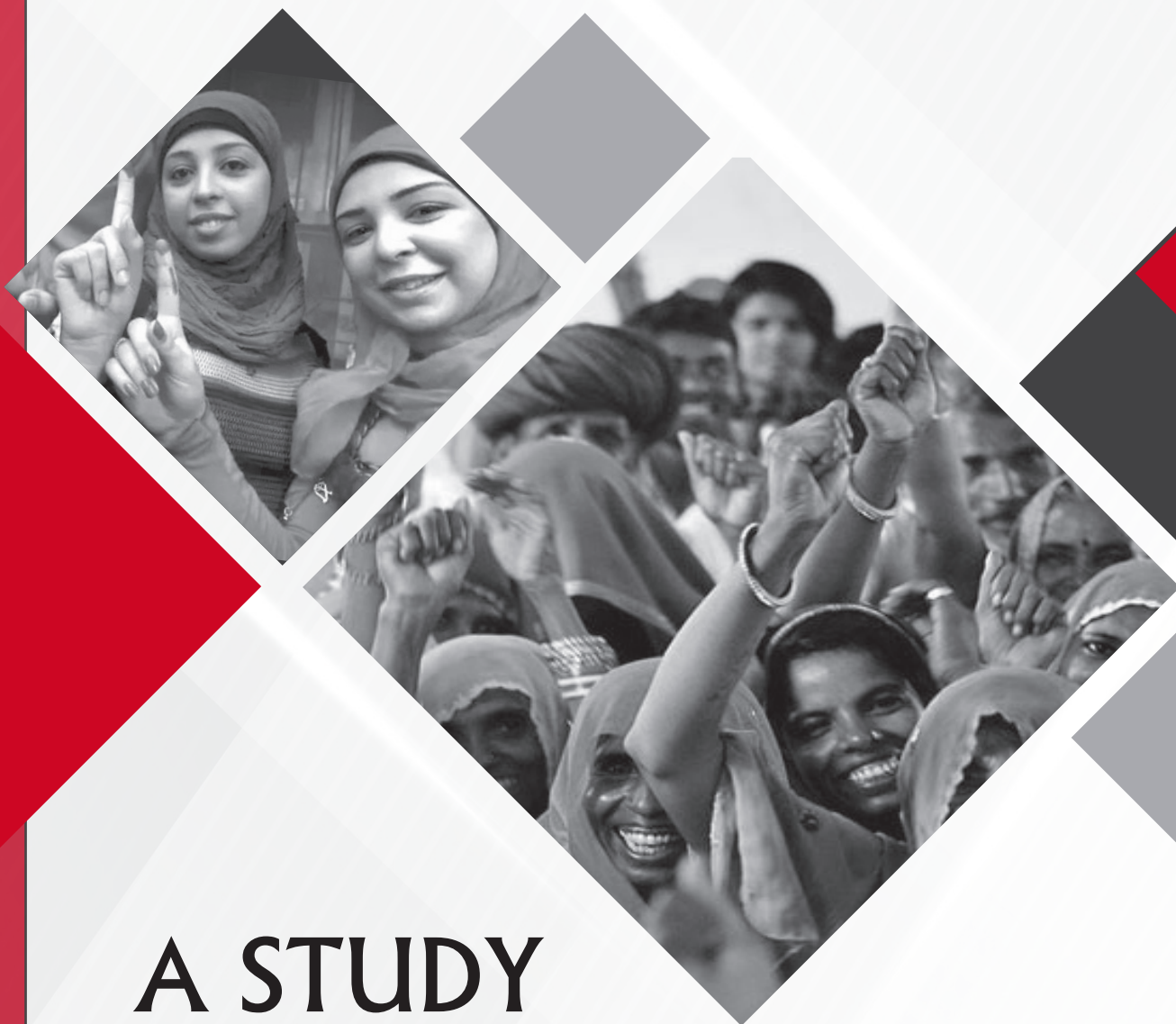


Voluntary Action Network India (VANI)

(An Apex Body of Voluntary Organisations)

VANI HOUSE, 7, PSP Pocket,
Sector-8, Dwarka, New Delhi-110077
011-49148610, 40391661, 40391663

E: info@vaniindia.org W: www.vaniindia.org



A STUDY OF **CSOs** IN INDIA **@75**

DECEMBER 2024



VANI
Celebrating 30 Years
VOICE OF THE VOLUNTARY SECTOR



About Voluntary Action Network India (VANI)

VANI is a national network of Indian Voluntary Development Organisations (VDOs). Currently VANI has 624 members with an outreach to around 10,000 VDOs across India. The membership of VANI ranges from grass roots to the national organizations. The members work on a range of priority development issues of the government including education, health, nutrition, integrated child development, livelihood, skill development, environment, natural resource management, climate change, water and sanitation, emergency response and preparedness, agriculture, poverty and so on, in some of the most remote areas of the country. In the year 2017-18 our network collectively reached out to over 32 million people belonging to vulnerable and marginalized groups including children, disabled people, women, elderly, farmers, dalit, tribals, disaster survivors, unemployed, youth, LGBT, sex workers etc. VANI through its efforts and strategies aims to build a strong civil society sector not only at national but regional and local level as well.

VANI was set up with the mission to promote voluntarism, create space for the sector by fostering value based voluntary action. VANI's interventions are focused to strengthen the external and internal enabling environment. To ensure the external enabling environment, VANI conducts evidence-based advocacy which includes regulatory frameworks and resource generation. In order to achieve this VANI works with the government, private sector, bilateral, multilaterals and other stakeholders. For strengthening the internal enabling environment, VANI works towards building resilience and promoting accountability, transparency and compliance through the interactive educational events and information dissemination. VANI strives to become a resource centre by conducting evidence-based research; publishing studies, articles and reports not only at state level but national and global level as well.



Voluntary Action Network India (VANI)

(An Apex Body of Voluntary Organisations)

VANI HOUSE, 7, PSP Pocket,
Sector-8, Dwarka, New Delhi-110077
011-49148610, 40391661, 40391663

E: info@vaniindia.org W: www.vaniindia.org



About Voluntary Action Network India (VANI)

VANI is a national network of Indian Voluntary Development Organisations (VDOs). Currently VANI has 624 members with an outreach to around 10,000 VDOs across India. The membership of VANI ranges from grass roots to the national organizations. The members work on a range of priority development issues of the government including education, health, nutrition, integrated child development, livelihood, skill development, environment, natural resource management, climate change, water and sanitation, emergency response and preparedness, agriculture, poverty and so on, in some of the most remote areas of the country. In the year 2017-18 our network collectively reached out to over 32 million people belonging to vulnerable and marginalized groups including children, disabled people, women, elderly, farmers, dalit, tribals, disaster survivors, unemployed, youth, LGBT, sex workers etc. VANI through its efforts and strategies aims to build a strong civil society sector not only at national but regional and local level as well.

VANI was set up with the mission to promote voluntarism, create space for the sector by fostering value based voluntary action. VANI's interventions are focused to strengthen the external and internal enabling environment. To ensure the external enabling environment, VANI conducts evidence-based advocacy which includes regulatory frameworks and resource generation. In order to achieve this VANI works with the government, private sector, bilateral, multilaterals and other stakeholders. For strengthening the internal enabling environment, VANI works towards building resilience and promoting accountability, transparency and compliance through the interactive educational events and information dissemination. VANI strives to become a resource centre by conducting evidence-based research; publishing studies, articles and reports not only at state level but national and global level as well.

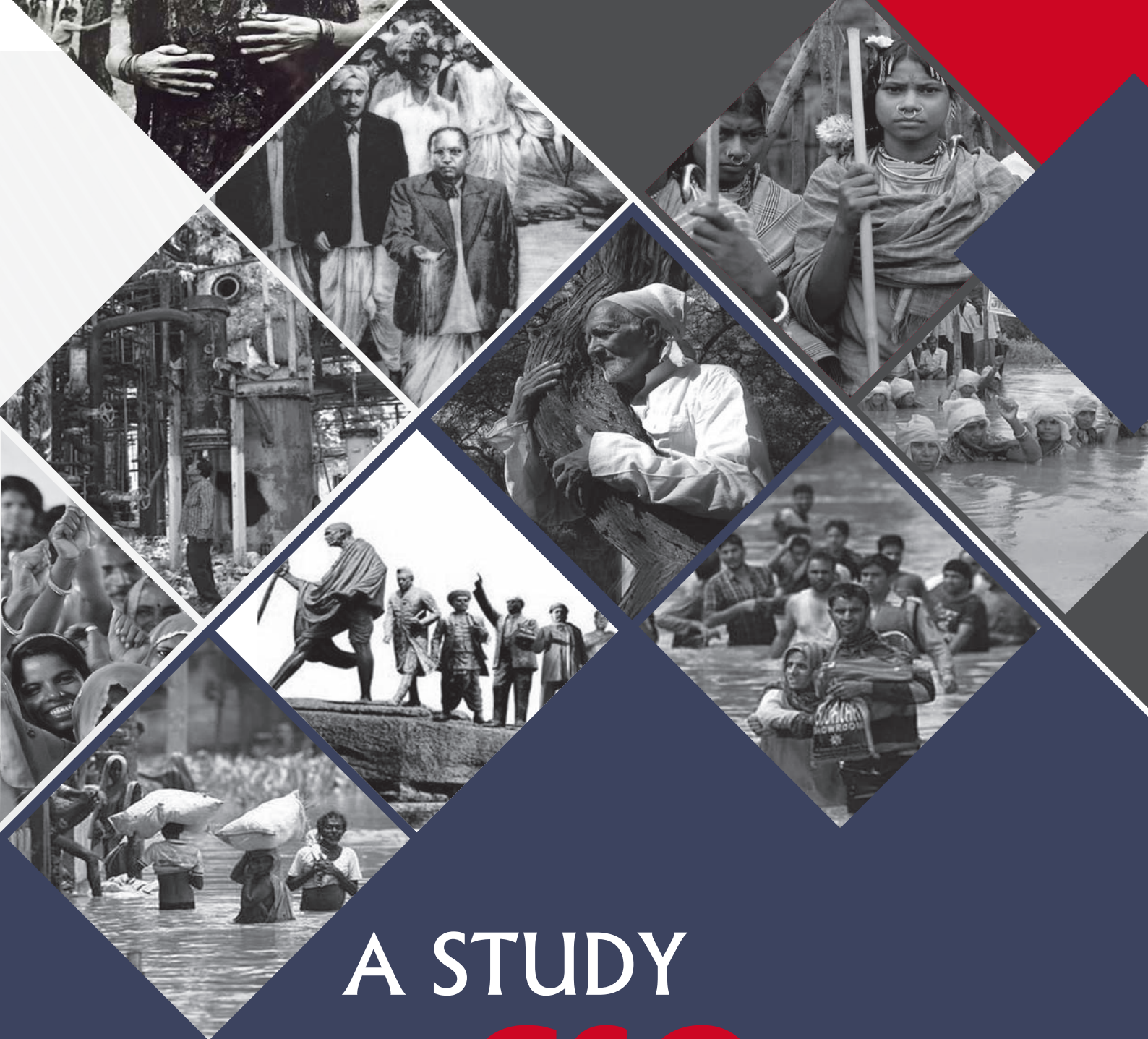


Voluntary Action Network India (VANI)

(An Apex Body of Voluntary Organisations)

VANI HOUSE, 7, PSP Pocket,
Sector-8, Dwarka, New Delhi-110077
011-49148610, 40391661, 40391663

E: info@vaniindia.org W: www.vaniindia.org



A STUDY OF **CSOs** IN INDIA @75

DECEMBER



VANI
Celebrating 30 Years
VOICE OF THE VOLUNTARY SECTOR