

Development as Community-led Journey

Learnings from Community Mobilisation Processes

JOSEPH XAVIER





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© Indian Social Institute, Bengaluru
Caritas India, New Delhi

First published in 2020

ISBN: 978-81-947949-2-9

Published by

Indian Social Institute
24 Benson Road, Benson Town
Bengaluru - 560046
Email: ajoexavier@gmail.com
Web: www.isibangalore.com

Caritas India
CBCI Centre, 1 Ashok Place,
New Delhi - 110001
Web: www.caritasindia.org

Cover and Design: Jyoti Printers

Printed at: Jyoti Printers, C-12, Sector-8, Noida - 201301

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Foreword



Dear Friends,

It gives me immense pleasure to present “Development as Community-led Journey” - a study developed by putting together the initiatives taken by our indigenous pioneers on the ground in this direction. It is a culmination of their voices, experiences, skills, perceptions and knowledge that have added value towards enhancing their stake in the wider context of social development.

This study intends to develop scientific understanding of the process of “Community Mobilisation for empowerment through animation of the vulnerable communities” by analysing and compiling experiences, processes formation of groups, knowledge generated, methodologies deployed, inputs given to develop skills and capacities and outcome realised in improving the quality of life of the communities over a period of time.

Animation was defined by Caritas India as “an awakening and action-oriented process, aimed at social transformation; specifically, for the poor and marginalised”. It is an educative process of awakening the conscience of the marginalised through a critical analysis towards the exploitative forces and motivating and building their confidence to come together and take collective action to transform the present social reality.

Within the ambit of Animation, Community mobilisation has been a very strong directive of Caritas India to bring about self-driven change in the situation of poverty, marginalisation and affirming their dignity as persons to create a more just society. At the juncture of completing 50 years, Caritas India revisited the ideological framework and praxis of the Animation concept. Having realised that the framework had remained intact over the years, we were resolved to make appropriate course correction in the praxis of animation considering the geopolitical climate and the kind of emerging trends in the society.

Understanding responsibility of Caritas India to mobilise communities for change, we firmly believe that community has the solution. Furthering to this thought process, the whole animation thrust must be centred around community itself, bringing a new narrative in terms of community as the owners and subjects of change.

With this perspective, Caritas India joined hands with Caritas Germany, who has been a co-traveller guiding the communities through an empowerment process to analyse their context through a process-oriented intervention, during the years gone by and by critiquing the trajectory through a community focussed research.

Indian Social Institute was awarded this study to articulate and share transforming narratives of change. The research brings out very strongly the underlying message of how 'community intelligence' enhances citizenship of individuals and community consciousness towards improved quality of life of the marginalised.

The study analyses major community mobilisation strategies and methodologies adopted and how these strategies have enhanced self-realisation and self-determination, leadership development, collective understanding of realities, analysis and prioritisation of issues for action and personal and institutional changes. The study also explores communities' partnership building and negotiating efforts with immediate stakeholders, network and advocacy partners, and administrative and governance structures.

These recommendations and findings will certainly create a roadmap for all who are engaged in praxis of community building, to understand the concept and staying with the ideological framework bringing new narratives of change, taking community on board and bringing societal outcomes. May this study leverage the scope of community oriented approach by adopting right methodologies and processes.

I would like to acknowledge and place special appreciations to the tireless efforts of our research colleagues under the able leadership of Dr. Joseph Xavier, and to the dioceses of Kolkata, Ahmedabad, Delhi, Ujjain and Gorakhpur, for their relentless support and bringing out this dynamic analysis. We hope that this research book shall be a referral in the coming days to strengthen and amplify the strength of our community and giving a pathway for a more inclusive, evolving and diverse understanding of governance and development. I hope that this report will inspire all the stakeholders to intensify their efforts through a community-led perspective.

The current pandemic of Covid-19 has indeed got the best of human thinking and living. It has, in many ways, ignited and paved new pathways and breakthroughs and redrawn the lines of commune in our society. It remains crucial for us as development actors, as we scale up solutions, co-produced by our local communities and focus on strengthening new alliances. Community-led solutions are necessary but insufficient. Building alliances, networking and collaboration can direct new transformative plans to evolve from within our community institutions in fostering social justice.

Fr. Paul Moonjely
Executive Director
Caritas India

Acknowledgements



With immense joy and gratitude, I would like to acknowledge the contribution of several persons who provided unconditional support in carrying out this study. I could not have imagined that a study of this magnitude, spread across five states, spanning from east to west of the country, would have been completed in a short span of time, but for the active and wholehearted collaboration of many.

From the beginning till the end, Mr. Peter Seidel, Asia Desk, Caritas Germany, Fr. Paul Moonjely, Executive Director, Caritas India, Mr. Rajesh Upadhyay, Head of Programmes, Caritas India and Mr. James, Consultant, Caritas Germany generously offered their support in coordinating with the partners, preparation of tools and offering valuable comments after reviewing the draft report. To each of them, I express my sincere gratitude.

The study areas were SKC - Kolkata, Chetanalaya - New Delhi, SXSSS - Ahmedabad, Kripa - Ujjain and PGSS - Gorakhpur. The five directors – Frs. Franklin Menezes, John Britto, Isaac Rumao, Sunil George and Jaison Manuel of the social service centres, and Fr. Rajeev Chakranarayan, the former director of SXSSS, Ahmedabad, with whom the research team interacted closely, provided effective support and collaboration. Every one of them was welcoming, extremely cordial and helpful. It has been a joy to listen to their inspirational narratives. I was personally touched by their convictions and commitment. The project coordinators and staff of the organisations were extremely helpful in many ways. They extended full support in data collection and in identifying right persons from the community and other stakeholders to apply various qualitative tools professionally.

Very specially, I also extend my appreciation to all the people in the study areas, who frankly shared their views and perceptions and inspired the research team with their transformative accounts. Those who were interviewed, especially the elders, religious leaders, PRI members, network partners,

teachers, government officials, priests and bishops, participants of FGDs and systematisation workshops, members and leaders of women, youth, children and CBO groups as well as individuals provided us with valuable insights from their personal and collective experiences. This helped us to capture collective the intelligence of the community. I am grateful to all of them.

The staff at the Indian Social Institute, Bengaluru were extremely helpful in data entry. I would like to specially thank Ms. Roshni Peter, Ms. Maria Roslyn Sheela, Mr. Shujayathulla, Mr. Arul Prakasam and Fr. Joseph Nazareth. Ms. Harshita, an intern from St. Claret's College and Mr. William George and Mr. Arun Prasad, students of St. Aloysius College, Bengaluru provided helping hands in completing data entry.

I was fortunate to have a wonderful team of researchers. Each one brought in a special flavour to the report. My special thanks to – Prof. Sushma Batra from Delhi, Ms. Srividhya Sainathan from Kolkata, Ms. Anuradha Gharti and Ms. Alpa Ganatra from Ahmedabad, Dr. Sadanand Bag from Delhi and Dr. Alwyn D'Souza from Bengaluru who spent quality time in the field, capturing the perceptions, processes, strategies, outcomes and change narratives of the leaders, women, youth, CBOs and ordinary members of the community, often stimulating their memories creatively. They were instrumental in training the enumerators, organising data collection, application of qualitative tools and compilation of field inputs.

I am especially grateful to Fr. Paul Moonjely for providing a foreword and linking the study with the new strategic plan developed by Caritas India. I would like to specially thank Prof. Etienne Rassendren, Associate Professor, St. Joseph's College, Bengaluru for the copy edit. Very specially, I would like to thank Mr. Bijoy Joseph, the designer, Mr. Patrick Hansda, Caritas India and Jyoti Printers, New Delhi for bringing out this study in an elegant fashion and Dr. Sadanand Bag, Ms. Harshita and Mr. Shujayathulla for their relentless support in proofreading the final text.

Finally, I am deeply grateful to Caritas India, for identifying the Indian Social Institute, Bangalore to carry out this study on community-led development process that, I hope will serve as a valuable material for non-governmental and community-based organisations, people's movements and also individuals and groups interested in people-led or community-led processes in India and the rest of the world.

Dr. Joseph Xavier SJ
Director, Indian Social Institute
Bengaluru

Abbreviations

AB	<i>Ayushman Bharat</i>
BA	Bachelor of Arts
BDO	Block Development officer
BEO	Block Education Officer
BMZ	Federal Ministry for Economic Cooperation and Development, Germany
BPL	Below Poverty Line
BRTS	Bus Rapid Transit System
CAA	Citizenship Amendment Act
CBO	Community-based Organisation
CD	Community Development
CESC	Company Supplying Electricity in Calcutta
CG	Caritas Germany
CI	Caritas India
CM	Community Mobilisation
CO	Community Organisation
CP	Children's Parliament
CSR	Corporate Social Responsibility
DM	District Magistrate
DUSIB	Delhi Urban Shelter Improvement Board
FED	Federation
FGD	Focused Group Discussion
HSS	Higher Secondary School
HHs	Households
KSWS	Kripa Social Welfare Society (Kripa)
LIC	Life Insurance Company
MCD	Municipal Corporation of Delhi

MEAL	Monitoring, Evaluation, Accountability and Learning
MGNREGA	Mahatma Gandhi National Rural Employment Guarantee Act
MGNREGS	Mahatma Gandhi National Rural Employment Guarantee Scheme
MLA	Member of Legislative Assembly
MM	Mahila Mandal
NABARD	National Bank for Agriculture and Rural Development
NCP	Neighbourhood Children Parliament
NCRB	National Crime Record Bureau
NGO	Non-Government Organisation
NPR	National Population Register
NPRR	National Policy on Resettlement and Rehabilitation
NRC	National Register of Citizens
NYP	Neighbourhood Youth Parliament
OBCs	Other Backward Classes
PDS	Public Distribution System
PG	Post-Graduation
PGSS	Purvanchal Gramin Seva Samiti
PIME	Planning, Implementation, Monitoring and Evaluation
PRA	Participatory Rural Appraisal
PLA	Participatory Learning Action
PRI	Panchayat Raj Institutions
PWD	People with Disability
RSBY	Rashtriya Swasthya Bima Yojana
RSS	Rashtriya Swayamsevak Sangh
RTE	Right to Education
RTF	Right to Food
RTI	Right to Information
SAG	Social Action Groups
SDG	Sustainable Development Goals
SDM	Sub-Divisional Magistrate
SHG	Self-Help Group
SKC	Seva Kendra Calcutta
SMC	School Management Committee
SPSS	Statistical Package for Social Sciences
SXSSS	St. Xavier's Social Service Society
UN	United Nations
UNTERM	United Nations Terminology Database
UPSC	Union Public Service Commission

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Executive Summary

A community is often considered as a group of people living in a particular geographical area as a unit because of their shared interests or common characteristics. Community is also defined as ‘a group of people that care about each other and feel they belong together or as group of people who want to achieve something together having common interests’. The idea of a community is not a ‘static’ or ‘exclusionary’ or ‘pre-determined’ notion. Rather, it is a dynamic, inclusive, diverse, evolving, multi-dimensional and complementary concept.

Community Development (CD) and Community Mobilisation (CM) or Community Organisation (CO) are interchangeably used. CD or CM or CO is, primarily an ongoing process with common interest and common purpose aimed at improved quality of life of all in the community.

Community Mobilisation is a widely used term in the development sector. Some organisations define CM as a 'process', whereby the majority of the members of the community, transcend their differences and meet on equal terms in order to facilitate a participatory decision-making process, and to improve the quality of life of the members of the community. It includes capacity building processes, such as raising community awareness and building commitment, giving the citizens an opportunity to explore their current beliefs, values, principles, attitudes and practices; while also setting priorities, planning how best to meet their challenges, implement their plans, monitor their progress and evaluate results on a participatory and sustained basis. In other words, in community mobilisation, the community members are in the 'driver seat' of the process of development, empowerment and outcomes as citizens. The community embarks on empowering itself, often through a process facilitated by internal and external actors.

Another concept that runs parallel to community mobilisation is 'animation'. Animation involves working intimately with people and groups to help them participate in and manage their communities as well as facilitating, moderating or motivating, making things happen by inspiring a quickening of action. However, a clear boundary is set for animators, that they do not occupy the 'driver seat', which is the prerogative of the community members. The animators and organisations are only 'facilitators' of the process.

The expected key outcomes of community mobilisation process are the formation of a strong, sustainable and engaging community-based organisation (CBO), continued and sustained knowledge development of its members, analytical abilities, personality and leadership skills, managerial capacities and citizenship rights. The members engage in strategic action-reflection processes in becoming subjects of their destiny. The process must be community-led or people-led.

Across this background, the study mainly intends: *To develop scientific understanding of the process of 'Community mobilisation for empowerment through animation of the vulnerable communities' by analysing and compiling experiences, processes, formation of groups, knowledge generated, methodologies deployed, inputs given to develop skills and capacities, and outcomes realised in improving the quality of life of the communities, over a period of time.*

The study was conducted in three urban and two rural areas:

Urban areas: Seva Kendra, Kolkata (SKC), Chetanalaya, New Delhi and St. Xavier's Social Service Society (SXSSS), Ahmedabad.

Rural Areas: Kripa Social Welfare Society, Ujjain, Madhya Pradesh and Purvanchal Gramin Seva Samiti, Gorakhpur, Uttar Pradesh.

The study gives an overview of the urban and rural scenarios of the project areas, organisational profile and processes initiated and programmes implemented during community mobilisation process. Over 1,250 respondents were interviewed using a predetermined schedule, about 90 persons were interviewed, 35 FGDs and 15 systematisation workshops were conducted and about 55 fascinating narratives were captured.

The areas of inquiry were:

1. To study major community mobilisation strategies and methodologies adopted, with special focus on formation and training of groups formed by the field partners.
2. To analyse how far these strategies enhanced self-realisation and self-determination, leadership development, collective understanding of realities, analysis and prioritisation of issues for action and personal and institutional changes.
3. To study the relevance and effectiveness of the capacity development programmes.
4. To explore communities' partnership building and negotiating efforts with immediate stakeholders, network and advocacy partners, and administrative and governance structures.
5. To systematise the experiences and knowledge using systematisation tool, to articulate the learnings of the communities and implementing partners and to develop a model framework for community mobilisation process.

After a brief note on the methodology of the study, the study articulates approaches and strategies followed by the implementing partners and the gains made, under 6 themes - Mobilisation of the members of the community, Shared mission and participation of the community, Formation, functioning and engagement of various groups, Personality, leadership and knowledge development, Networking and partnership building and Learning and

sustainability dimensions. This bottom up model has not only transformed the communities but also the organisations, which until now considered themselves as ‘providers’ and ‘custodians of the poor’.

In the following chapter, some of the fascinating and transforming narratives are captured. The narratives highlight how women led the process, children became ambassadors of change, leadership emerged with strong foundation on trust, solidarity, social justice, fraternity and knowledge development. It also showcases improved ability of the community members to work collectively transcending caste and religions, development of new mindset in valuing education and cleanliness, effective interface between rights-holders and duty bearers, resulting in access to individual and community entitlements, collaboration and networking as new way forward and how the communities emerge as sharing and giving communities. The underlying message in these narratives is how ‘community intelligence’ could enhance citizenship of individuals and community consciousness towards improved quality of life of the marginalised.

In order to facilitate the reflective process and generation of knowledge from experiences, Systematisation Tool was used to get deeper into select experiences. Knowledge generated based on the experiences of communities are captured.

In the last chapter, based on the experiences from the field and learning, a 12-step model community mobilisation framework is developed for the benefit of the communities and for wider readers interested in community mobilisation processes. We hope this report, ‘Development as Community-led Journey’ will strengthen civil society resolve to take forward Community development processes.



1

Introduction

Understanding Community and Community Mobilisation

The well-established definition of a community is that of people living in a particular area, considering themselves as a unit with shared interests and expectations, without an exclusionary or static notion of themselves, but as a dynamic and ever-evolving concept and process. Community is also defined as a group of people that care about one another and feel they belong together or as a group of people having common interests who want to achieve something together. However, traditionally in Indian society, community has

been perceived on the basis of caste (Brahmin, Kshatriya, Vaishya, Shudra and Dalit) or ethnicity (Adivasis, such as, Santals, Orans, Munda or Bhil) or religious (Hindu, Muslim, Christian or Buddhist) or linguistic (Bengali, Tamil, Malayalee or Marathi) or geographical locations (slums, *cherris*, caste-based colonies in villages, especially of the lowest castes, villages, defined residential areas) or nationalities (Sri Lankans or Bangladeshis), often blocking people from coming together and nurturing shared interest. Such understanding of community, ultimately, has resulted in developing unhealthy, hierarchical, exclusive and discriminatory identities. The first premise in community development or community mobilisation is not to get into such a narrow idea of community. Community is to be seen as people bound together or willing to be tied together based on common interest, values, established human rights principles and norms; they must also be open to engage in collective action aiming at integral development of all and each one, with dignity.

In summary, we can understand our community approach as follows: Community does not initially refer to socio-structural categories, such as rich-poor, caste-based or religion-based. It also has no other essentialist-cultural frames of reference, such as gender or ethnicity. By contrast, we understand community as a network of relationships between social actors, who undertake at least one common social action and refer to at least one common object of their action (Strauss, 1978)¹. Community is thus a relational entity. Community organising or community mobilisation are in themselves those measures that promote precisely this relational social network on the basis of one or more common denominators. This is what we mean when we talk about a process. Community building is an ongoing process of mutual display of a common understanding to realise common goals, formation of rules and norms and the respective negotiations about them.

Community Development (CD), Community Mobilisation (CM) or Community Organisation (CO) are interchangeably used. United Nations Terminology Database (UNTERM) defines community development as, “A process where community members come together to take collective action and generate solutions to common problems.” CD, CM or CO is primarily an ongoing process with common interest and common purpose aimed at improved quality of life of all in the community.

Community development is a holistic approach grounded in the principles of empowerment, human rights, inclusion, social justice, self-determination and collective action². Community development considers community members to be experts in matters concerning their lives and communities, and values community knowledge and wisdom. Community development programmes are led by community members at every stage - from deciding on issues to selecting and implementing actions, and evaluation. Community development has an explicit focus on the redistribution of power to address the causes of inequality and disadvantage³.

This process must be owned, determined and led by the community members, while simultaneously mobilising internal and external resources. In this sense, the process is also identified as ‘community-led’ or ‘people-led’ development process. The NGOs or external agencies engaged in the process are named as ‘facilitating organisations’ and their staff are designated as ‘community mobilisation practitioners’. Neither these organisations nor the staff are owners of community mobilisation process.

Community Mobilisation (CM) is a widely used term in the development sector. Some organisations define CM as a process whereby the majority of the members of the community, if not all, transcending their differences, meet on equal terms in order to facilitate a participatory decision-making process, to improve the quality of life of the members of the community.

In the Indian context, recognising and building a relational entity is the first challenge, as communities divided on the basis of caste, religion or ethnicity live in separate geographical locations with unwritten hierarchical and discriminatory rules. This reality is visible in urban slums and villages. For example, in the Tangra slum, Kolkata, the residents are divided as *Biharies*, *Bengalis* and Muslims. There is limited interaction across these ethnic and religious groups and one group considers the other as inferior and filthy. In villages, segregated colonies based on caste is an accepted norm. Hence, the authors understand that, in the Indian context, community mobilisation must begin with right orientation and understanding of community that it is an inclusive relational entity, transcending caste, religion or ethnicity with shared mission and values.

One of the core aspects of CM is capacity building process which includes, raising community awareness and building commitment; these processes also give the citizens an opportunity to explore their current beliefs, values, principles, attitudes and practices; they set priorities for the communities, enable planning how best to meet their challenges, implement their plans, monitor their progress and evaluate results on a participatory and sustained basis⁴. In other words, in community mobilisation the community members are in the ‘driver seat’ of the process of development, empowerment and outcomes as citizens. The community embarks on empowering itself, often through a process facilitated by internal and external actors.

Animation

Another concept that runs parallel to community mobilisation is ‘animation’. Animation involves working intimately with people and groups to help them participate in and manage their communities⁵ as well as facilitating, moderating or motivating community engagement, making things happen by inspiring a quickening of action⁶. Animation involves orchestrating situations

and people to bring about change through others' actions, for example, by building environments and relationships in which people grow, and direct and focus energies. However, a clear boundary is set for animators, especially if the animators are not members of the community, that they do not occupy the 'driver seat', which is the prerogative of the community members. Even if the animators are from the communities, their role is determined by and depends upon the nature of animatorship as either voluntary or as paid.

One of the expected key outcomes of community mobilisation process is the formation of a strong, sustainable and engaging community-based organisation (CBO), where its members continue to grow in knowledge generation, analytical abilities, personality and leadership skills, and managerial capacities. For doing this, they need knowledge on citizenship rights, and analytical and critical capabilities. The members engage in strategic action-reflection processes in becoming subjects of their destiny. The indicators of community mobilisation include more equitable participation of the community in decision-making, increased linkages and coordination with social services, better ability to leverage and manage local and external resources, and increased participation in networks and coalitions around specific issues to influence policies and resource allocation; greater leadership; and improved ability to plan, implement, monitor and evaluate collective actions.

From Poverty alleviation to community mobilisation

In the development sector, for many years, national and international Non-Governmental Organisations (NGO) in order to reach out and assist the poor, developed poverty alleviation and rural development as key interventional areas and processes. This model produced substantial results. Identifiable indicators of growth were seen in the communities. However, such interventions were felt to have strong aspects of charity. The 'external' facilitators, not only worked for the development of the poor, but also acted on with the poor and sometimes on behalf of the poor, by becoming the voice of the poor. It is important to note the perspective of "Can the Subaltern Speak?" (Spivak, 1988)⁷ that efforts must be made to access the subjectivity of those who are being investigated. Community members act quite independently. This must be supported by Community Building processes. The logical framework and the project strategies and activities were predesigned, based on base-line surveys and expected outcomes to be achieved with stipulated timeframe, using 'Results-based management' techniques. The process was also driven by cost-benefit analysis. As there was an urge to demonstrate



concrete results and changes in the individuals and communities, the process had the strong hand of external actors. The ownership of the process of the development tilted towards the external actors and consequently, the community members developed a culture of dependency. The external actors, to a great extent, were seen by the communities as 'providers' of not just financial resources but also knowledge, analysis, skills and strategies. This approach, to a large extent, was an externally managed community development process. This mode of development produced some quick desired results. However, as the beneficiaries were keen on 'receiving' benefits, they hardly were interested in participating and learning the processes that led to the outcomes. Consequently, the communities could not sustain the gains made in the long run.

The philanthropic organisations also realised that issues of the urban and rural poor in India cannot be addressed only with development of individuals or by better management techniques. It needs to be addressed structurally with a bottom-up approach. An individual or a community is poor, and in many cases, made poor by being socially discriminated, economically exploited, culturally silenced and politically rendered powerless. They are deprived of their due entitlements and basic human and citizenship rights. These communities are also divided on the basis of caste, ethnicity, language, religion, region of origin and occupation by vested-interested individuals and groups for political and economic gains. In this scenario, it was realised that that facilitating the 'collective intelligence of the community' could be the right way forward and would be sustainable, however slow and limited it might be.

Community mobilisation as Community-led or people-led process

Learning from the experiences, Caritas Germany (CG) and Caritas India (CI), with funding support of Federal Ministry for Economic Cooperation and Development (BMZ) and Misereor, decided to change poverty alleviation projects into community mobilisation programmes. Departing from the old mode of human development, the focus was on community development by community-led or people-led processes. The guiding principles were: go to the community, facilitate in bringing them together and organise them into various groups, assist them in understanding themselves, realities and needs, ask them to do what they wish to change in the current scenario; if so, in what areas, assist them in prioritising the issues, generate awareness, share appropriate information and knowledge and understanding of issues, generate thinking on possible ways to address those issues, train them in personality development, soft and technical skills and planning, implementing, monitoring and evaluation techniques. Let the external actor be an inspirer, stimulator and accompanier and never be the boss of the process. Assist them in building linkages. Let the groups and community decide and lead the processes. Let successes and failures remain with the community. In other words, do not be afraid of failures. Let the community members learn by doing.

The measurement of success will not only include counting external and physical results and successes, but also would very much depend on quality of the action-reflection process of the groups and the community. It will also include participation of all, respect for the others transcending the caste-creed-religion divide, collective decision-making, ability to manage themselves, dealing with conflicts, negotiating with duty bearers, identifying lessons learnt, celebrating change, deepening of values and attitudes and celebrating concrete outcomes and results. In other words, the shift is from results-based management to community owned and led processes. Such processes effectively combine quantifiable and qualitative indicators and emphasizes on practical praxis premised on action-reflection-knowledge building process. While for some organisations this might look ideal, but this is the process that had been initiated by the facilitating organisations.

For the past 6 to 8 years, community mobilisation was initiated in New Delhi, Kolkata, Ahmedabad, Gorakhpur and Ujjain in partnership with Chetanalaya, Delhi, Seva Kendra, Kolkata (SKC) and St. Xavier's Social Service Society (SXSSS), Ahmedabad in urban slums and Purvanchal Gramin Seva Samiti (PGSS), Gorakhpur and Kripa Social Welfare Society (KSWs), Ujjain as rural partners. (For details of project locations, organisations and their interventional areas, refer to annexure 2).

Apart from yearly reviews, mid-term evaluations were also implemented to assess the outcomes produced. This study mainly focuses on critique of processes and strategies, knowledge produced, lessons learnt, and compilation of experiences and changes gained as a result of community mobilisation and animation.

Objective of the study

In the background of the new understanding of community mobilisation as community-led or people-led processes, the main objective of the study has been formulated:

To develop scientific understanding of the process of 'Community mobilisation for empowerment through animation of the vulnerable communities' by analysing and compiling experiences, processes, formation of groups, knowledge generated, methodologies deployed, inputs given to develop skills and capacities, and outcomes realised in improving the quality of life of the communities, over a period of time.

Areas of inquiry

1. Based on theoretical understanding of 'Community mobilisation' and 'Animation for community empowerment of the vulnerable communities', explore to what extent the communities have bolstered their understanding of 'Community Mobilisation' and 'Animation' during the intervention period.
 - a. Identify some of the identifiable changes in the behavioural and attitudinal changes among the members of the community, given differences in social, religious and cultural backgrounds.
2. Study major community mobilisation strategies and methodologies adopted, with special focus on formation and training of groups formed by the field partners and how far these strategies enhanced self-realisation and self-determination, leadership development, collective understanding of realities, analysis and prioritisation of issues for action and personal and institutional changes.
 - a. Extract the major gains due to formation and working with groups such as, youth, women, children, focused or social action groups, federation, and CBOs, and their effectiveness in reaching out to the larger community.
 - b. Identify intended and unintended outcomes, especially with regard to accessing individual and community entitlements.

3. Study the relevance and effectiveness of the capacity development programmes.
 - a. Explore how various training methods built the skills and capacities of various groups formed.
 - b. Study how those trained by the NGOs effectively transferred knowledge and skills to the members of the community and the effectiveness.
4. Explore communities' partnership building and negotiating efforts evolved during intervention period with immediate stakeholders, network and advocacy partners, and administrative and governance structures.
 - a. To what extent collaboration with network partners strengthened the communities to access individual and collective entitlements and rights of the communities.
 - b. Explore networking, advocacy and lobbying interventions of the communities aimed at systemic, policy or macro level changes.
5. Systematise the experiences, knowledge, successes, and fallouts.
 - a. Study the mechanisms deployed by the NGOs and their relevance to deepen experiences and knowledge gained by the community.
 - b. Identify indicators of sustainability of the processes initiated and structures developed by the communities and groups.
6. Articulate the learnings of the communities and NGOs by developing a model framework for community mobilisation process.

Methodology

The methodology of the study was participatory in nature and the team ensured active involvement of all related stakeholders throughout the study. This study adopted a mixed methodology of qualitative and quantitative techniques of social research methods.

In each state, in consultation with partners organisations, the study locations were chosen based on the extent and intensity of the work carried out and formation of maximum number of groups by the partners. Systematic sampling was used to identify individual respondents to administer interview schedule. After the preliminary analysis of data, 16 thematic areas were identified for further exploration and analysis.

Interviews were conducted among select community leaders, NGO staff, partners and collaborators and present and past directors, using purposive

sampling, based on availability of persons. In each project location, a minimum of 18 individuals were interviewed. Apart from community members, representatives of women, youth, children and CBOs, PWDs, government officials, teachers, service providers, network partners and staff of the organisations were interviewed. Overall, about 90 individuals were interviewed. FGD participants were selected based on their active participation and involvement in the programmes. In each location, 7 FGDs were conducted with members of different groups formed, staff of the organisations and the general community members, totaling about 49. Apart from these, qualitative tools, such as, field observations through transect walk, participant observation, pictures or photographs and case narratives were also used for data collection. Statistical Package for Social Sciences (SPSS) was used for data analysis (For the interview schedule refer to annexure 1).

Key informants for the study

Primary respondents: Heads of families (female and male), community leaders, members and leaders of women, youth, and children groups, focused and social action groups, federations and CBOs (registered or unregistered).

Secondary respondents: Field based and NGO staff, members of network NGOs, local government officials, religious leaders, teachers and service providers or companies.

The Universe

The urban and rural poor communities covered by the partners were the universe.

Ahmedabad: About 7,200 families spread out in 6 zones (Clusters) in 35 slums.

Kolkata: About 2,043 families in 3 locations - Tangra slum (Ward Nos: 56, 57 and 58) and 1,127 families in Solo Bigha 'A' and 'B'.

New Delhi: About 1,705 families in 3 locations in New Seemapuri - E- 44 and D Block.

Gorakhpur: About 619 households in 5 villages, Gola Block, Gorakhpur District.

Ujjain: About 3,181 households in 20 villages in Shajapur, Rajgarh and Ujjain districts.

Sampling procedure

The following criteria were used in determining the sample locations and samples:

1. As there were many variations in urban and rural geographical scenarios, for the purpose of this study specific locations were purposely selected, considering intensity of work and time duration and where number of beneficiaries were maximum in number.
2. As formation of groups was a major strategy deployed in community mobilisation, it was deliberately decided that 50:50 will be the sampling proportion for the administration of interview schedule, 50 per cent from members and leaders of women and youth groups and CBOs and 50 per cent from members of the community.
3. In the formation of groups, woman and youth representation assumed much significance, as they were more in membership and investment had been high, compared to CBOs such as Focused Groups (FG), Social Action Groups (SAG), Federation (FED), Farmers clubs and various committees.
4. Considering these variations, it was decided to administer interview schedule to 125 women or men heads of families and 125 representing various groups (65 women SHG, 25 youth, and 35 from CBOs). In each state, about 250 samples were identified and using systematic sampling data was collected.
5. Though children were also formed into groups, based on the concept of children's parliament, considering their age, it was decided not to include them as respondents of the interview schedule. However, views of the children were captured using other tools, as transformation among children and their contribution, if substantial, in community mobilisation.

Comments on sampling areas with religious, caste and linguistic profile

1. Economic and social vulnerability had been the primary criterion in the identification of communities. In rural areas, social category (caste) was one of the considerations to reach out to the most vulnerable community. The facilitating partners were faith-based organisations. But religion was never a consideration.

2. In urban areas, 55.4 per cent of households in the sampling areas were Hindus and 44.5 per cent were Muslims. In rural areas, 89.9 per cent households were Hindus and about 10 per cent were Muslims. Hardly a few households belong to Christianity and other religions in urban and rural areas. In PGSS area, there were no households belonging to Muslims.
3. In the three urban areas, about 31 per cent of households were Dalits, 54.4 per cent were Other Backward Classes (OBC) and about 13.4 per cent belong to General or forward castes. In rural areas, about 30 per cent of households were dalits, 53.7 per cent were OBCs and 15.8 per cent belonged to General or forward castes.
4. OBC households were substantial in Chetanalaya and SXSSS in urban area and in Kripa of rural area. There was no general caste household in SXSSS area.
5. Adivasi (indigenous) households had been minimum in urban and rural areas.

Only in two locations, Delhi and Ujjain, Hindi was spoken by the communities. *Bengali*, *Gujarati* and *Bhojpuri* were other three languages spoken in Kolkata, Ahmedabad and Gorakhpur respectively. Though most of the members could understand Hindi, they always expressed themselves in the local languages. (For details of sampling, religion-wise and caste-wise data, refer to annexure 3).

Some comments and limitations of the study

1. The need for this study came up considering the life changing and transforming narratives of the communities in urban areas where Caritas Germany sponsored community mobilisation. Later, it was decided to include two rural project locations supported by Misereor and implemented by Caritas India, to study the changes and knowledge gained in the rural context as well.
2. Though urban and rural communities are considered for this study, the objective was not to make a comparison, as it would be inappropriate. Though the processes and strategies of community mobilisation were similar, the context, investment, intensity and programmes varied significantly. The context included social, economic, cultural, religious and political scenarios as well as urban-rural complexities such as, sources of income, patterns of occupation, environmental concerns, pollution, accessibility to opportunities, education and poverty.

3. In urban areas, community mobilisation was supported by Caritas Germany. Whereas in rural areas, multiple projects and multiple donor partners supported the interventions.
4. At times, there had been difficulties in capturing the complete content from the respondents due to local terminologies and linguistic nuances and cultural sensitivities. Due to state specific languages, it was necessary to have local enumerators for the study and in most cases, the project animators were used for data collection. So, there was some element of subjectivity in the data collection.
5. Practically, in all project locations, 'exit' plans were already initiated. The meaning of the 'exit' plan was not clear. Did that mean total cut off or would there be some continuation of the process? Though the communities expect continuous animation of the partners, they were well aware that they have to move on in life. Due to this, there was a bit of low morale in the locations, during this study. However, the groups formed were hopeful that they would find ways and means to continue the process initiated.

In the next chapter, initial understanding of community mobilisation process among the facilitating partners, profile of the respondents, their values, participation, awareness and knowledge development, engagements and actions of the groups, personality and leadership development, relevance and impact of capacity building programmes, networking efforts, collective community interventions and lessons learnt – all are captured and analysed.



2

Community Mobilisation Approaches, Strategies and Gains

Spontaneous expression of gratitude

There was a deep sense of satisfaction and positive outlook among many community members about the community mobilisation processes. Some of the dominant feelings expressed were: “We are learning to decide about our future”; “The organisations have facilitated our coming together and capacitated us with knowledge and skills”; “We have learnt how we could move on in our lives affirming our citizenship to claim from the state our

rights and entitlements”; “Now we know how the bureaucracy functions”; “There were many opportunities for growth and we made use of them to the best of our abilities. Still we feel that we have a long way to go”. These sentiments were echoed by women, youth and children groups, traditional and religious leaders and community members. In some cases, the government officials, local governance bodies, village committees and network partners appreciated the tremendous collective power generated by the community members.

Community mobilisation was an ‘unwelcome’ model

All the organisational heads admitted that the concept of community mobilisation was entirely new to them, and in a way, they were forced to experiment this mode of development due to ‘compulsions’ from the donor partners. Fr. Franklin, the Director of SKC said, “The Church and Social Service Societies of the Dioceses were used to charity and developmental models. We always considered ourselves as Good Samaritans of the poor. We wanted to ‘provide’ and help the poor. Community mobilisation was neither preferred mode of development nor was it accepted whole heartedly.

In hindsight, I feel that I chose the right path and pursued it wholeheartedly. “The results are amazing”. He also said, “For long, the Church in Kolkata equated poor only with rural poor, who suffered from desperate poverty and lack of opportunities and skills. In this situation too, working with poor Christians was preferred. Urban poor never figured into our thinking and discussion. Working with non-Christians was also completely new. This is the first time, at least in Kolkata Archdiocese, the Urban poor are part of our action and reflection. In fact, Tangra slum-dwellers have evangelised, influenced and questioned the traditional approach of the Church”.

According to Fr. Sunil George, the Director of Kripa Ujjain, in rural areas, the criterion was to reach out to the most vulnerable communities, especially to the dalits, to ensure all round development, including educational development. However, we realised soon that development of the dalits and the marginalised communities cannot be realised without active participation of the entire village community belonging to different caste and religious communities. He proudly asked, “Do you believe that Dalit and Rajput women could work together, forge an alliance and demand the state to install drinking water borewell in a dalit colony?” This miracle had happened in the project area. He affirmed that forming inclusive communities is the right strategy in community mobilisation.

“It was not easy to make the people understand the principles and processes of community mobilisation. As the Church was engrossed with the charity

model which gave the organisation power, authority and resources and the satisfaction of helping the poor, we found it difficult to change our way of thinking and serving the people. Our long standing and committed staff were not convinced of community mobilisation approach. Critically looking at our past, I would say that our attitude was that people are poor and they do not know anything. They have nothing to offer. It took days and months to change our mindset. I did not have training in community mobilisation. I learnt it by doing. The community taught me many lessons on right to development”, said Fr. Jaison Manuel, Director of PGSS.

“We went with empty hands to the community and came back with more questions. These questions though disturbed us much, also helped us to reflect further and develop appropriate responses. Often, we adopted trial and error method as we did not have predetermined answers”, said Fr. John Britto, Director of Chetanalaya. Fr. Rajiv, the Director of SXSSS, admitted that shifting gear from development mode to mobilisation mode was not easy. All the social service directors agreed that Community Mobilisation process demanded closeness to communities served; pitching small offices close to the community, which was surrounded by filth and by any standard could not be called an office location; spending time in attentive and intentional listening; moving along with the speed of the people and listening to noises and quarrels. This was not easy, and it was something very different from the former ‘active distribution model’ of development.

Process of CM adopted by the facilitating organisations

‘Go to the community and be with them’ was the initial *mantra* (principle) in all the project locations. Walking through the narrow and dirty lanes in urban slums and rural villages, meeting women and men, talking to them and building rapport with children and women were the initial strategies. Trust building with the community was not so difficult, though it took some time, as the community animators were selected from the community itself, in general. Some community members had fears and suspicion about the intentions of facilitating partners initially, as these were Christian NGOs.

No organisation had a blueprint of community mobilisation. Each organisation discovered their path in their own unique way, keeping ears and eyes opened. As the animators walked through the community day after day, meeting the same women in the morning and evening with broad smile and wishes, some women took pity on the animators and started interacting with them. A few took interest and came forward with curiosity to know what these Christian organisations would offer them. It took some months and, in some cases, more than a year to build bonding with the community. By constant personal meeting and developing friendly conversations, the women agreed to form

Self-help or women groups. This was a breakthrough point. Formation of women groups sent out positive vibe to the community. More and more women joined.

In Ujjain, an unwritten law was enacted that no group will be a homogeneous group. All groups will have membership from all social and religious categories. Formation of exclusive groups was consciously avoided. While this approach created some sort of uneasiness among the members in the beginning, it helped in building sustaining relationships and bonding across social and religious communities.

Taking note of women coming together, some youth came forward and asked the animators why not they also come together, especially in urban areas. This paved the way for the formation of youth groups, comprising of teen-aged girls and boys. As the membership of these groups were increasing, community leaders' groups were also formed which were called in different locations by different names, such as social action groups, focused groups, core groups and community-based organisations. In some cases, the broader platform, which took up responsibility for the development of the entire community comprised leaders of different groups. In rural areas, all the elders of the families came together and formed themselves into a group with separate identity. In the three urban areas, children were organised and Chetanalaya focused on children's parliament and neighbourhood parliament as one of their major programmes. Kripa initiated children's parliament in a few villages. In Ahmedabad, zonal level federations and location specific committees were also formed to look into specific thematic issues like, education and health.

With state governments introducing the concept of Self-Help Groups (SHG) and pumping in financial support to such groups, Self-Help Groups took on political colouring. Sheep stealing took place, especially in rural areas. In some places, women members were lured and threatened to join government floated SHG platforms. Though some members of women groups joined government promoted SHG network, the community mobilisation process continued.

Formation of groups provided necessary space to work on leadership and personality development; analysis of realities, prioritisation of social problems and development of micro or community plans. Each group was motivated to identify specific issues of the community and guided to engage themselves in those issues. Children and youth groups became passionate and started engaging in number of activities, such as, cleanliness drive, education, awareness raising, cultural programmes, sports and games and competitions.

Along with formation and accompaniment of the groups, the organisations systematically organised a number of capacity building trainings on motivational and leadership skills, socio-cultural analysis, group management, training on access to individual entitlements such as, voter identity, aadhaar card, loans, scholarships and birth certificates and access to improved

common resources such as, roads, water, electricity and pathway to graveyard. Eventually, training on Right to Information, Right to Education, Human Rights Education, dealing with social evils and menace, and online access to various schemes were also organised. In the rural villages, *Kisan* or farmer's clubs were formed. Groups were also trained and guided on how to approach local governance bodies for various needs. In some cases, exposure visits were organised either within the area from one location to another or to other NGOs for cross learning. Periodic celebrations and common meetings were organised to develop bonding among the members of the community and to work out village or community plans. While the groups took responsibility to plan and implement various developmental plans by taking the lead, for guidance, monitoring and evaluation the groups very much depended on the animators. Meeting with officials, submitting petitions and complaints, protests and dharnas became regular activities of the groups. The groups were also encouraged and guided to garner support from other NGOs, local bodies and officials, traditional and traditional religious leaders. The process of community mobilisation continued adapting to local context and absorbing social, religious and cultural ethos of every location.

One striking phenomenon that could be clearly observed was the trust and confidence of the community in the facilitating partner organisations. Despite some challenges from some quarters, the organisations in general, enjoyed high level of credibility among the community members. Partner organisations effectively used their institutional strength and consciously built rapport with local community leaders, religious leaders and bureaucracy which helped the groups formed to have organic link with traditional community leaders and bureaucracy.

Some general comments about the process

1. Though systematic community mobilisation process began only about 6-8 years ago, in urban slums different projects, such as, evening study centres, formation of SHGs, sports and health camps have been carried out for the past 2 decades. In Ahmedabad, for example, interventions began intensely after 2002 pogrom and communal violence.
2. In rural areas, along with community mobilisation, some developmental projects were also done such as, organic farming, animal husbandry, kitchen garden and income generation programmes.
3. Knowing that the Church agencies were involved in communities, local political leaders and bureaucracy, despite their unholy nexus, neither strongly supported nor blocked the community mobilisation processes. The traditional and religious leaders were not actively involved but tacitly approved the works carried out, as they felt the interventions carried out helped the betterment of the community.

4. The nature of the urban and rural communities is significantly different. While urban slums composed of large number of inter-state and intra-state migrant populations and displaced persons due to developmental projects, in the rural areas the focus has been on economically poor communities. Agriculture and allied agricultural wage work, and daily wage work have been the source of livelihood in rural areas. In urban slums, major source of income was from rag picking and segregation, van pulling, rickshaw pulling, construction work and home-based work.
5. Due to space constraint, all the project locations in urban areas were congested, filthy, unhygienic and waste was dumped everywhere. The scenario was far worse in unauthorised slums like Solo Bigha, in Kolkata. Authorised slums had basic facilities like, supply of drinking water, electricity and educational institutions, though quality of such services was never up to the mark. Health and hygiene issues and pollution related health hazards were common in all the slums. In rural areas, villages in which socially and economically weaker sections live in large numbers, were never in the developmental framework of the governments. One thing that was common to urban and rural areas was that, both were considered vote banks by political parties. For any common development, the communities had to wait for five years.
6. Illiteracy was a major roadblock in the functioning of groups since only a few members knew how to read and write. Caste consciousness was strong in rural areas and caste hierarchy was strictly followed in neighbourhood relationships, interactions and community or village decision-making processes. In urban areas, caste, ethnicity and religion seemed to have played a subtle role, unless the community was homogeneous in caste and religion.
7. *Pardah pratha* (veil system) has been very common in Ujjain area. Under strict adherence to patriarchal system, in Ujjain and Gorakhpur, women lived within the four walls of their homes and most of them had not even gone out of their villages. The condition of women was similar in urban areas too, especially among the Muslim women.
8. Formation of different groups, especially formation of SHGs and women groups was a game changer in community mobilisation in rural and urban areas. Youth groups added vibrancy. Children's groups worked miracles. CBOs provided the necessary broader umbrella to negotiate with officials and bureaucracy.
9. People in a number of project areas in Ahmedabad constantly lived under the fear of eviction. There was an attempt to evict the slum dwellers to create favourable ambience by beautifying the city to welcome multinational corporations. National Policy on Resettlement and Rehabilitation (NPRR) 2003 is applicable only to Project Affected

Families. There was no proper habitation policy for urban slumdweller who had lived for generations. The community in Solo Bigha had experienced eviction threat, as the slums were set on fire, a couple of times.

10. The heat and possible impact of National Population Register (NPR) National Register of Citizens (NRC) and Citizenship Amendment Act (CAA) was felt in the communities, especially in urban areas. In Kolkata, families were already queuing up to set right the old and lost records. There was a sense of fear intruding in the communities.

General observations about the profile of the respondents

General profile of the respondents

For a good understanding of the fascinating changes, it is important to note the general profile of the respondents of each area.

Geographical profile

Table 2.1 Organisations, project locations and nature of the area

Organisations	Locations	Urban or Rural	N	%
Seva Kendra Kolkata (SKC)	Ward No 57 and 58 of Tangra and Solo Bigha	Urban	250	20.0
Chetanalaya, New Delhi	E-44 Seemapuri and D New Seemapuri	Urban	250	20.0
SXSSS, Ahmedabad	Narangpura, Odhav, Saras Gomtipur	Urban	250	20.0
PGSS, Gorakhpur	Khopapar, Atroura, Sadsada Buzurg and Ranipur Gram Panchayats	Rural	250	20.0
Kripa, Ujjain	Narsingharh, Sarangpur, Shajapur, Shujalpur and Tarana Blocks	Rural	250	20.0
Total			1250	100.0

Three urban locations in three major cities, namely Kolkata, New Delhi and Ahmedabad and two rural locations in Uttar Pradesh and Madhya Pradesh states were selected for the study with 250 sample respondents from each project locations. Urban samples were 750 and rural were 500. Of the 250 respondents, 65 were sample members from women’s groups, 35 from youth

groups and 25 were from CBOs, who were called by different names, such as, Focus groups, Social Action groups, Federations, Committees, Farmer groups and Core groups. The remaining 125 were from community members, who were not part of any formal group.

Note: In the analysis, 'group' refers to 125 from each project area, who were members of a group and 'members' refers to 125 from the community, who were not part of any formal group.

Personal profile

Sex, age, marital status, education, religion, caste, urban-rural and occupation variables were studied to understand the profile of the respondents. (For a more detailed analysis of data, refer to annexure 3).

Sex and Age

Table 2.2 Sex of the respondents

Organisations	Sex		Total
	Female	Male	
SKC	173	77	250
	69.2%	30.8%	100.0%
Chetanalaya	192	58	250
	76.8%	23.2%	100.0%
SXSSS	159	91	250
	63.6%	36.4%	100.0%
PGSS	147	103	250
	58.8%	41.2%	100.0%
Kripa	112	138	250
	44.8%	55.2%	100.0%

Among the urban respondents, the highest number of female respondents were from New Delhi, i.e., 192 (76.8%). Across all project locations, in Kripa, Ujjain area male respondents 138 (55.2%) were more than female respondents 112 (44.8%).

Note: All percentages in the tables have been converted to single decimal. Accordingly, at times the total percentage may vary slightly from 100.

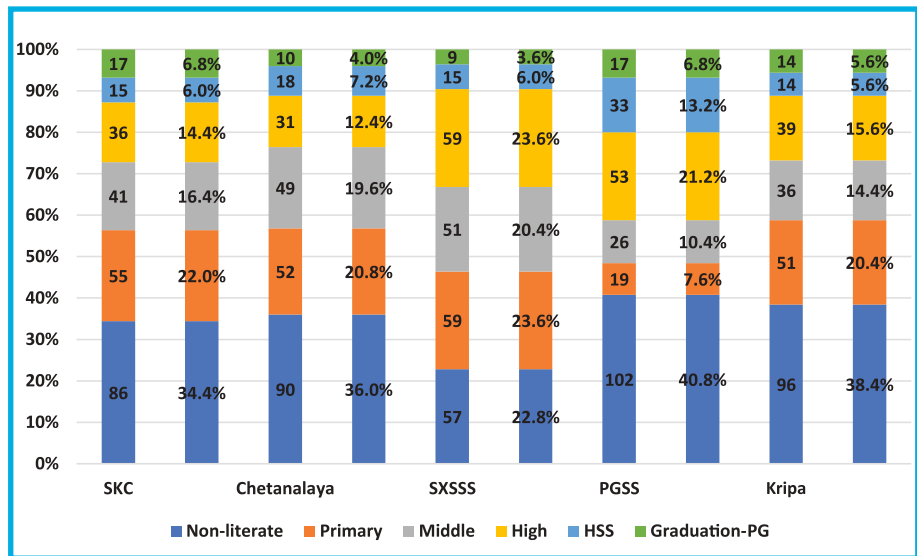
Table 2.3 Respondents' sex and age variables

Sex	Age				Total
	15 - 20	21 - 35	36 - 50	51 - 80	
Female	161	210	297	115	783
	20.6%	26.8%	37.9%	14.7%	100.0%
Male	90	116	154	107	467
	19.3%	24.8%	33.0%	22.9%	100.0%
Total	251	326	451	222	1250
	20.1%	26.1%	36.1%	17.8%	100.0%

Table 2.3 shows that about 557 (46.2%) respondents were below the age of 35. This study captures the perceptions and experiences of large number of young people. In the age group of 51 – 80, proportionately, male respondents were more than female respondents.

Of the total respondents, 1,011 (80.9%) were married, 171 (13.7%) were unmarried, 7 (0.6%) were separated or divorced and 61 (4.9%) were either widow or widower. Kolkata had the highest number of respondents from unmarried category (68) and Ahmedabad had 22 respondents in widow/er category.

Chart 2.1 Educational status



Note: The first column gives the actual number of respondents for a particular organisation and the next column is conversion into percentage.

In the study context, 'primary' does not add value to educational status, since very little or hardly any learning takes place. If, those respondents falling under 'primary' category were added to 'non-literates', then practically, in all project areas, more than 50 per cent of respondents were to be considered as 'non-literate'. Number of non-literates (198) as well as respondents who pursued their education after high school (78) were more in rural than urban areas. The highest number of non-literates 102, as well as highest number of respondents who pursued studies after high school 10, were in PGSS area. Lowest number of non-literates 57, as well as lowest number of those who pursued studies after high school 24, were in Ahmedabad. This trend clearly shows that access to education and ability to pursue education after schooling were significantly different across organisations.

Table 2.4 Correlation between sex and education

Sex	Education						Total
	Non-literate	Primary	Middle	High	HSS	Graduation-PG	
Female	346	154	118	90	42	33	783
	44.2%	19.7%	15.1%	11.5%	5.4%	4.2%	100.0%
Male	85	82	85	128	53	34	467
	18.2%	17.6%	18.2%	27.4%	11.3%	7.3%	100.0%
Total	431	236	203	218	95	67	1250
	34.5%	18.9%	16.2%	17.4%	7.6%	5.4%	100.0%

Among the female respondents, nearly 346 (44.2%) were non-literate which was much higher than male 85 (18.2%). On the contrary, among the male respondents, 34 (7.3%) had completed graduation and post-graduation which was much higher than 33 (4.2%) of female respondents.

Formation of women groups was one the major backbones of community mobilisation processes in all project areas. However, it is to be noted that among the women groups more than half of respondents were non-literates. Clearly, a substantial number of educated youths had been part of youth groups.

Religion and Caste

Table 2.5 Respondents' religion by organisations

Organisations	Religion					Total
	Hinduism	Islam	Christianity	Sarna	Buddhism	
SKC	68	180	2	0	0	250
	27.2%	72.0%	0.8%	0.0%	0.0%	100.0%
Chetanalaya	35	215	0	0	0	250
	14.0%	86.0%	0.0%	0.0%	0.0%	100.0%
SXSSS	157	80	1	0	12	250
	62.8%	32.0%	0.4%	0.0%	4.8%	100.0%
PGSS	242	7	0	1	0	250
	96.8%	2.8%	0.0%	.4%	0.0%	100.0%
Kripa	231	14	0	5	0	250
	92.4%	5.6%	0.0%	2.0%	0.0%	100.0%

Hinduism and Islam were the two major religions practiced by the respondents. Within the three urban locations, out of the 250 respondents from Chetanalaya, New Delhi, 215 (86%) followed Islam and only 14 per cent followed Hinduism. In SXSSS Ahmedabad, 157 (62.8%) respondents followed Hinduism and 80 (32%) followed Islam. In SKC project area, 180 (72%) respondents followed Islam and 68 (27.2%) were Hindus. About 12 respondents followed Buddhism and all of them were from Ahmedabad and from dalit community.

Out of the 500 rural respondents, 473 (94.6%) followed Hinduism. A small number of 21 (4.2%) followed Islam. This study covers a substantial number of Muslims living in slums and large number of Hindus 473 (94.6%) in rural areas. Those who followed Christianity and Sarna (Adivasis, who worship nature and spirits) were only 9 respondents.

Table 2.6 Respondents' caste-wise distribution by geographical areas

Organisations	Social Category				Total
	Dalit	Adivasi	OBC	General	
SKC	35	6	65	144	250
	14.0%	2.4%	26.0%	57.6%	100.0%
Chetanalaya	14	0	146	90	250
	5.6%	0.0%	58.4%	36.0%	100.0%
SXSSS	85	0	117	48	250
	34.0%	0.0%	46.8%	19.2%	100.0%
PGSS	138	2	95	15	250
	55.2%	0.8%	38.0%	6.0%	100.0%
Kripa	122	10	99	19	250
	48.8%	4.0%	39.6%	7.6%	100.0%

Most of the respondents from urban areas were either from Other Backward Classes (OBC) or General (Forward) caste categories. These two caste groups amounted to 610 (81.3%) respondents. However, in SXSSS area, there were substantial number of respondents from the dalit community. In contract, most of the respondents from rural areas were either from Dalit or OBC communities, accounting for 454 (90.8%).

A further analysis showed that there was no marked difference among the respondents in terms of educational levels whether a respondent was a Muslim or Hindu or Dalit or OBC, though non-literates among dalits (38.3%) and OBCs (34.9%) were slightly higher than general caste (29.7%). Non-literate respondents were almost the same among Hindus (34.8%) and Muslims (34.1%).

Occupation and Income

As most of the respondents were not engaged in monthly salaried categories, they were given a choice to mark a maximum of two primary occupations. Total responses from urban areas were only 775, although the respondents were 750. This means that most of the respondents gave only one option as their primary occupation. Whereas among the rural respondents, the responses were 882, though the respondents were 500. Nearly 75 per cent of respondents marked more than one, as their primary occupations.

In urban areas, self-employed, employed in private for monthly salary and engaging in hazardous and unhygienic works were the major employment opportunities. In rural areas, majority of the respondents were engaged in

agricultural labour, some owned land for cultivation and a small number of respondents were employed in private works. Being employed by the state was almost beyond the reach of both urban and rural respondents.

Assessment of income status is a challenging task. However, the data gives us a broad picture of the prevailing scenario. Overall mean income per month was Rs. 8,466. The income disparity between urban and rural poor was obvious. The Urban poor's mean income was nearly 55 per cent more than the rural poor. Among the three urban locations, Rs. 8,934 was the mean income of the respondents of Chetanalaya, which was much lower than SKC at Rs. 9,996 and SXSSS at Rs. 10,664. Between the two rural areas, the mean income of the respondents of PGSS was at Rs. 5,773, considerably lower than Kripa at Rs. 6,964.

Across caste categories, 65.7 per cent of dalits had earned less than mean income, which is much higher than 59.8 per cent of OBCs and 52.5 per cent of general caste respondents. Across religious categories, there was not much mean difference between Hindu and Muslim respondents in urban areas, except in Ahmedabad. In Ahmedabad, Muslim respondents had higher mean income than the Hindu respondents.

Some observations and comments

1. The majority of the respondents were female, and a substantial percent of respondents were below the age of 35. Literacy was a major challenge. More than one third of the respondents were illiterate. Illiteracy was much higher among women irrespective of geographical locations. Less than 15 per cent had managed to cross high school education. This had strong implications in community mobilisation processes.
2. Two-third of the urban respondents were Muslims and rural respondents were predominantly Hindus. Caste configurations were very different in urban and rural areas. OBCs and general caste categories were predominant in urban areas, whereas dalits and OBCs were a majority in rural areas. This scenario clearly indicated that despite slowdown in rural economy, the majority of migrants that moved to urban areas were OBCs and of general caste. Dalits in large number continued to live in rural areas.
3. Despite multi-religious and mixed caste scenarios in urban areas, there were no major conflicts within the communities, except in Ahmedabad, which had roots outside the communities. Caste continued to haunt the rural dalits.
4. The majority of respondents were economically very poor, socially backward, and were daily breadwinners or wage-earners. Through community mobilisation processes, the most vulnerable communities seemed to have benefitted a lot.

Major Approaches and Strategies, Satisfaction and Lessons Learnt

After detailed analysis of proposals, annual and multi-year reports, interim evaluations and interaction with different stakeholders, this study recognised six major approaches and strategies, with a number of sub-themes, deployed by the implementing partners in community mobilisation processes. The section ends with major learning and sustainability issues:

- a. Mobilisation of the members of the community
- b. Shared mission and participation of the community
- c. Formation, functioning and engagement of various groups
- d. Personality, leadership and knowledge development
- e. Networking and partnership building
- f. Learning and sustainability dimensions



The primary purpose of this study was to critically study the six dimensions focusing on impacts, levels of satisfaction and lessons learnt. To bring out the essence of learning, this study apart from analysing and evaluating the kind of strategies that were implemented, would focus on how these strategies were carried out, who led the processes, what were the experiences of the participants, and how the community members individually and collectively gained their identity, assuming the role of responsible citizens.

Analysis of data could have been done from the perspective of organisations, groups formed and trained, community members and urban-rural. As the intention of this study was not to evaluate the performance of organisations, the analysis of this study was mainly done from groups and geographical perspectives. However, in some instances, analysis was also done from an organisational perspective. It is to be stated that some variation was observed in assessment across different variables in the three urban locations. But, the variation was not substantial in general. However, a substantial variation was observed between PGSS and Kripa. The process and impact of community mobilisations was much appreciated by the respondents of Kripa. So, when geographical comparisons were made, the assessments of rural respondents were lower than urban.

Mobilisation of the members of the community

Capturing the first glimpses

The first experiences of engaging in community mobilisation in all five locations had many similarities than differences. The directors, project coordinators and staff, almost in similar sentiments, acknowledged the fact that they did not know what community mobilisation was, but they started with an exploratory journey. The initial *mantras* were, 'Go to the community, be with the community and spend time with the community'. From morning till evening, the staff walked through the filthy, congested and narrow lanes in the slums and villages. On the way, the staff met different persons, exchanged wishes and smiled at them. In some cases, people came forward and initiated friendly conversation. Some asked the staff what they were up to? Some even asked, "Are you NGO staff and what have you brought for us?" As the staff were clearly instructed not to make any promises or commitments, but only to develop familiarity with the members, the staff found it difficult to keep the conversation going. After few days of visit, the staff also felt frustrated as they had nothing to offer. However, the community members felt at ease with staff, invited them to their houses and some offered a glass of water or tea.

Eventually, the staff realised that there was a sense of bonding between the staff and individuals. Some individuals started talking about their concerns and problems. A few mentioned about the common concerns of the community. Others expressed helplessness and a few volunteered to support, if some plans were to be initiated.

Walking with the community

“Ideas and actions should begin from the community was the first lesson I learnt. Initiating an activity by the staff was always a temptation. It could well be a distraction in the initial stage as it would have distanced us from building solidarity and observing the behaviours, practices and rhythm of the community. Listening to the community was the first step in community mobilisation”, said 25-year-old Shaireen, a staff of Chetanalaya.

“Some community members also suspected us of possible conversion. It took almost a year to win the confidence of the community. In the meantime, we started talking to community and religious leaders who welcomed us. These interactions gave us confidence and moral support”, said Fr. Franklin. During the initial period, the directors and key staff also visited some NGOs in different parts of the country to learn about community mobilisation. Despite some initial inputs, many said that they did not have any blueprint on community mobilisation. They struggled and found their way.

Conversation with community members

After initial contact period, informal conversations were initiated. Open invitations were extended to all to gather and talk about the community and their concerns. The staff went door to door begging and pleading the members to come together to a common place. Some showed interest but many did not. Some expected something in return for attending the meeting. When people did not receive any material benefit, they went out in frustration, often cursing the NGO. Often meetings had to be cancelled as the participation was lean. Waiting was a biggest problem for the staff. If a meeting was fixed at 3 pm, the first person would come at 3.30 pm and the second one after some time. Slowly, one by one the members would arrive. Often the staff would repeat the same conversation, since at any given time there were addition of members. No serious matters could be taken up since there was no consistency in the participation of the members. Informal coming together ended up in singing and chatting. For some women, such meetings provided some form of relaxation and an opportunity to be away from their household chores. It was only in hindsight, the organisation staff realised that these were the first steps in developing shared mission, understanding of values and ensuring participation of the community.

Shared mission and participation of the community

The second dimension in community mobilisation was developing a shared understanding of a common mission premised on certain core values and ensuring participation of majority of the community members in the processes. The inquiry began with two questions, namely, whether the community members had understood community-led or people-led development as the right kind of model of development and who are vibrant with this understanding.

Table 2.7 People-led development as right model

Planning and working together as the right kind of development model	Overall		Group		Member	
	N	%	N	%	N	%
Good extent	664	53.1	387	61.9	277	44.3
Moderate	391	31.3	166	26.6	225	36.0
Minimum	152	12.2	60	9.6	92	14.7
Do not know	29	2.3	7	1.1	22	3.5
No	14	1.1	5	.8	9	1.4
Total	1250	100.0	625	100.0	625	100.0

Note: Group refers to respondents from members of women, youth and CBO and member refers to any community members who was not part of any group formed.

Chart 2.2 Who are vibrant with community mobilisation concept (multiple choices)

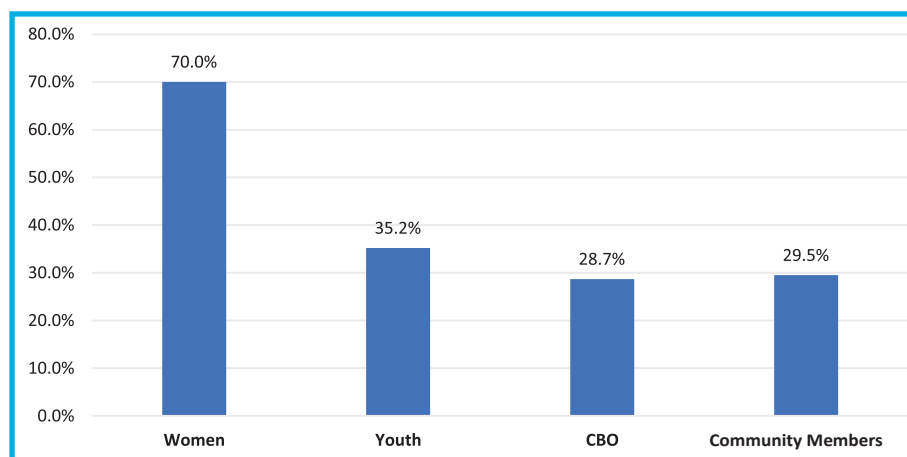


Table 2.7 shows that the members of various groups formed, such as women, youth and CBOs developed deeper understanding of community mobilisation as community-led or people-led processes, with 61.9 per cent rating as 'good extent', and 26.6 per cent as 'moderate'. However, the overall rating, which includes assessment by community members, only 53.1 per cent stated as 'good extent'. The idea of people-led process had not been deeply engrained in nearly 50 per cent of the community members. This scenario was understandable, since investment of time and energy was primarily with the groups formed and the strategy was to reach out to the larger community through the groups formed.

What stands out from Chart 2.2 is that, women group members were recognised to be vibrant with the idea of people-led development model by majority of the respondents. Women's equality and empowerment is one of the 17 Sustainable Development Goals (SDGs), and it is integral to all dimensions of inclusive and sustainable development. Academicians agree that all the SDGs depend on the achievement of Goal 5 (<https://www.unwomen.org/en/news/in-focus/women-and-the-sdgs/sdg-5-gender-equality>). About 70 per cent of cases stated that women were articulate and imbibed the spirit of people-led community mobilisation. The youth groups seemed to have had better understanding with 35.2 per cent of cases than CBOs at 28.7 per cent of cases. CBOs came into existence much later in the process, though these were well-informed groups, educated and knowledgeable. In other words, the community mobilisation process in all five project locations were in fact driven by women-led processes. Looking back, it could be emphatically stated that women focus seemed to have given necessary fillip to community mobilisation.

Vibrancy of women was palpable in all the fields. When the researchers visited the communities for this study, women in large numbers came forward to express their gratitude and were bubbling with joy and hope. Amrin, B. Com first year student studying in HK Commerce College in Ahmedabad, ranked first in Class XII with 96 per cent marks and was awarded. She said, "The women have made substantial progress. They are available during the daytime. So, they come together regularly, discuss issues of the community and take daring steps to solve common problems. Men are busy in their works. Most of the young girls are regular to school and studying well. Boys usually drop out or stop their schooling after Class X and look for a job. They are compelled to work due to family financial burdens. As much as the women have grown in their outlook and understanding of the community, the men have not". However, she said that men allowed their women to participate in various meetings. She felt had men equally participated in community mobilisation, the community would have grown much stronger in many aspects of community living.

Growth in community development process

The respondents were asked to assess how much they had grown in their understanding of community development processes on a scale of '1' to '9' where '1' was minimum and '9' was maximum in the last five years. Among the three urban locations, SKC received the highest rank with 6.55 and Chetanalaya was low at 6.18. Among the two rural areas, PGSS was low at 4.75 while assessment of Kripa respondents was at 6.1. Assessment of group members ranked higher (6.2) than community members (5.77). Formation of groups definitely played a role in the community development process.

Chart 2.3 Assessment of growth in community development process

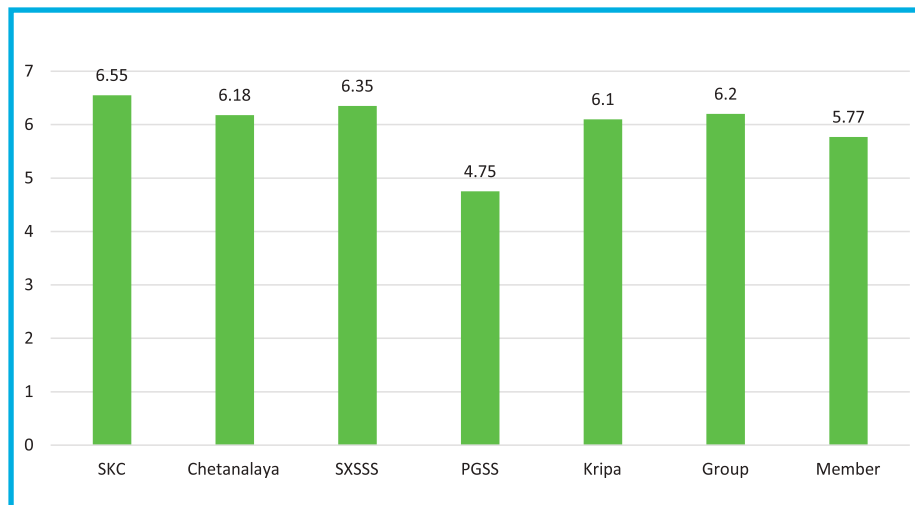


Table 2.8 Values in which the community members have grown (multiple choices)

Grown in values	Urban			Rural		
	Responses		% of Cases	Responses		% of Cases
	N	%		N	%	
Trust	586	22.2%	78.1%	441	23.3%	88.6%
Selflessness	371	14.1%	49.5%	211	11.1%	42.4%
Gender equity	401	15.2%	53.5%	222	11.7%	44.6%
Equal opportunity for all	325	12.3%	43.3%	271	14.3%	54.4%
Compassion	145	5.5%	19.3%	79	4.2%	15.9%
Respect for other religions	479	18.1%	63.9%	216	11.4%	43.4%
Dignity of the vulnerable	60	2.3%	8.0%	156	8.2%	31.3%
Social inclusion	101	3.8%	13.5%	58	3.1%	11.6%
Justice to the poor	172	6.5%	22.9%	240	12.7%	48.2%
Total	2640	100.0%	352.0%	1894	100.0%	380.3%

Values are the invisible assets of the community. At the end of the focused group discussions, the participants were given a sheet of paper to write one aspect in which each one had grown or cherished most. Invariably, all the groups mentioned 'trust in the other' as the major gain. 78.1 per cent of cases in urban and 88.6 per cent of cases in rural areas identified trust as a primary value in which they had grown, and cherished. They also expressed that because of trust in one another, they could take some bold initiatives collectively. Other prominent values mentioned by the urban respondents were respect for other religions (63.9%), gender equity (53.5%), selflessness (49.5%) and equal opportunity for all (43.3%). The rural respondents stated equal opportunity for all (54.4%), justice to the poor (48.2%), gender equity (44.6%), respect for other religions (43.4%) and selflessness (42.4%). Group formation had helped in developing a strong sense of concern for the poor and respect for other religions. Whenever joyful or sorrowful events took place in a family of a group member, practically, all the members expressed their solidarity and spent time with them, despite belonging to different religions. Many women extended material and financial assistance if the family was very poor, especially in rural areas. Some poor dalit families in Ujjain area acknowledged the support they received from women of other castes and religions. They also said that other caste women attending celebrations in dalit homes was something new. This attitudinal change was mainly among the members of the groups.

When the respondents were asked about aspects in which they needed to grow, in urban and rural areas similar aspects were mentioned. Working together (61.6%), shared responsibility (55.3%) and participation in common endeavours (48.7%) were the major concerns among the urban respondents. Whereas, participation in common endeavours (78.6%), working together (55.4%), non-discrimination of the vulnerable (52.8%) and treating women with dignity and respect (41.7%) ranked in the order. In the rural context, where income disparity, caste discrimination and patriarchy were still prevalent, the respondents articulating these dimensions as areas of growth, assumed much significance in community mobilisation.

As a concrete measure of inclusion, a question was asked about how far people with disability (PWD) were part of the community mobilisation process. Majority of the respondents said that PWDs were consciously included. PGSS, Gorakhpur had focused on PWD exclusively, organised them into groups and implemented special programmes in collaboration with CBR forum, Bangalore. A number of persons with disability were also guided to access support from the government. In Kolkata, a few were helped by seeking support from other NGOs working specifically with PWD. The respondents admitted that due attention was not given to them as much as they deserved.

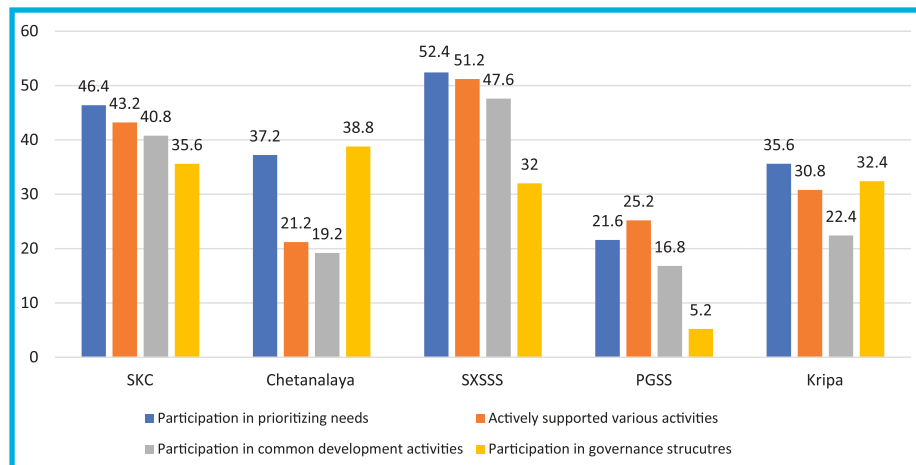
Participation in community development

Participation in community development is one of the indicators and expression of cherishing shared mission. Participation was assessed from three perspectives:

- Participation in prioritisation of the social problems or needs of the community and actively working on various needs prioritised, especially common development needs.
- Participation in grassroots governance structures.
- Respect, appreciation and solidarity support to religious and family celebrations of people belonging to other religions and social groups.

For the purpose of analysis, only 'great extent' was considered.

Chart 2.4 Participation of the community members

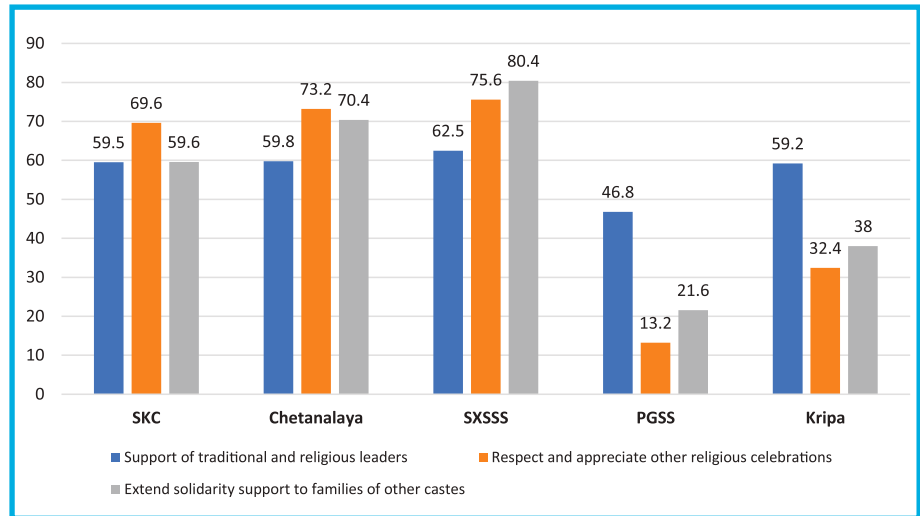


Among three urban areas, respondents of SXSSS were on top of the participation index with regard to prioritisation of needs, community members actively supporting various activities of the prioritised needs and participation in common development activities, however with the exception of participation in governance structures. The respondents of Chetanalaya scored higher in participation in governance. However, as much as the community members participated in the prioritisation of needs, their support for activities and participation in common development activities were only 'moderate'. SKC respondents were consistent in all four indices. In the rural areas, participation of the respondents of the Kripa had been consistent.

There was also increased participation of community members in local governance, except in PGSS. Many became members of school education committees, health committees, members of panchayat and gram sabhas

and village committees. About 79.1 per cent agreed that concerns raised by the community members were seriously looked into by various decision makers. Only 25 per cent of the respondents said that community members were able to influence the decision makers.

Chart 2.5 Support of religious leaders, respect and solidarity support



Support from and participation of traditional and religious leaders in the community development process was much appreciated in urban and rural areas. There was tremendous growth in the intermingling of the community members and participation in the religious, social and family celebrations of members of other religions, and ethnic and caste communities. This was considered as a big change by the members of the community. Because of the formation of various inclusive groups, which had members from different religions and caste, social bonding among the members grew much stronger. This was very evident in the urban and rural areas. Often, the community members of all faiths repeatedly expressed the need to stay united and live in peaceful coexistence.

Specific contribution of the community members

Table 2.9 Contribution of community members in various activities (multiple choice)

Contribution of community members	Urban			Rural		
	Responses		% of Cases	Responses		% of Cases
	N	%		N	%	
Improving education of children	477	37.0%	74.1%	143	22.3%	43.1%
Improving healthcare	256	19.9%	39.8%	156	24.4%	47.0%
Improving public delivery	125	9.7%	19.4%	98	15.3%	29.5%
Improving hygiene and sanitation	380	29.5%	59.0%	141	22.0%	42.5%
Improving access to loans	9	.7%	1.4%	72	11.3%	21.7%
Improving accountability of public servants	41	3.2%	6.4%	30	4.7%	9.0%
Total	1288	100.0%	200.0%	640	100.0%	192.8%

74.1 per cent of cases of urban respondents acknowledged the contribution of community members in the education of children. Ms. Shabana, is a young 35-year-old Muslim woman living in Seemapuri. She is a school committee member. She said, “I was bundled up within four walls for long years. In the last three years, I have learnt the importance of education and started motivating my children to study. I have also motivated children of my area and admitted about 125 children in the school. My husband, who never allowed me to go out of my house earlier, appreciates my efforts to admitting children in schools. This change happened in me only after becoming a member of a group formed by Chetanalaya. Thirst for education is much higher and everyone wants to educate their children”.

Though child marriages had considerably reduced, in some areas it was still prevalent. Despite various schemes provided by the government, many families found it difficult to educate their children after puberty, fearing elopement and trafficking. A Headmaster of a government school narrated a dreadful reality. “In 2015, our school stood first in Kanyashree programme in district and third in entire state. This is a State government cash reward scheme for promoting girl child education and averting early marriage. We were to attend the programme and receive the prize from the Chief Minister and the girl who was supposed to receive the medal, suddenly, was married. She had to be fetched from her in-law’s house and transformed from a married woman back to her student look to receive the prize. She was just in Class 9. This is the harsh reality”.

Contribution in education was much higher than other activities such as, improving hygiene and sanitation (59%), improving healthcare (39.8%). As per the assessment of the rural respondents, the contribution of community members was significant in most of the efforts taken. The lowest in the ranking was making the public servants accountable. The respondents felt that this was a challenging task and they were still not prepared for it.

Formation, functioning and engagement of various groups

After building rapport with communities and winning over their trust and confidence, formation of various functional and coherent groups was one of the key investments of the organisations. An attempt was made to form groups among women, youth, children and men. These groups were sort of base groups in the communities. Each group was guided to form its own functioning system with simple leadership and governance style. For example, women groups met more often than men and youth groups. Each group was helped to develop its own agenda and plan of action, according to their ability and interest. For example, in rural areas, women were organised as Self-Help Groups with saving, internal loaning and income generation activities. Whereas in urban areas, women groups focused on issues of the individuals and communities than micro financing. Youth groups generally focused on sports, events, campaigns and common issues of the community. Children's parliament was the theme deployed to organise the children, to bring them together and motivate them to become responsible citizens.

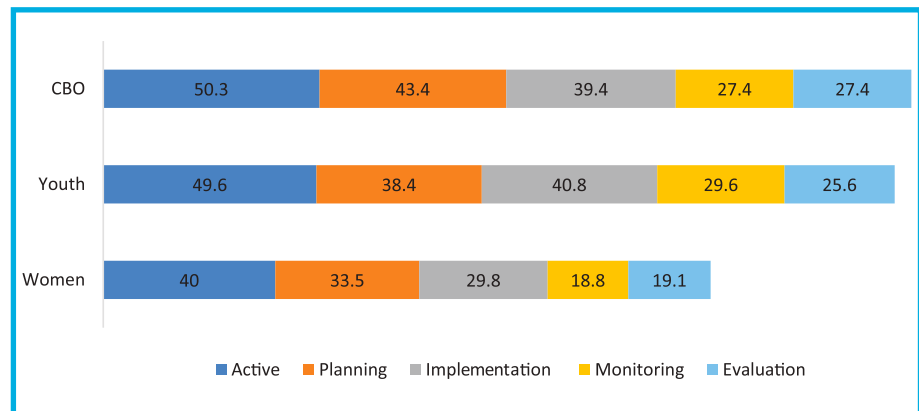
Later, cutting across age and sex-based groups or in some cases, separate Community Based Organisations (CBOs) were formed. There was no strict formula in the formation of CBOs. Any group which had mixed membership with common interest was called a CBO. These CBOs were called by different nomenclatures, such as, focused group, social action group, federation, core group and village committees. The nature of membership also varied significantly. However, it was apparent that CBOs functioned as super body or broader platforms which had much better clout in making decisions for the community. In some rural villages, the elders of the entire community were organised as a CBO.

In terms of functioning, women group members had much better bonding among themselves as they were functioning for a considerable number of years. Youth groups were vibrant but not consistent. Their strength and engagement were visible during cultural events, public meetings, sports and select issues. The membership was floating due to studies, work and marriage. Organising children was not consciously done in all areas, except

Chetanalaya, SKC and Ujjain. The children of Chetanalaya were better organised, when compared to other areas. Initial enthusiasm of organising men as groups very soon faded away. Gathering men as a group was a real challenge in all the areas, as they were out for work the entire day. The timing and working hours of project staff and availability of men could never match. As women, youth and children showed much interest and there was enough scope to work with these groups, no serious strategy was planned to organise men. However, men’s support was visible to women groups. The idea of forming CBOs in a way helped to rope in the ‘left out men’ in the community mobilisation process.

The assessment about involvement of various groups and their impact was done by 625 respondents belonging to various groups, broadly classified into women (325), youth (125) and CBO members (175).

Chart 2.6 Participation and involvement of groups formed



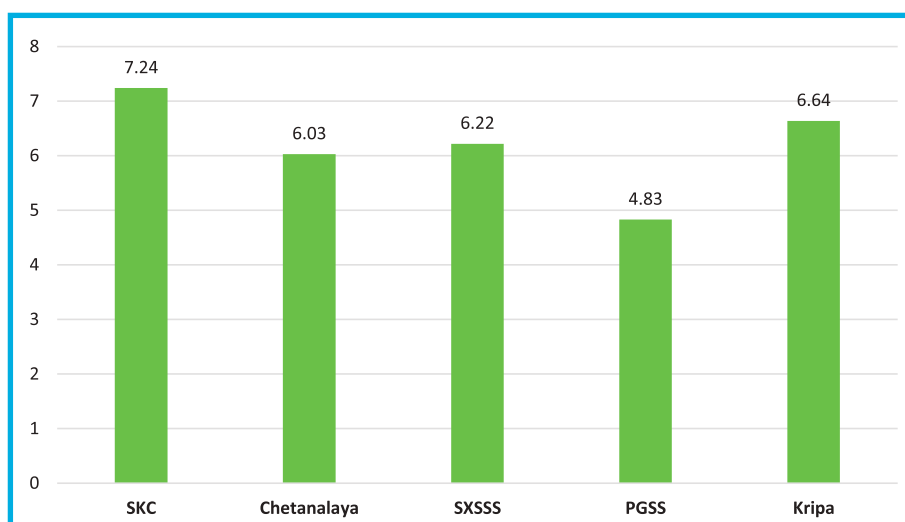
The group members were asked to assess their participation and involvement on five specific criteria – being an active member, participated in planning, implementation, monitoring and evaluation. The range of choices were ‘great extent’, ‘moderate’, ‘minimum’ and ‘no’. Only those who said ‘great extent’ were considered. Nearly 45-50 per cent of the respondents preferred to consider their participation as ‘moderate’.

While women groups were considered generally as vibrant and main drivers behind community mobilisation process, the chart shows their involvement a bit lower than youth and CBOs. If one would consider participation and involvement in terms of number, women outnumbered the youth and CBOs. However, when it was about decision-making on common issues, the CBO leaders and youth played a major role.

Nearly, 48.8 per cent of the respondents considered themselves as ‘very active’ in urban areas and in rural areas only 38.8 per cent said that they

would consider themselves as very active. In all locations, participation in planning and implementation ranked much higher than monitoring and evaluation. In other words, the group members got engaged in planning and implementation, but could not really engage in monitoring and evaluation. Planning and implementation of the activities were much valued and cherished by the members. But, they distanced themselves from monitoring and evaluation. Some members considered these aspects as academic exercises and meant for staff of the organisations. Comparatively, participation of urban respondents in planning, implementation, monitoring and evaluation was higher than rural respondents.

Chart 2.7 Satisfaction level on the process of reflection



One of the important aspects in community mobilisation was that the members spent time on reflecting over their experiences, converting experiences into knowledge and learning curves. Such reflections, when collectively done could help one another to articulate what was done, how it was done, what the members felt when they met with successes and failures and what lessons they had learnt in the process. The satisfaction level of SKC respondents was high at 7.24, followed by Kripa 6.64, SXSSS 6.22 and Chetanalaya 6.03.

The members also identified how reflections were helpful, by choosing three out of nine variables. In general, such sessions were not formally organised. However, after every major event the members gathered and spent time in talking about the event and reviewing the experience.

Table 2.10 Reflections on participation and involvement (multiple choice)

Reflections were helpful	Responses		% of Cases
	N	%	
To motivate those who had less interest	326	17.8%	52.2%
To learn lessons from experiences	319	17.4%	51.0%
To develop more knowledge	288	15.7%	46.1%
To make further plans	250	13.6%	40.0%
To review the action taken	243	13.2%	38.9%
To work on shared responsibilities	130	7.1%	20.8%
To receive further guidance	124	6.8%	19.8%
To deepen the commitment	97	5.3%	15.5%
To own up whatever we do	57	3.1%	9.1%
Total	1834	100.0%	293.4%

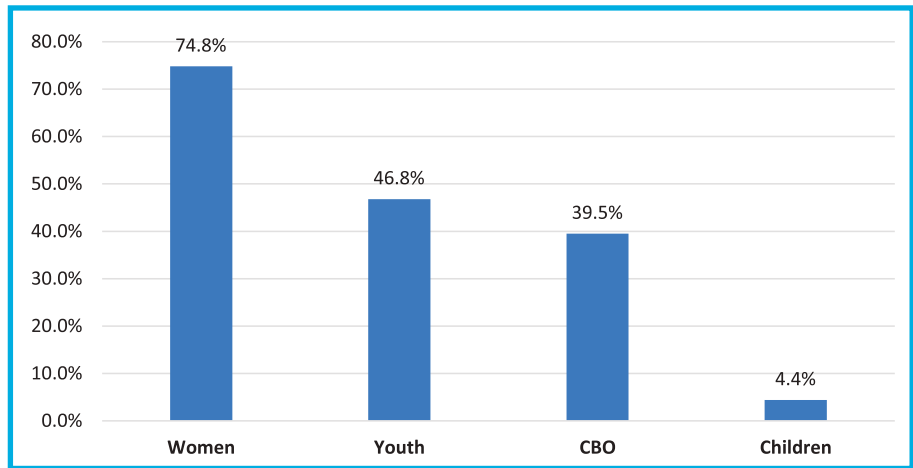
For 52.2 per cent of cases, reflection sessions seemed to have helped in motivating those who had less interest or lacked motivation. Such lessons also provided opportunity to learn lessons for the future (51%). Deepening of knowledge (46.1%), making future plans (40%) and reviewing of actions taken (38.9%) were other benefits of collective reflection sessions.

When respondents were asked about the cherished aspects, out of nine, three aspects stood out. 84.5 per cent of cases said that they gained new knowledge, which included organising skills, animation skills, accessing entitlements, information, knowledge of government schemes, knowledge of government and local governance offices. The learning that had taken place during these years had been enormous. Another aspect that the respondents cherished was the trust between the NGO and community (52.6%). Many of them appreciated the handholding support provided by the NGO staff. About 45 per cent of cases appreciated the time taken in forming and shaping various groups.

Personality, leadership and knowledge development

To a question whether animation programmes had helped in developing knowledgeable leaders among various groups, 24 per cent stated as 'great extent', 46.2 per cent as 'good extent' and 14.9 per cent stated as 'moderate'. The group members were also asked which group contributed more in community development process in their perception.

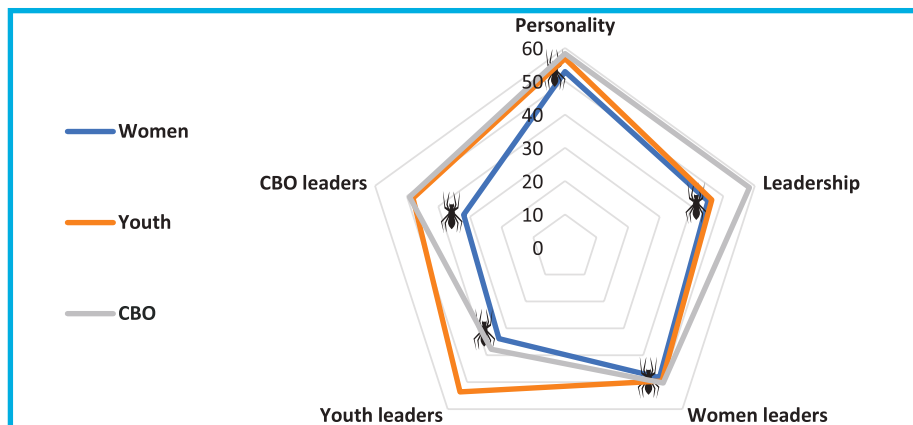
Chart 2.8 Which group contributed more in community development (multiple choice)



74.8 per cent of cases affirmed that it was women groups which contributed more for community development. Then it was youth (46.8%) and then CBOs (39.5%). In other words, women showed extraordinary determination in participating and taking forward community mobilisation processes, more than youth and CBOs. However, as leadership issue was supposedly one of the key outcomes of community mobilisation, this was further probed.

Two sets of questions were asked to find out personality and leadership development among the respondents. The first set of questions were addressed to individuals of the group members, whether they felt they had grown in personality and leadership qualities. The second set of questions were asked to find out whether committed women, youth and CBO leaders had emerged during community mobilisation process. Options given were: 'yes', 'to some extent' and 'do not know/not sure' or 'no'. For analysis, only those who said 'yes' were considered, though good number of respondents preferred to be safe by saying 'to some extent'.

Chart 2.9 Personality and leadership development and committed leaders



Across groups and geographical locations, each one individually stated that they had grown more in personality traits, with an average of 54.3 per cent than leadership qualities 48.2 per cent. The first gain in the community development process was personal improvement. Each participant felt that community mobilisation process provided space for their individual growth at many levels, though leadership development was restricted to some respondents. All three groups unanimously agreed that there had been tremendous growth in the number of women leaders.

With regard to emergence of committed leaders among women, youth and CBOs, each group stated that among them, a greater number of leaders had emerged. However, 62.1 per cent of urban respondents stated that committed and visible leadership had emerged among women which was much higher than youth (44.5%) and CBOs (52.5%). Almost equal number of rural respondents stated leaders among youth (30.4%) and women (29.6%). It was much lower among CBOs (21.2%). The CBO respondents across urban and rural areas concurred that growth of women leaders was substantial (50.3%), which was similar to the perceptions of youth (49.6%).

Table 2.11 Areas of growth at personal level (multiple choice)

Growth in personality traits	Urban			Rural		
	Responses		% of Cases	Responses		% of Cases
	N	%		N	%	
Increased self-confidence	345	33.3%	93.8%	206	30.5%	89.6%
Facing public without fear	235	22.7%	63.9%	103	15.2%	44.8%
Got rid of shyness	113	10.9%	30.7%	153	22.6%	66.5%
Easily relate to others	202	19.5%	54.9%	79	11.7%	34.3%
Ability to articulate	34	3.3%	9.2%	65	9.6%	28.3%
Self-assertion	107	10.3%	29.1%	70	10.4%	30.4%
Total	1036	100.0%	281.5%	676	100.0%	293.9%

Increased self-confidence was the biggest gain at the personal level due to community mobilisation processes. The table shows that practically, 90 per cent of cases identified themselves with growth in self-confidence. Facing the public without fear (63.9%) and relating to others with ease (54.9%) were considered as other important developments by the urban respondents. Rural respondents considered getting rid of shyness (66.5%) and facing the public without fear (44.8%) as major growth areas. Ability to articulate was considered the weakest area among urban and rural respondents. Often when they were faced with difficulties, they ran to the staff for help. The staff cover provided necessary support to them.

Table 2.12 Areas of growth at leadership level (multiple choice)

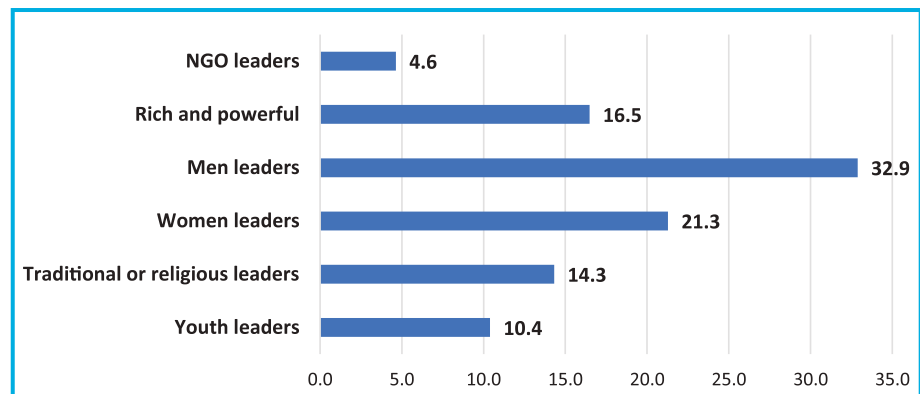
Leadership Skills	Urban			Rural		
	Responses		% of Cases	Responses		% of Cases
	N	%		N	%	
I can speak in public	283	22.8%	77.1%	159	22.5%	79.1%
I can meet the officials	214	17.2%	58.3%	150	21.2%	74.6%
I can organise public meetings	175	14.1%	47.7%	82	11.6%	40.8%
I can mobilise volunteers	153	12.3%	41.7%	43	6.1%	21.4%
I can manage a group	152	12.2%	41.4%	49	6.9%	24.4%
I have grown in making decisions	134	10.8%	36.5%	101	14.3%	50.2%
I can build a team	117	9.4%	31.9%	91	12.9%	45.3%
I can mobilise local financial or in-kind resources	14	1.1%	3.8%	33	4.7%	16.4%
Total	1242	100.0%	338.4%	708	100.0%	352.2%

Speaking in public boldly and meeting the officials without fear were felt as very strong leadership quality developments, both by urban and rural respondents. Whenever the respondents were asked to speak about some of their successes, practically, all mentioned about meeting the officials to demand what was due to them or about protests carried out in front of government offices. Everyone took pride in stating such leadership qualities. Organising public meetings, mobilising volunteers and in managing groups, a greater number of urban respondents felt more comfortable than rural respondents. Whereas in making decisions and team building, a greater number of rural respondents showed growth than the urban respondents. In a highly patriarchal rural set up, it was amazing to see how women had grown in leadership qualities despite, many being non-literate. The weak area was the ability to mobilise local resources, be it financial or in kind.

To confirm the manifestation and impact of leadership, a further question was asked to find out whose opinion was generally respected by the community and response were gathered from all 1,250 respondents.

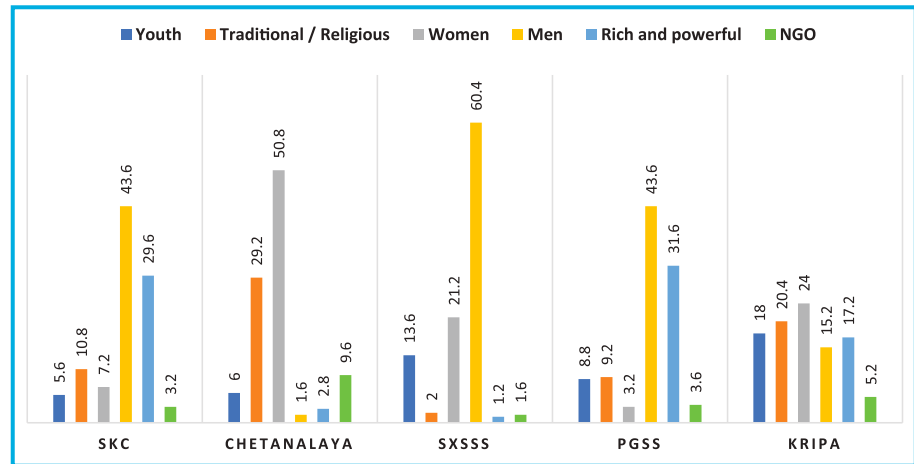


Chart 2.10 Whose opinion prevailed in the community



Despite many women leaders emerging, 32.9 per cent of the respondents said that still men carried the day and had a much bigger role to play in the community; their opinion was highly respected. However, it was important to note that the voice of women had substantially expanded, which was affirmed by 21.3 per cent of total respondents. Rich and the powerful (16.5%) and traditional and religious leaders (14.3%) had their quota of share.

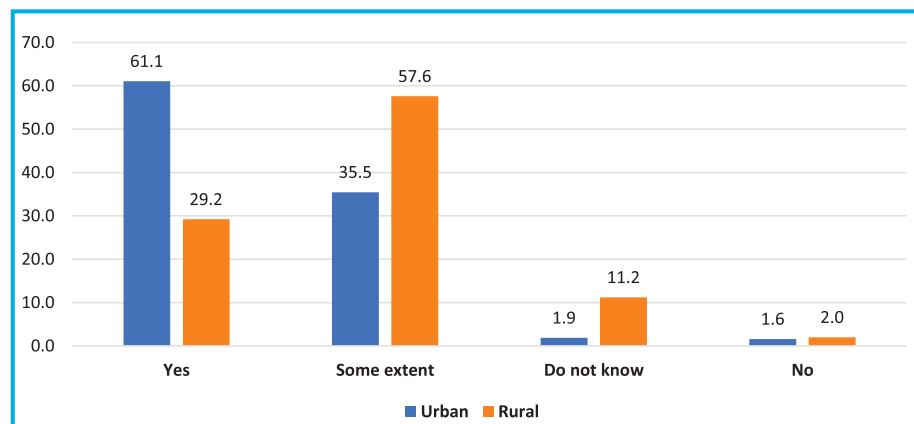
Chart 2.11 Whose opinion prevailed in the community by organisations



On whose opinion prevailed in the community across organisations, Kripa stood out as a model for collective leadership. The opinions of every stakeholder seemed to have been taken on board. In Chetanalaya, opinion of women strongly prevailed in the community. In SKC, SXSSS and PGSS, the influence of men was strong. However, all agreed emergence of women as a strong force and opinion makers.

This trend could be confirmed from another angle. To a question, whether women leadership was accepted by the community, the geographical analysis offered more light.

Chart 2.12 Acceptance of women leadership



The acceptance of women leadership was much higher in urban areas than rural areas. When the respondents were asked whether they felt women contributed substantially in community mobilisation, 44 per cent of urban respondents said an emphatic 'yes', and 53.3 per cent stated as 'some extent'. In rural areas, 28 per cent emphatically stated 'yes' and 59.2 per cent

stated as ‘some extent’. The irony was, despite significant contribution made by women, their contribution was not still accepted and recognised by the community members.

Awareness and knowledge development

One of the purposes of community mobilisation was to build awareness and knowledge of the community members on basic issues, so that they could take up the responsibility for their development. Reaching out to members with proper information was an important step in awareness and knowledge generation of a community. People received information through different modes of communication. An attempt was made to find out which systems of communication worked better for poor communities.

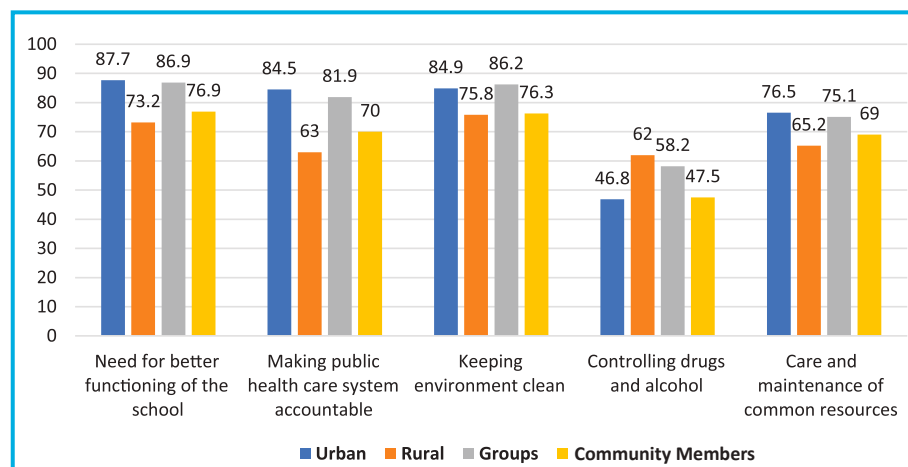
Table 2.13 Effective channels of information

Sources of information in entitlements	Urban			Rural		
	Responses		% of Cases	Responses		% of Cases
	N	%		N	%	
By word of mouth	508	24.9%	67.8%	343	23.5%	68.6%
Through members of the groups formed by the NGO	460	22.5%	61.4%	298	20.4%	59.6%
On my own interest	281	13.8%	37.5%	297	20.3%	59.4%
Campaign activities of NGO	279	13.7%	37.2%	77	5.3%	15.4%
Newspaper or Radio	230	11.3%	30.7%	272	18.6%	54.4%
Social media	143	7.0%	19.1%	91	6.2%	18.2%
Public institutions	91	4.5%	12.1%	29	2.0%	5.8%
From government offices	50	2.4%	6.7%	55	3.8%	11.0%
Total	2042	100.0%	272.6%	1462	100.0%	292.4%

About 68 per cent of cases of urban respondents said that they received information through word of mouth. Despite vast growth in information and communication technology, the poor were still dependent on information through word of mouth. Other sources were, group members (urban 61.5% and rural 59.6%), on one’s own interest (urban 37.5% and rural 59.4%), campaigns (urban 37.2% and rural 15.4%) and through newspaper and radio (urban 30.7% and rural 54.4%). Rural respondents seemed to have accessed information substantially through newspapers and radio. Respondents, apparently, did not depend on government offices, public institutions and social media or they had less access to the duty bearers.

Facilitating organisations organised a number of training programmes on issues such as, importance of education, health and hygiene, environmental cleanliness, control of drugs, and maintenance of common resources. All respondents were asked whether each one had grown in awareness and knowledge. This assessment was done by individuals about themselves. Those who stated as ‘High’ and ‘Moderate’, were clubbed together.

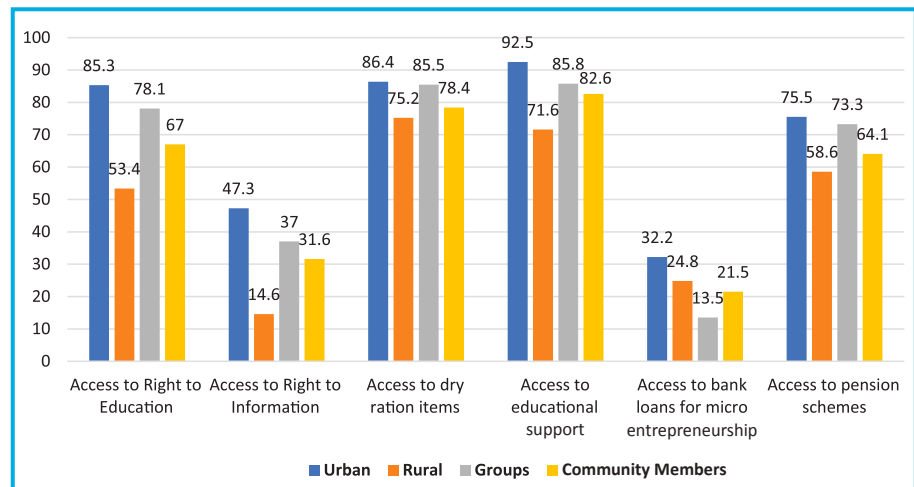
Chart 2.13 Awareness and knowledge development of all respondents



More than 75 per cent of the urban respondents and respondents of the groups stated that they had improved awareness and knowledge on better functioning of schools, making public health system accountable, keeping the environment clean and maintenance of common resources. On control of drugs and alcohol, urban respondents (46.8%) had much lower awareness when compared to the rural respondents (62%). During field visits, many urban respondents acknowledged that drugs and alcohol were prevalent among all types of persons, including children and youth. On the contrary, women of rural areas stated proudly how they controlled alcohol in their villages. Rural respondents also mentioned that despite the introduction of *Rashtriya Swasthya Bima Yojana* (RSBY) and *Ayushman Bharat* (AB), awareness and knowledge of health was poor. Consequently, people could not make health systems accountable, as much as they could in other areas.

A number of capacity building trainings focusing on information, importance and procedures for better access to entitlements were organised by the facilitating organisations, mainly to the members of various groups formed. These groups were motivated and asked to train the community members. The trainings covered, awareness of RTI, RTE, dry rations, educational support, pension and loans for micro entrepreneurship for urban and rural and MGNREGS and agricultural loans only for rural areas. Perceptions of the individual respondents about the community members was captured. Those who stated as ‘High’ and ‘Moderate’, were clubbed together.

Chart 2.14 Awareness and knowledge development on entitlements



The growth in awareness, knowledge and procedures in accessing basic entitlements was similar among urban and rural respondents. The respondents stated that community members had grown well in knowledge on right to education (85.3%) and in accessing educational support such as scholarships, uniform and mid-day meal (92.5%) in urban areas; it was also substantially high in rural areas. Community members had also grown in knowledge and procedures in accessing dry rations (86.4% in urban and 75.2% in rural areas) and in receiving pension for widows and old age persons (75.5% in urban and 58.6% in rural areas).

Access to bank loans for micro entrepreneurship was not considered as a priority by the community, except in some individual cases in Kripa. When this issue was raised, some leaders stated that access to loan facilities required a number of documents, especially, guarantees which the community members did not have. Some in the rural area had land documents, which helped them to access bank loans. More than loans, the urban respondents stated that they needed training on employability skills.

Many respondents claimed use of Right to Information (RTI) to access information from duty bearers. However, the respondents agreed that they could access information due to support from external agents and some community members, and were just learning to use the tool. Often, RTI petitions were prepared by either by the project staff or some educated persons and not by the group members (47.3% in urban and 14.6% in rural areas).

When the group members were asked whether they had learnt to use RTI, only a handful of them responded positively.

Table 2.14 Learnt to use RTI

Aware of how to use RTI	Overall		SKC	Chetanalaya	SXSSS	PGSS	Kripa
	N	%	%	%	%	%	%
Good extent	69	11	2.4	16.0	30.4	0.8	5.6
Some extent	163	26.1	8.8	61.6	28.0	6.4	25.6
Minimum	73	11.7	4.0	19.2	11.2	10.4	13.6
No	320	51.2	84.8	3.2	30.4	82.4	55.2
Total	625	100	100.0	100.0	100.0	100.0	100.0

Many respondents stated that they had received training on RTI and realised the importance of this act. However, due to lack of education, they were not very comfortable in using RTI by themselves. Some also said that they needed more time to learn and use this tool. They needed others to support them and they thanked the project staff for providing necessary support.

In Ujjain and Gorakhpur, some attempts were made to access bank loans for agricultural development, subsidies and income generation programmes. About 49.1 per cent of rural respondents stated that the community had grown in accessing agricultural loans and subsidies. About 49.7 per cent of rural respondents also stated knowledge on Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS) was a big gain for them to access livelihood opportunities. These two dimensions were not applicable to the urban respondents. However, it was observed that economic activities were not much focused by intervention agencies during community mobilisation as much as they focused on accessing entitlements, such as education, health, and common facilities, especially in urban areas. There was, however, a felt need among urban communities for economic and livelihood support. Knowledge on linkage with banks, access to loan and credits was low among the urban community members.

Relevance, effectiveness and impact of capacity building programmes

In order to effectively capacitate the community members with knowledge base on various topics and themes, a number of training programmes were organised by the implementing agencies, involving substantial external human and financial investment. Three aspects were studied by analysing the responses of the 625 respondents from the groups:

- What trainings were highly useful?
- What did the participants gain from these trainings?
- In what ways these trainings helped the group members to facilitate changes in the community.

Table 2.15 Seven highly useful trainings

Urban	% of cases	Rural	% of cases
Leadership training	70.1	Health and hygiene	58.8
Health and hygiene	63.4	Leadership training	52.4
Right to education	46.3	Accessing loans	52
How to conduct meetings	44.1	Farming techniques	45.6
Social Analysis	42	Right to food	40
Networking skills	39	Right to education	39.2
Accessing entitlements	27.3	How to conduct meetings	38.8

Out of the 18 different types of training programmes, the respondents identified some as highly useful trainings as depicted in Table 2.17. Among the seven, four trainings were common to urban and rural areas. Accessing loans, farming and right to food were specific livelihood needs of rural areas. Social analysis, networking and access to entitlements were assessed by urban respondents as highly useful trainings. These trainings were also found to be useful by rural respondents but only the priorities varied. Training on project cycle management was assessed with low priority by urban (3.7%) and rural (4.4%) respondents. In the same way, finance management skills and entrepreneurial skills were assessed low. These trainings were found to be theoretical and technical and not meant for those who had minimum education. The respondents also said that, as their children were getting educated, these trainings could be given to them.

Table 2.16 Five dominant gains of the trainings

Urban	% of cases	Rural	% of cases
Knowledge development	96.3	Knowledge development	95.2
Personality development	65.6	Personality development	73.1
Behavioural changes in me	57.1	Behavioural changes in me	62.2
Ability to analyse/prioritise needs	41.1	Importance of collective strength	49.4
Value formation	26.7	Ability to analyse/prioritise needs	30.9

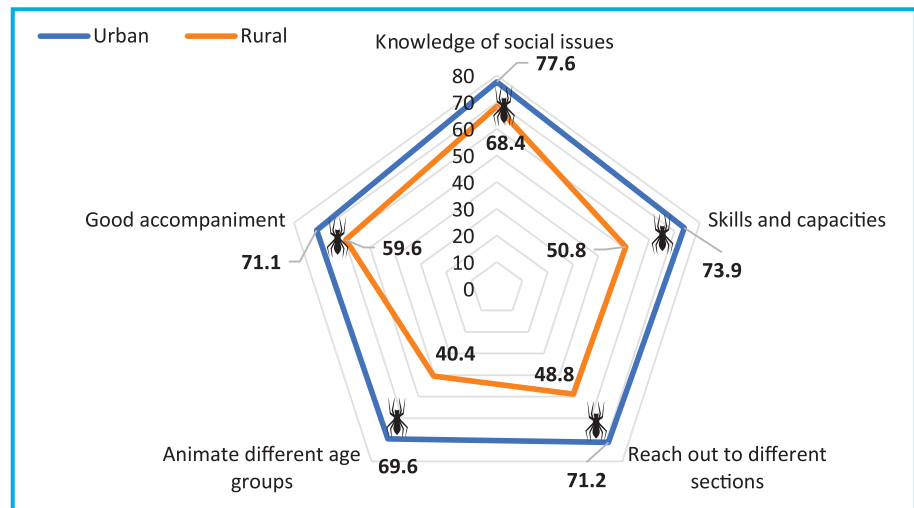
The respondents were given 10 possible gains of which they were asked to identify four. Both urban and rural respondents identified knowledge development, personality development, behavioural changes and ability to analyse and prioritise needs as major gains through trainings. Obviously, these were the critical areas of growth which were much needed in building leadership. Value formation and realisation of collective strength were also mentioned as additional gains.

Table 2.17 Seven major gains of the community

Urban	% of cases	Rural	% of cases
Increased awareness on entitlements	78.8	Increased awareness on entitlements	78.2
Reduction in dropouts	71.8	Individuals accessing entitlements	74.1
Awareness on improved quality of life	66	Reduced alcoholism and drugs	51.5
Collective efforts to address issues	49.9	Collective efforts to address issues	49.8
Individuals accessing entitlements	42.4	Awareness on improved quality of life	42.7
Peaceful coexistence	39.1	Increase in institutional delivery	42.3
Safety and security of women	34	Increased farm production	40.6

Out of the seven identified gains of the community, increased awareness on entitlements, awareness on improved quality of life, collective efforts to address issues and individuals accessing entitlements were seen to be the four major gains by urban and rural respondents. The urban respondents also identified reduction in dropouts, peaceful coexistence and safety and security of women as gains. These three areas were critical in urban slums, considering status of education of children in slums, safety of young women and tensions that prevail or induced by external agents. The rural respondents identified reduction in alcoholism and drugs, increased farm production and increase in institutional delivery as other major gains. Unlike urban areas, rural mothers very much needed institutional delivery mechanism and increased livelihood opportunities. Alcoholism and drugs were considered as a major concern in urban and rural areas. However, the urban respondents agreed that due to nexus between police and drug peddlers, use of alcoholism and drugs was rampant in urban areas. The rural communities had efficiently dealt with this phenomenon, predominantly led by women.

Chart 2.15 Perceptions about facilitating staff



Animation of staff played a crucial role in community mobilisation. The respondents were asked to assess the knowledge of staff on social issues, skills and capacities to animate, ability to reach to different sections of community, such as, people of different religions, caste, gender and age groups and ability to provide handholding support. Only the ‘good extent’ was considered. The satisfaction of urban respondents was much higher than rural respondents. The rural respondents assessed the staff generally as ‘moderate’. All project areas had strong project coordinators. However, the skillset of field staff varied significantly. SKC and Chetanalaya had many young and vibrant staff who had knowledge of soft skills, interest in social media, and use of technology. However, they lacked training experience. In other places, the staff were experienced, but their skillset to deal with new generation was found to be low. Striking a balance between skills and capacities and training experiences was a concern. Young staff required more training so that they could in turn train the community leaders. In rural areas, identifying interested, qualified and skilled staff was a major challenge for the implementing partners. Most of these staff were found to be good and committed. But, they lacked soft and communication skills.

Networking and partnership building

In order to increase the effectiveness of the engagement and not to duplicate the works of other organisations, the concept of networking, collaboration and partnership was introduced to the groups. While planning various events and programmes, the group members were guided to access expertise, knowledge and resources from other likeminded organisations and rope them as partners in the programmes. For some issues, such as, anti-human trafficking, eye care, assisting persons with disability, pension schemes, right

to food, and organic agriculture, individuals and organisational staff who had the expertise were invited and they worked in partnership with various groups formed in the communities.

However, networking with other organisations and partnership building was very new to community members. In many instances, the staff played a crucial role in networking with other organisations, especially in planning. Group members actively supported other NGOs during implementation of training programmes. Only about 40-45 per cent of urban respondents stated that they learnt networking skills. In Ujjain, it was about 23 per cent. In Gorakhpur, many network meetings took place at the district headquarters. However, at the ground level it could not get materialized, especially with some NGOs.

Table 2.18 Prominent networking and collaborative partners

Urban	% of cases	Rural	% of cases
Local NGOs	82.3	Local NGOs	81.9
Local government bodies	57.2	Government offices	67.3
Government offices	48.7	Local committees	64.3
Religious bodies	40.6	Religious bodies	34.7

Generally, the respondents felt that they could establish good relationship with local NGOs, some government departments and officials, local government bodies like, health and education offices, local and village committees and religious bodies. The respondents had minimum contacts with state level NGOs and foundations.

Table 2.19 Purpose of networking

Urban	% of cases	Rural	% of cases
To gather support for common cause	72.0	To demand entitlements	77.7
To make government bodies accountable	51.4	To increase common facilities	72.5
To demand entitlements	48.9	To support development actions	64.8
To keep the area clean and tidy	45.3	To gather support for common cause	49.4
To increase common facilities	48.1	To organise common functions	35.2

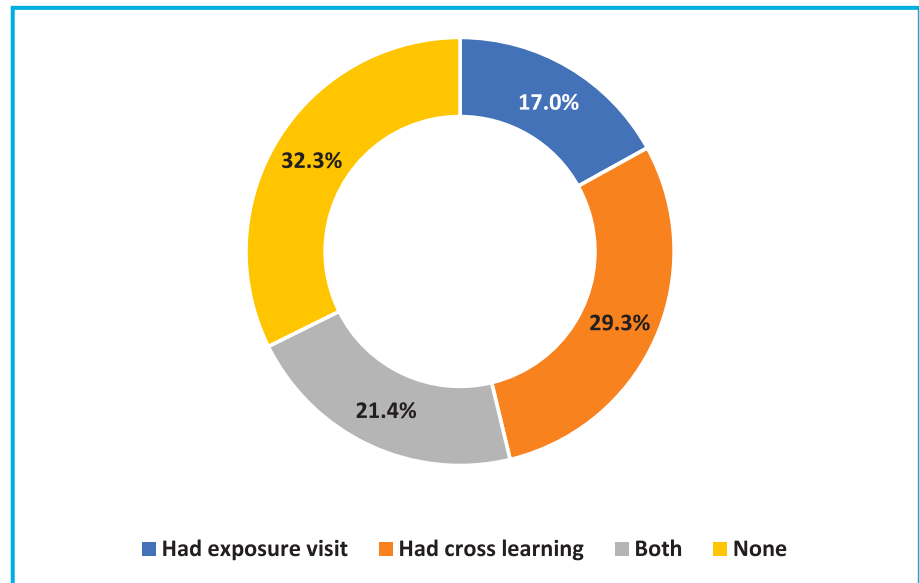
In urban and rural areas, the respondents agreed that the purpose of networking was generally issue-based or programme-based. Hardly, any longterm partnership programmes had begun. Networking was done mainly

to gather support, to access entitlements, common facilities, organise common functions or campaigns, to support or sponsor developmental activities and to make government bodies accountable. Working on policy changes was felt as a distant dream.

Exposure visit and cross learning

The group members were also provided with exposure and cross learning opportunities. Some members were taken to other NGOs for mutual sharing and learning. In some cases, members of one area went to another area for motivation, learning and sharing.

Chart 2.16 Exposure visits and Cross learning



About 21.4 per cent (134) had the opportunity for exposure visit and cross learning. About 17 per cent (106) had gone for exposure visits to other NGOs. The big number of the respondents were from Chetanalaya. About 29.3 per cent (183) had opportunities for cross learning and motivation of others. This was well organised by SKC. Two major learnings were: a. How groups formed by other organisations functioned and b. New methodologies. Some also stated that they learnt about methods of mobilisation of communities and some successful strategies. Those who had gone through exposure or cross learning stated that such visits were highly beneficial, and they wanted to have more of those. About 32.3 per cent (202) respondents out of 625 stated that they never had any form of exposure.

Learning and Sustainability Dimensions

To cull out the learning from community mobilisation process, a few specific areas were explored:

- a. Was there an assessment of needs and priorities and who identified them?
- b. What issues were taken to logical conclusions?
- c. What were the overall impacts?
- d. What methodological and interventional aspects stood out during the process?
- e. What were the major learnings?

80.1 per cent of 750 respondents of urban areas and 59.6 per cent of 500 respondents of rural areas agreed that there was a baseline assessment of needs and priorities of the communities. 92.8 per cent of Kripa respondents stated that they did baseline assessment. 44.4 per cent of respondents of PGSS were not aware of any assessment.

Table 2.20 Who identified the priorities?

Who identified and prioritised issues	Urban			Rural		
	Responses		% of Cases	Responses		% of Cases
	N	%		N	%	
Group members	346	54.2%	54.9%	145	45.5%	46.0%
Community members	178	27.9%	28.3%	90	28.2%	28.6%
Animators	68	10.7%	10.8%	17	5.3%	5.4%
Organisation	41	6.4%	6.5%	15	4.7%	4.8%
By community and external actors	5	0.8%	0.8%	52	16.3%	16.5%
Total	638	100.0%	101.3%	319	100.0%	101.3%

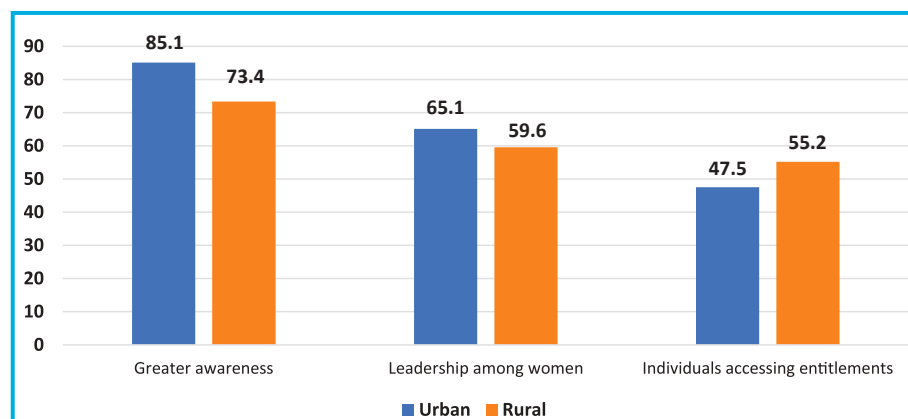
On who or which group identified the priorities, among the urban respondents, 54.9 per cent of cases stated that it was the group members and 28.3 per cent of cases said that it was the community members. Very few of them stated that it was done by the animators or organisations. The response was similar in rural areas as well. However, about 16.5 per cent of cases said that community and external actors decided on the priorities. About 58.5 per cent of urban respondents agreed that right issues were prioritised. Whereas, only 25.4 per cent of rural respondents said that right issues were identified. However, 49.6 per cent of Kripa respondents said that right issues were identified.

Table 2.21 Issues taken to logical conclusion

Urban	% of cases	Rural	% of cases
Drinking water	75.1	Cleanliness campaign	67.7
Cleanliness campaign	70.6	Healthcare	58.2
Quality education	46.7	Drinking water	57.4
Healthcare	40.9	Student's access to uniform, MDM, books	25.8
Access to entitlements	34.2	Access to loan facilities	14.8

Of the 12 choices, the respondents were asked to choose 3. Both urban and rural respondents agreed on 4 broad thematic areas, where they felt that they reached logical conclusion in addressing issues – water, cleanliness and healthcare. Apart from these, the urban respondents felt that they also took educational concerns and entitlements to logical conclusion. Whereas, the rural respondents felt that they worked on students’ access to facilities and access to loans. This was a clear indication that the respondents felt that quality of life on basic indicators had improved through community mobilisation. This was also a clear indication that water, health and hygiene and education were the critical issues for the communities.

Chart 2.17 Overall major impacts of community mobilisation



Out of list of 10 major impacts enumerated, the respondents were asked to choose 4. The three predominant impacts identified were greater awareness (85.1% by urban and 73.4% by rural), leadership among women (65.1% by urban and 59.6% by rural) and access to entitlements (47.5% by urban and 55.2% by rural). Many interviews with different stakeholders confirmed these dimensions. Urban respondents identified ability to network and lobby as fourth major impact (35.7%). Whereas, rural respondents identified formation of sustainable groups as one of the major impacts (54.2%). In the

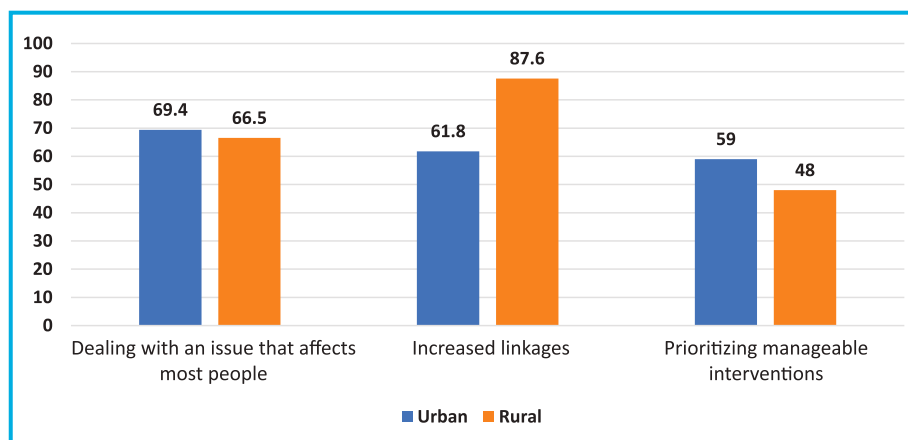
community mobilisation process, greater awareness of self and community, pro-active leadership among women in a patriarchal society and improved access to entitlements with duty-bearers were the game changers.

Table 2.22 Methodological aspects stood out during community mobilisation

Urban	% of cases	Rural	% of cases
Trust building and accompaniment	82.5	Trust building and accompaniment	75.9
Co-learning and collective action	68.9	Equitable participation of community in decision-making	68.6
Principles such as inclusiveness and equal opportunity for all	35.6	Co-learning and collective action	55.1

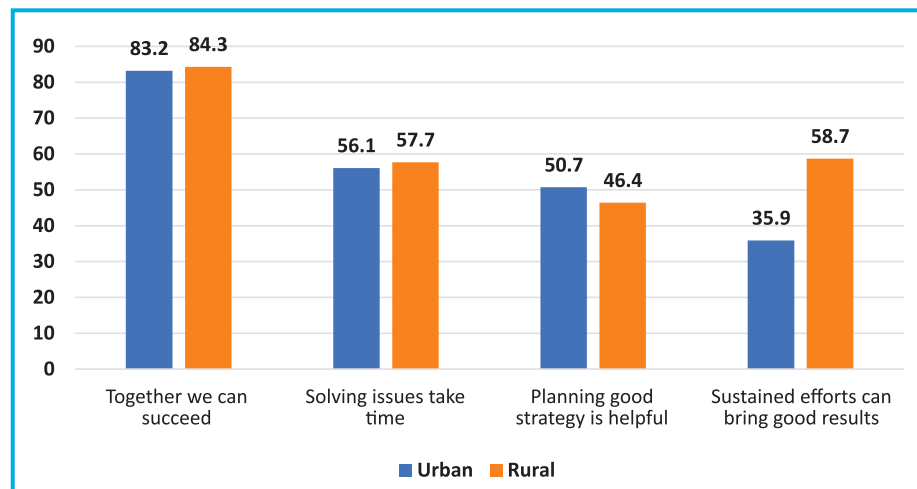
Out of 6 choices of methodological aspects, the respondents were asked to choose any 3. Trust building and accompaniment and co-learning and collective actions were identified as two major methodologies that stood out during the process of community mobilisation. 35.6 per cent of cases of urban respondents also added inclusiveness and providing opportunity for all and 68.6 per cent of cases of rural respondents chose equitable participation of community members in decision-making. It was evident that the members were interested in learning while engaging in actions. Trust building, accompaniment, co-learning, collective action, inclusivity, equal opportunity for all and equitable participation in decision-making emerged as core values, principles and methodologies that were highly valued by the community members. These dimensions could be considered as foundations for community mobilisation.

Chart 2.18 Interventional aspects stood out during community mobilisation



On interventional aspects, out of 6 choices, the respondents were asked to choose any 3. Similar aspects were chosen by urban and rural respondents, though preferences slightly vary. These choices indicated concern for issues that affected most people, manageable issues and importance of building linkages. Issues that affect most people was a sign of solidarity; increased linkages indicated collaboration and networking and identifying manageable issues was a professional managerial principle. It was good to note that the respondents identified these as interventional aspects.

Chart 2.19 Major learnings



In terms of major learning, out of 7 list of choices, the respondents were asked to choose 4. Working together, sustained efforts, strategic planning, persevering and continuing to follow up with issues identified for action, emerged as learning by urban and rural respondents. It was good to note that both urban and rural respondents gave high ranking to ‘Together we can succeed’.

As a part of the learning, 9 major community mobilisation principles were offered in a jumble form, and the respondents were asked to prioritise them. It is amazing to see how the members had ordered them. A clear gradation and step-by-step approach could be observed as depicted in the table. Three strands could be evidently seen. Firstly, the ranking indicated strong emphasis on the collective intelligence of ‘community members’, i.e., planning, implementation, monitoring and evaluation and ownership and control of the development process with the community. Secondly, the role of facilitating organisations was articulated as – ‘no to doles’; but to be facilitators and assist in creation of innovative spaces for dialogue and learning. Thirdly, community defining advocacy action, interface with duty bearers and facilitating organisations playing the role of connectors with national voice.

Table 2.23 Nine community mobilisation principles

Principles	Ranking
Community managed planning, implementation, monitoring and evaluation is the right way	1
Community must develop and own its strategies for development	2
Doles make community members as objects and dependent on NGOs	3
NGOs must be facilitators and not leaders of the development processes	4
Ownership and control of development process must be with the community	5
NGOs must guide and create innovative spaces for dialogue and new learning	6
Community must define advocacy actions and priorities	7
Community interface with government is key to hold government accountable	8
NGOs must guide and connect community to become national voice	9

Sustainability

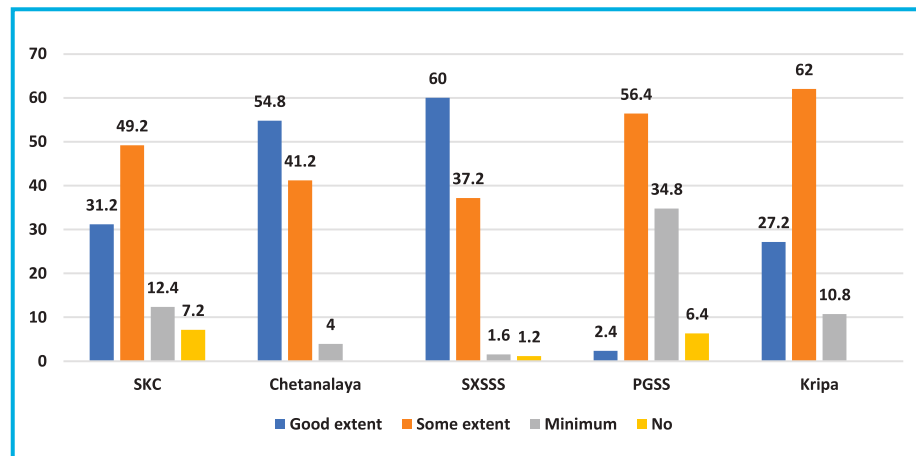
Four specific questions were asked to explore sustainability of community mobilisation process, i.e., growth in spirit of volunteerism, whether groups could function on their own, whether groups could guide the community; and also, whether the process initiated would continue, even if the facilitating organisations distance themselves from handholding accompaniment.

For the analysis of the spirit of voluntarism, all scales were considered. For the rest of the variables, only those who said 'yes' were considered. 'To some extent' was not considered though nearly 50 per cent of respondents stated 'to some extent'. 'Some extent' could be seen as expressions of positive development, given the educational and economic background of the respondents. However, from sustainability perspective, such responses raised concerns.

Spirit of voluntarism

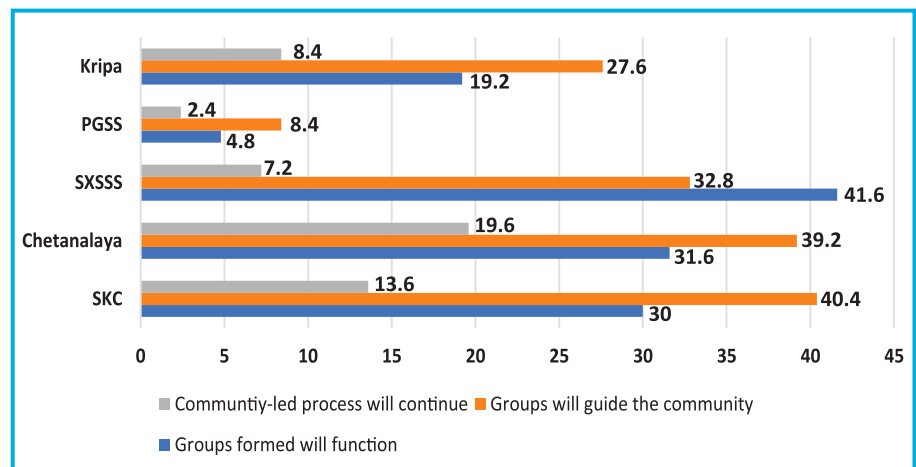
It is the spirit of voluntarism that could sustain the community-led process. Without volunteerism and generosity of the community members, dependency on the external actors could never be drastically reduced.

Chart 2.20 Spirit of volunteerism by organisations



Majority of SXSSS and Chetanalaya respondents stated that spirit of volunteerism had grown to 'good extent'. In SKC and Kripa, it was about one-third. More than 50 per cent of PGSS respondents stated as 'some extent'. Considering the initial dependency attitude of the community members, this was a huge change.

Chart 2.21 Sustainability dimensions



There were questions about whether groups formed would function on their own or not. Already in many places, the youth and children groups had been dwindling down for various reasons, mainly due to study, marriage and work. Married young girls had also moved away from the community. Women continued to gather as bonding among them was strong. In rural areas, the savings also kept them together. CBOs continued to function reasonably well, as the membership was more stable. However, the respondents doubted whether the process would continue after facilitating organisations distance

themselves. The question was what mechanism would be put in place by the community for sustainability. Some members were confident of taking forward community processes either by themselves or with simple guidance and support of the facilitating organisations. There was a need to work out a clear strategy in this regard.

Those respondents who said that community development process would continue to happen, pinned their hopes on three aspects in urban and rural areas:

- a. Groups were well trained
- b. Development of abilities to determine and work on our priorities
- c. Strength of network partners

Those respondents who said that community development process may not continue had the following fears in urban and rural areas, which were found to be genuine:

- a. New challenges were huge
- b. Still learning and did not know how to move forward

In the next chapter, qualitative narratives are organised thematically to demonstrate positive changes in the community, due to community mobilisation. These narratives also demonstrate, on how those who were excluded and discriminated members and communities, owing to community mobilisation processes are accessing entitlements and are affirming their identity, dignity and citizenship.



3

Fascinating and Transforming Narratives - Affirming Citizenship

Community mobilisation led to many small and big changes in the lives of the communities in general and made deep impressions in the lives of members of the groups in particular. “Life is no more the same. We know where we were about a decade ago. We have changed. We have learnt to live a dignified life. I am deeply aware that my community members will support me. The change story is not complete, but we are on right track”. Women, youth, men and leaders cutting across religion, caste, age and sex expressed such sentiments. In this section, some inspiring change narratives and successes are captured.

Unsung heroes – Anwarbhai Pathan, Saifun and Jitendra

The process of community mobilisation had given birth to many unsung heroes. These heroes commanded high respect from the community members for their tireless service and commitment. Mr. Anwarbhai Pathan, Ms. Saifun Bewa and Mr. Jitendra are a few role-models.

Mr. Anwarbhai Pathan: In Satyadev Na Chhapra, a *chawl* in Saraspur, Ahmedabad about 164 families, majority of whom belong to the Hindu religion, reside. They were served with eviction notices by the Municipal Corporation. The residents, mainly casual labourers and illiterate, had no idea about Rehabilitation and Resettlement Policy. The builder threatened to throw them out.

Anwarbhai Pathan, a casual labourer himself and living in a neighbouring Muslim area, came to know about their plight. He had successfully thwarted



forced eviction in his own area and was very well conversant with government policies and laws. He united all the families to place a strong resistance against the arbitrary actions by the builder and simultaneously, helped families procure required documents to claim their rights as bona fide beneficiaries under Rehabilitation and Resettlement Policy. He put up a strong fight before Municipal Corporation, forcing the builder to abide by the laws and comply with all the provisions of the policy. All the 164 families were given Rs. 72,000 each towards rent for alternative houses during the time of construction of the new building.

Ms. Saifun: Saifun is a 58-year-old widow, who has lived in Muslim Camp area of Tangra for the last 45 years. Despite tragedies in her families and the loss of her husband, she had been an active member of the women group and a dynamic leader in the area. There were many problems in the area – drains used to overflow, there were either no streetlights, or they were broken. Saifun motivated the women of the area, met the corporation officials and sorted out most of the issues. She got familiar with the whole process and built rapport with key officials in different departments. Now, she walks in and out of the government offices with confidence and gets problems resolved in a flash.

She said, “Political parties have always used us. They used to come and call us for different political rallies and meetings. We used to leave all our work and go but never got anything in return. Now, we have learnt to get together and go to the right places to get our own needs and demands fulfilled. There is no fear anymore”. Saifun is planning to organise free or low priced coaching classes for children. She has a lot of dreams for her grandchildren and the other children of the area. “I never went to school and can’t even sign my name. I was married at 14 and I could not educate my children much either. I want things to be different for my grandchildren and I will do everything that I can, for it”.

Mr. Jitendra: Jitendra resides in a village in Gorakhpur district. He was struggling to complete higher education and shared his problems during the regular meeting of Disability People’s Organisation (DPO) in his village. With the guidance of PGSS, supported by Community Based Rehabilitation (CBR) Forum, Bangalore, Jitendra received financial assistance and completed Diploma in Computer Application in 2016. He also completed B.Ed in 2017, by taking loan from SHG group, in which he was a member.

So far, he had helped 75 PWDs to get government financial support for toilet construction, 10 got disability pension, 40 received disability certificates and 15 applications had been forwarded for railway concession passes. He was awarded the best anchor at UDAAN programme, on International Day for Persons with Disability in 2017.

Community mobilisation had given birth to a number of women unsung heroes. Ms. Archana, from Chetanalaya, bravely confronted and shamed her

husband, who was torturing her for many years. Earlier, Archana was not allowed to work. Now, she is engaged in rag picking and runs her family. Now, the husband listens to her. Ms. Sabana, another young Muslim woman from the same area, was fondly called as Mother Teresa *ki Behan* (Mother Teresa sister) for her helping tendency, especially to the sick. Jeya, a college student from Kolkata is considered as a dynamic and brave community leader. Ms. Tara Bai, aged 40, a dalit woman from Ujjain, married at the age of 7, is an inspiring entrepreneur. She says, “If you are hardworking and *imaandar* (trustworthy), you are likely to be the master of your own destiny”.

Women show the way

In all the project locations, the resilience of women was phenomenal. Many of them, for the first time came out of their houses and got themselves engaged in developmental process. For long, they were bound by religious and casteist cultural taboos and practices. In urban as well as rural locations or contexts, women were considered generally prisoners in their houses and treated as second class citizens by the family members as well as the society. Veil system was symbolic of their status, especially in rural areas. Community mobilisation had helped them to break these shackles and come out.

Despite initial resistance by men, women duly recognised the changes in men. “My husband not only allows me to attend the meetings, but encourages and supports me. I could not imagine myself going out to meet government officers. This was considered the job of men. This thinking is changed today. When I go out, my husband takes care of the family”, said a woman leader. A number of changes had happened in the communities. In fact, today men ask the women to be in the forefront of protests and struggles.

During focused group discussion in Ujjain, one of the women said, “Earlier, we used to depend on men, but now, they are dependent on us. We have helped them to repay the loans they had taken for their work. Women’s voice is heard and respected in the decisions of the family, including finding partners for marriages of children. Internal loaning system has helped us in many ways. We have bought animals, construction equipment, sewing machines, got land on lease for cultivation, got our children married, built houses and toilets, supported the family during sickness, paid school fees for the children, and bought books and uniforms. In fact, men envy the changes among women”. Earlier, women did not attend Gram Sabha meetings. Now, they attend in big numbers and demand what is due to them. Women have become active players in villages and community meetings.

In urban areas, the community members concurred that it was, primarily women who led the development process. But for their lead role, we would not have seen many changes in the community. Ms. Zayada, women group member of Chetanalaya says, “I have represented the community before all local leaders and

many government departments like the police, Sub-Divisional Magistrate (SDM), school authorities, counsellor, Municipal Corporation of Delhi (MCD), and even Delhi Urban Shelter Improvement Board (DUSIB). This has given me lots of knowledge, self-confidence and enhanced my communication skills. I used to stammer while speaking, which has now disappeared. I also used to mumble before my husband and mother-in-law, which is no more there. I am confident that I will be able to provide many opportunities for my children when they grow up”.

Ms. Shamida Bi (39), is a member of ‘Shanti’ Self-Help Group, in Shajapur, Ujjain. Her husband was working as a bonded labour in a house of a money lender for taking a loan of Rs. 30,000. He used to work in his master’s house from morning 6 to evening 9. She joined the Shanti SHG in 2012. By taking a loan from the group, she purchased two buffalos and started selling milk. Presently, she has four buffalos. By selling milk and additionally taking some loan from the group, she first freed her husband from being a bonded labourer by paying back the loan of Rs. 30,000. Last year, she purchased potato for Rs. 50,000 and sold them at double rate in nearby town. With this profit, she built a house and constructed a toilet in the house.

Ms. Meena Devi, aged about 40, resides in Tinkonia, Gorakhpur. She is non-literate. When PGSS started working in her village, she became a member of one of the SHGs and then became its President. Looking at her leadership qualities, within a year, PGSS made her the Block level Health Minister to create awareness on women and child health, polio, and vaccination, among other related matters. A few months later, she was made the Mandal level *Vikas* (Development) Minister to look into matters relating to construction of toilets, housing facilities, and other village developmental works. She came to know that the *Pradhan* (village leader) was taking money from villagers for road construction, providing ration card, home loans, and other such matters but was not doing any work. She discussed this in the Mahila Mandal meeting and asked the aggrieved villagers to give a compliant in writing. She along with Mahila Mandal members submitted a complaint letter to the BDO of Chargawan block. An enquiry was done, and the *Pradhan* was found guilty and punished. *Pradhan* became revengeful, started threatening her of life and once tried to molest her while she was returning alone from a nearby village. But, she managed to escape. Community mobilisation had given birth to such courageous women leaders, who were able to lead the communities by assuming responsible leadership position.

Education, a top priority

One of the biggest successes of the community has been the realisation of the importance of education. Though 100 per cent literacy is still a far-fetched dream, the dropout rate has considerably reduced. There was a high level of

motivation to educate the children, especially among women. Many women took pride in saying, “I am educating all my children. I have also helped in the admission of many children”. Many women were members in school management committees.

Mr. Sureshbhai, President of *Sargana Seva Samiti*, Ahmedabad proudly says that the trust is running a *balwadi* centre for children. The members of this community were selling cloths as street vendors. They were often harassed by the police. SXSSS guided them to get identity card as unorganised workers. They are a registered society now. They pool money together and run the *balwadi* centre. An Anganwadi worker in Solo Bigha, SKC said, “She has admitted 30 kids in a private school”. Shabana of Chetanalaya, a member of the school committee, admitted about 125 children in the nearby school. Women make door to door campaign in the beginning of the academic year, take a survey of children studying, motivate the parents and get the children enrolled. A number of children also benefitted by scholarship schemes of the government, such as minority educational scholarship or scholarship meant for dalit and girl children. Ms. Gudia, a rag-picker from Tangra, Kolkata was so happy that her children agreed to give up rag-picking and join a boarding school for underprivileged. Mr. Viswanath Das, from the same area said that children in his locality were highly motivated and 90 per cent go to school. However, he said, follow up and additional support was beyond their reach.

Ms. Jaya Sharma is an articulate and dynamic young woman of 18 years pursuing B.Com first year in Umesh Chandra College, Kolkata. Jaya secured 82 per cent in her Class 12 exams and received a scholarship for further studies. She has been awaiting a cash prize of Rs. 25,000 from the state government under the Kanyashree programme. Jaya wants to save the entire amount for her Union Public Service Commission (UPSC) examination preparation. She has grown as an inspirational figure for many young girls in her area, who want to study and make progress in life.

Motivated to study

Piyali Sardar is studying first year BA in New Alipore College, Kolkata. She is also doing a course on Soft Skills and Computers. Her mother works as a physio therapist and father sells *puchkas* (snack). She narrates how she got motivated to study:

“We came to Solo Bigha 9 years ago because of extreme poverty in the village. When we came here, this area was in bad shape and people were really lagging behind in so many ways. When Seva Kendra started working here, people came together in groups – women, men, youth and children. People started attending group meetings. This changed the whole environment here. People stopped fighting among one another. Families have understood the importance of educating their children. During the monsoons, the whole place used to get flooded and we used to take our shoes in our hand and



wade through the waters. Seeing the difficulties of the children, the parents pooled in money and raised the level of the road. Now, the waterlogging has reduced. I began attending the children group meeting. Initially, I could not speak up at all, I used to feel shy. Slowly, I started learning and speaking up and my confidence grew. Several times, we took up posters and banners and went on rallies for cleanliness of the area and tree plantations. We also met the councillor with various demands. All this was such a good learning for me. Today, I travel alone to attend college. My father tells me he will do whatever he could so that I finish my graduation. I want to be financially independent and support my family in future”.

It was lovely to see some of the children of women group members, who were studying in schools and colleges volunteered to help women in report writing and maintaining accounts. Some youth groups also took upon themselves to train the women in basic literacy. They provided free of cost basic writing materials to women.

Personality development

Yet another major change in the community was personality development. This change was seen not only among the members of the community but also among the staff. Despite lack of literacy, many community members admitted that they had grown in self-confidence, relationship building, communication skills and in dealing with officials. The young and women felt that they could handle various issues independently and expected moral and technical support from organisation staff. A social action group member in Tangra, SKC said, “I can conduct the meeting efficiently now, even if the staff

does not come. I feel that I am someone and I could speak my mind in the group. I am well respected. I am aware where to go if I need something". Many women had gained confidence to go alone to government offices for various needs.

Developing self-confidence was a struggle for Ms. Kuresha of Chetanalaya. She received an opportunity to work as a Life Insurance Company (LIC) agent. "First time when I went to the office, I could not fill the forms properly". The officer scolded me saying, "Are you a small child who does not know how to fill the forms? I felt insulted. After coming home, I cried a lot. But I did not give up. I took help from Mr. Vikas and Ms. Shaireen, staff of Chentanalaya, and the next time when I visited the head office of LIC, I filled 25 forms. I got appreciation from the concerned officers. Now, I am also a LIC agent. I have become very confident and I am planning to study by joining open school system".

Value formation

The groups have been nurtured to understand and cherish core values such as, compassion for the poor, inclusion of the excluded, being more human, and values of reconciliation. Amisha is a 18 year old Muslim girl, residing at E-44 Block in New Seemapuri, studying in Class 12. Her father was working as 'munshi' (accountant) in a glass factory. Due to financial losses, her house was sold, and the family shifted to a house in E-44, New Seemapuri. She neither liked the people nor the area. She found the area filthy as the majority of people were rag pickers. She was annoyed and fought with her parents.

She came to know about Chetanalaya and became a member of a focus group named *Housla*. She said, "To my surprise, I observed that the youth were very happy despite living in one-room houses. I also noticed that sometimes they volunteered to bring some food when any function was to be organised at the centre. I asked one of my colleagues, 'You are poor, then how do you manage to offer food for common meetings?' She said, 'We curtail some of our expenses and that is the money by which we prepare some food and share with others. Sharing gives us joy, satisfaction and happiness'. I could not digest this. This fact prickled my conscience and I started asking many questions about myself which changed my life, my values and my world view. I became positive, grateful and sensitive to the needs of others".

Jaya and her friend from Kolkata, proudly recollected an incident where an elderly gentleman had collapsed and fallen down unconscious a little away from her house. While many gathered as onlookers, no one came forward to help. These two young women decided to help the man, hired an auto and took him to the nearest hospital and got him admitted with great difficulty. He was saved as help was provided on time. This episode got covered and reported in the vernacular press. Jaya received a special bravery award from Seva Kendra Calcutta as a promising future leader.

Children as change ambassadors

Children have been ambassadors of change. Most of children groups had gone through training on child rights, along with importance of education, value formation, health and nutrition, awareness on social issues, and sports. Children who had been trained through children's parliament concept, assumed responsibility for their development as well as common development of the community. In Delhi, for example, through children's initiative an abandoned park which became a nodal point for criminal activities, filth and drugs had been converted into a park. Today, children enjoy playing in this place. They were very proud in saying, "We can make a difference". Children of Kolkata, who were marooned due to waterlogging, complained to their parents. The elders of the community had tried to appeal to the councillor but all in vain. The children took upon themselves this work, prepared a petition, got it signed from many children. They met the councillor and demanded action. Children were also engaged in campaigns on cleanliness, environmental care, importance of literacy, and prohibition of drugs. A number of children had grown in civic responsibility, care for poor children, motivating children to join school, and in maintaining their area clean.

The children of Kisoni village, Shajapur district set an example in their area. The leader of the group said, "We used to hold the barbwire and poles to cross the muddy road to go to school. When we became aware of our rights, we participated in the Gram Sabha, wrote an application to the *Sarpanch* (village leader) and requested him to construct a road up to the school immediately. Within a year, the road was constructed."

Awareness on cleanliness, health and hygiene

Slum and cleanliness are contradiction in terms in the Indian context. Unhygienic conditions have been the fate of slums and villages. No governments paid attention to this. Such conditions not only affected the health of the people but their very identity itself. The officials would not dare to enter slums as these were filled with filth and dirt. Such works were left to the NGOs. The organisations walked into such areas and had made a big difference. Cleanliness drive had been a major activity in the slums. This involved change of mindset of the people, as the community members never felt that slums could be cleaned up. As rag picking was one of the major sources of income, every slum was filled with garbage. Through constant training and motivation, today the members feel that they could live in a healthy ambience, despite engaging in segregation of plastic waste, rubber waste and recyclable materials.

In partnership with philanthropic organisations, hospitals and likeminded NGOs, a number of health camps were organised. The main objective had been to impart health and hygiene awareness. Free medical camps, eye camps, polio vaccination and nutrition classes had instilled a sense of living a healthy and dignified life. As slums were established around waste dumping areas or along wastewater canals, through the interventions of communities, actions had been taken to construct walls along the banks of the canal, so that children would not fall into such canals.

During the field visit, the researcher found newly constructed small rooms adjacent to many houses, in Gorakhpur. In the wall, it was written '*Ijjat Ghar*' which meant dignity house. Those houses were uniformly numbered. On inquiry, the villagers said that those were toilets and were built by the government under *Swachh Bharat Abhiyan* (Clean India) scheme. "Do people use them?" The villagers said that they were used to store fodder for animals. The villagers also said, "How could we defecate close to our house?" Such was the level of health awareness. In the recent past, the NGOs had generated awareness among the villagers. Women and young girls had started using the toilets. In fact, young girls expressed happiness that they had toilets at home, and they need not walk to far off places for open defecation.

Sembh Karam Trust, a registered CBO, in Ahmedabad, predominantly occupied by Dalits, came into existence in 2016. It has 11 active board members, all residents of Halarnagar. As part of their responsibility to community and society, the trust started a clinic that provided medical treatment to the urban poor charging a meagre amount of Rs. 5 per patient. Many people benefitted from this clinic. A medical doctor from the same community provided free service. SKC organised several eye camps in collaboration with an oculist partner. A number of people got their eyes checked and many received spectacles free of cost.

Filing petitions, protests and dharnas

Filing petitions had become a common practice among the community members. It is said, "freedom and rights are never given by the rulers, it must be demanded". One of the major outcomes was that people had learnt where to go for their needs. In all locations, after needs analysis, a set of community plans or micro plans were prepared. They were also prioritised. The first step after preparation of plans had been drafting of petitions. For different needs, the group members were guided to go to appropriate offices. Generally, women took the lead, supported by animators. "Writing petition, leaving the homes, travelling as a group to offices and meeting the concerned officials, were all new", said a woman leader.

Before community mobilisation process began, no one bothered about common needs. "We were sitting idle and waiting for miracles to happen.

We were dependent on the NGOs to do it for us. We never participated. We considered working for common good was the work of NGOs and not of the community members. This approach and mindset had changed. In the group meetings, the animators usually triggered discussions around such common issues. They provided handholding support to the groups. They took us to different offices and in some cases, we followed them. Now, we take up the lead and animators are with us. Initially, the animators were speaking to officials. Now, we speak. Some officials even wondered how we got this power. For some issues, we had met the officials many times. We were asked to go from one officer to another. We had gone from panchayat or ward to block to district and state levels. Sometimes, we participated in public hearings. We have learnt that any change requires patience, perseverance and follow-up. For many women, meeting various officials in their offices had been a unique and huge learning. We had also tasted many successes.” Such sentiments were expressed by women and youth leaders.

Training on RTI had been organised in all areas. Some groups used RTI as a tool to collect information. In most cases, the project staffs were behind such efforts. In some cases, filing of RTI made the officers to address their concerns. Though many women and CBO leaders talked about RTI, due to lack of literacy they could not really use the tool by themselves. They needed support from others. However, they were proud to state that they used RTI.

Women had also participated in protests, dharnas and road blockades, to demand that the state address the common needs of the communities. Such protests were organised as last resort, often when all other options failed. Community members participated in big numbers. Generally, organisational and technical support were provided by the organisation staff. “It was always like a drama. We went in big numbers, gheraoed the officers and shouted slogans in front of offices. The officers used to invite our leaders for talks and made promises to address the issues. With that we used to return home. Just going for protest in big numbers was an exceptional learning experience”. Fr. Sunil from Ujjain stated, “Going on a road blockade was completely new to the community and staff. We did not have any previous experiences. Once the people were lathi charged and arrested, we were scared. Some community members were demoralised. However, when the District Collector came to know that the Church was behind, he did not take any legal action. On that day, I realised the importance of having legal support system”. Many expressed that they had grown in confidence, courage and felt comfortable to go to government offices.

Ms. Maina Devi of PGSS said, “A pregnant woman died, when men carried her to hospital. She could not be reached on time as the road was very bad. The death of the pregnant mother angered the villagers and spontaneously

people blocked the road. The police came and lathi charged us. Still women did not move out. Later, the Block Development Officer came, met the women and promised to repair the road. Reflecting on this incident, the women group members wondered how they got this power to block the road and prepared to face the officials despite lathi charge. This was a demonstration of our collective strength”.

Accessing individual and community entitlements

The concept of rights-based approach was yet another big learning. “From being passive receivers, we have learnt that we are rights holders and the state and government officials are duty bearers. This thinking has given us a different orientation. We used to demand from the NGOs, and we thought that NGOs have plenty of money and it is their responsibility to fulfil our needs. Now, we know NGOs are only facilitators and as citizens, we must go to the state”.

First major work was to get all basic documents in order for the families. Many did not have ration cards, voter identity cards, aadhaar cards, pan cards, and birth certificates. Parents were demanded to produce aadhaar cards in order to access educational scholarship, mid-day meals, and school uniforms. Due to home-based delivery, many children did not have birth certificates. No one really thought that these would be necessary for survival. Admission in schools required birth certificate. Old age and widow pension applicants were asked to submit aadhaar and pan cards. Ration card and voter identity cards were demanded for various basic services as residential proof. Some did not know how to get them. Some who had lost these cards, never attempted to get duplicate cards. This was felt as a basic need.

These days, most of the services require submission of applications through online inputs. In poor areas, a number of middle persons were operating and offered these services for a huge commission, though official charges were minimum. Ms. Sabina Naskar from Solo Bigha said, “I had to pay Rs. 2,500 to correct a spelling error in my child’s birth certificate”. “Accessing scholarship for children has helped us to buy books, and school uniforms for our children. Earlier the school authorities would never tell us how much the scholarship could be obtained. Now we know how much my child could receive”. Another woman Sahanara said, “I paid Rs. 700 to get my child’s result”. Moreover, people had to go to the agents a number of times. Due to illiteracy, the ordinary people were dependent on the agents. The poor had been exploited by some agents and brokers. People were also victims of corruption in government offices. “The little money we were earning was taken away by these people as we were illiterate. This scenario has changed”.

In the context of National Population Register (NPR) and National Register of Citizens (NRC) and Citizenship Amendment Act (CAA), having these identity cards has become very crucial. Many families were thankful that they got them right.

Filling this gap was one of the biggest achievements. Each organisation guided the families on how to get them. Some groups were trained in this. Chetanalaya, for example has set up a dedicated help desk for this purpose. Youth were trained for this purpose and they took turns and offered this service. Many families have benefited by this service. Still, there is a huge gap. Many families are waking up as there is new citizenship law in place. In some slums, help desks were set up recently by religious bodies to help the poor. Setting the documents right had turned out to be a nightmare for those families living in unauthorised slums for many years, as they do not have any other proof for residence.

'Bengali Babu' helped in getting electricity connection for 78 houses in Odhav, Ahmedabad. He also managed to get regular water supply through water tanks. In Solo Bigha, every member had received aadhaar card and most families had bank accounts. As Solo Bigha was considered as an unauthorised colony, no family had voter identity cards. Now, about 300 persons have voter identity cards. In villages, many families received job cards under MGNREGS. Most of the members agreed that community members had realised the importance of having these cards and a number of families had accessed them. Youth leaders mentioned, "The beneficiary number is very big". These identity cards had given people identity as citizens. Many of the families keep these documents in a safe place, along with certificates of their children, as they have understood the value of these documents. In PGSS area, Mr. Mubarak Ali, a person with disability, managed to get financial support to construct toilet for 15 PWD families, 6 received pension, and 10 received disability certificates.

Apart from accessing individual entitlements, community mobilisation paved the way for accessing community entitlements. Accessing community entitlements also helped in formation of collective identity of the communities. Accessing common water and toilet facilities, setting up and rectifying drainage system, setting up of waste collection points, street lights, cementing common pathways, cleaning up of sewages, garbage clearance, maintenance of parks, regular spray to reduce mosquito menace, facilities for schools and health clinics, and prohibition of alcohol and drugs, were some of the common community entitlements accessed by the communities.

Accessing community entitlements had been a big success in rural areas. Respondents of Ujjain provided the researcher with a list of achievements: Ganespura villagers received regular drinking water which helped women not to walk for a long distance to collect water. Jharkheda village got electrical transformer installed which was unattended for a year. Naraniya village got a Public Distribution Supply shop opened in the village.

In Paldi village, Sarangpur block, Rajgarh district of Ujjain, the Rajput area had road and drainage facility. Whereas, the nearby dalit colony was left in the lurch. Due to formation of SHGs, where women belonging to all castes were members, the women collectively submitted a petition and the officials cemented the link road to the dalit colony. This was a clear indication of caste scenario in rural areas. However, through community mobilisation process, to some extent inclusiveness was ensured and communities were learning to work together transcending caste barriers.

Access to micro credit, financial support to income generation programmes, agricultural loans, seed facilities, support for grain bank, and kitchen garden, were a few other common entitlements accessed by the rural respondents. Both social and economic development were seen in rural areas due to collective bargaining.

Nurturing Giving Communities

Developing and nurturing giving and sharing communities was a challenging part of community mobilisation. This dimension was the real test or indicator to understand how much the community has imbibed and owned up the core values and principles of community mobilisation. It was an indication of change of deep-rooted mindset. Usually, community members took cover under 'We are poor, we do not have much to offer'. Organisations had a number of justifications to argue, "why assistance and help must be provided to the poor". This paradigm had been strongly rooted in social work. Community mobilisation process challenged this paradigm and provided enormous opportunities to develop the value of giving and sharing. Giving was the real indicator of growth, even among the poorest lot.

Solo Bigha is one of the poorest communities, an unauthorised colony in Kolkata. Migrants from different parts of West Bengal have settled here. The local government was adamant that it would not provide basic amenities or extend any services to the residents. Hence, Solo Bigha slum over the years did not have roads, water, electricity and sanitation facilities. When SKC entered Solo Bigha, looking at the plight of the slum, a decision was taken for a one-time infrastructural support to construct public toilets. This led to the next demand from the community for building a school for younger children within the area. As SKC expressed its inability to provide infrastructural support, the community took it up as a challenge and constructed a school with their own resources, providing cash and kind. After a few years of struggle, the school became finally fully functional. The members boasted of a good student strength. The community was also actively involved in the day to day functioning and the monitoring the progress of children of the school. This was an exemplary episode of community-led and implemented initiative.

Reflecting on their experiences, the community members stated: “Children had to cross the railway track to go to nearby school. It was dangerous. We could not take the children to school as elders had to go for work early in the morning. Many children stopped going to school and started engaging in rag picking. The children were also engaging in many unwanted and criminal activities. This scenario disturbed us. We discussed this in our group meetings. But no help was extended by any NGO. We knew that the only solution was to have a school in the colony itself. We approached SKC to help us to put up a school. When the request was not honoured, we felt dejected. But we did not lose hope.

We decided to build a school by ourselves. Some community members were opposed to the idea and did not want to participate. We collected Rs. 50 from each family. Some groups had their savings which they offered. We planned and executed. The place was a low-lying area and we had to dump about 62 truckloads of debris. No experts were invited from outside. The community members were engineers, mason and labour force. The community members on a roster system gave free labour. Put together, we spent about Rs. 300,000. It was a huge amount. We never realised that it would cost us so much and we could collect so much. It was always one step at a time. Seeing the building coming up many came forward and donated some money. Concepts like, budget making, designing, planning, and implementing, were alien to us. For us, what mattered most was ‘collective will power of community and generosity’. Finally, when the school was constructed, everyone looked at us with awe and wonder. We were also thrilled by what we accomplished. Those few community members who did not want to participate in this project, felt shy and humbled. The government officers, who refused to help us in the beginning, were happy to sit on dais on the day of inauguration and promises were made in public to support us in our future plans.”

This voluntary and generous giving and putting up school building by the community had many added positive outcomes. The leaders of the community said, “Today many of us have got our aadhaar and voter identity cards. The government officers have come forward to help us. Our identity and belongingness to the place, which was till then called as an unauthorised colony, is affirmed. The unauthorised colony is recognised by government. The community members are so proud of their achievement. The children are studying in the school happily. Every member of the community takes interest in the wellbeing of children and monitoring the functioning of the school. It is our school. Looking at what we have done, many NGOs are coming forward to help us. We needed teachers and SKC has provided this help”.

Similar narratives had also emerged from Ahmedabad. The groups formed in the community was meeting in a temple, which was owned and managed by another caste community. As the members of the groups were dalits, often they were treated badly, without respect and in a discriminative manner. The group members felt meeting in a temple, owned by another caste

group was unsustainable. They decided to find a common place to build a common community structure. After going through a number of conflicts, confrontations, struggles, negotiations, and false cases, the community members led by the youth found a place. As they felt putting up a structure was beyond their reach, they approached SXSSS to help them out financially. When the idea was not accepted, the community members were angry with SXSSS. The youth took it up as a challenge. They collected contribution from each family, well-off relatives staying in cities and other well-wishers and completed the building, all by themselves. Families offered free labour. A beautiful *Buddh Vihar* was constructed. Systematisation workshop was organised to capture this experience. Looking back, they appreciated the decision of SXSSS. The members said, “That decision made us to give and share what we had. It was a test for us, and we succeeded. It was also an opportunity for many to show their generosity by contributing generously. We spend so much on many things, sometimes on unnecessary purchases. This time we invested for our own common development”.

Such generous giving was also demonstrated by the members of rural communities. Heart-warming narratives were shared by the community members. Generous giving was experienced either when an untoward incident took place in poor dalit families or when children needed educational support. The members of the groups knew about economic conditions of each family. In Ujjain, on three different occasions when members shared their plight of their economic situation, and sought help from members, they unanimously agreed to generously support. Each one made a contribution according to their ability. A woman leader said, “Such generous giving was unthinkable in the past. Especially, high caste people supporting dalits was unimaginable. We have changed and we have become human now”.

Use Helpline, Stop Trafficking and Child Marriage

One of the issues faced in slums areas was trafficking of young girls. They were trafficked to work in cities, in houses or factories and for sex trade. Some girls were sold multiple times, changing hands from one to another. In some pockets, using the vulnerability of families, some goons were engaged in organised trafficking. Gorakhpur, bordering Nepal, became one such vulnerable point. Jobless young girls in slums were potential victims of this trade. NGOs had given training on such issues and also trained children how to access help during such moments. Such training had helped in rescuing young girls.

Ms. Nafisa Khatoon, 13 years old, is a student of Class 7 and resides in Kolkata. She narrated how her sister was rescued. “Our group has 30 kids and we meet at least one Saturday every month. We used to discuss about girls being not

able to join schools as they had to take care of their younger siblings, some girls dropping out from schools, admission issues, and early marriage of girls. In one of the meetings, we also got to know that sometimes the older girls who are being sent out to work by parents were actually working in dance bars in cities as they had been sold off. We also learnt that there are some *kakus* (goons) in the *basti* (slum) who are involved in this racket.

My father and one Mr. Rafiq were at loggerheads. Out of spite, Rafiq had kidnapped my 16-year-old elder sister, when she had gone to the other side of the railway line to fetch water. She was made unconscious and dressed in a *burqa* and was taken to Uttar Pradesh and sold for Rs. 300,000. The bar owners had made my sister wear skimpy clothes, tortured her by burning her body with cigarette butts and forced her to dance in front of crowds. Meanwhile, Rafiq tried to convince the community members, that the girl had eloped to get married. The local police station refused to lodge a complaint. I told my mother about a Child Helpline number (1098) where we could call for help, which I learnt in my group meeting. She took courage and called the number and spoke to the person on the other side. Some people came immediately and helped my mother to file a complaint. In the meantime, somehow my sister managed to get access to a phone, and she named the people who had kidnapped her. The child line and local police tracked my sister's location, Lucknow, a city 800 km far away from my place. They contacted the Uttar Pradesh police. Together, they managed to locate my sister and she was sent back home safely. The trafficker was put behind bars due to my sister's testimony". She said there were several such cases of trafficking, but many were unreported.

In yet another incident, Ms. Rewa managed to stop the marriage of her own sister's daughter, who was then 13 years old. She called the Child Helpline and informed them. The helpline persons came and made my sister understand the implications of child marriage. Now, Rewa says, "We do not need to make complaints. We are able to convince parents and stop child marriages". She also said that more and more people were becoming aware of trafficking issues and importance of stopping child marriages.

A model and innovative farmer

In rural villages, many efforts were taken in order to organise men and women as farmers clubs. They were trained by experts in agricultural department in organic farming, natural pesticide, kitchen garden, developing seed banks and were also linked with National Bank for Agriculture and Rural Development (NABARD) to access agricultural loans. Kripa, Ujjain had given birth to a model and innovative farmer.

Mr. Chinta Ram (38), is a resident of Khedi village, Shajapur district. He hails from a poor dalit community. 10 years ago, he and his wife decided to stay



separately. But his two daughters stayed with him. He happily shared how he invented natural pesticide. “I am a member of the farmer’s club in my village. In 2016, I was trained by Kripa on organic pesticide making. I used the skill and started preparing the pesticide. The pesticide worked very well on soyabean and *channa* (gram) crops. It also acted as a manure. I first tested the pesticide in my field and was happy with the results. The harvest was good and rewarding. When the other villagers came to know about it, they visited my field and saw for themselves how the crops were healthy. They wanted to buy the pesticide from me. So, I started preparing more than what I required. Initially, I started selling one bottle of pesticide (1 litre) for Rs. 100. But now, I sell the same for Rs. 200 to 250. Around 25 farmers have become my customers in two years. I am happy. With this income, I am able to educate my daughters”.

Spreading the message of inter-religious and inter-cultural harmony

The youth of Ahmedabad set a beautiful example by celebrating *Iftar* during *Ramzan* by the entire community. The Afsa Yuvak Mandal and Navjavan Hamdard Mandal organised this event from 2010. *Iftar* celebration became a reference point to demonstrate communal harmony and togetherness. SXSSS was actively involved. In 2014, SXSSS decided to withdraw from this place. But, Afsa Yuvak Mandal did not stop the celebration as it was a unique

opportunity for Hindus and Muslims to come together and strengthen peace and harmony in the area. The celebration became so popular, that the entire community had been looking for this occasion every year and invitation from Afsa Yuvak Mandal. From 50 invitees, the number has increased to 500. *Iftar* party was not organised in a community hall or a rented place, but in Bus Rapid Transit System (BRTS) lane.

In every location, group formation had strengthened bonding across different religions and caste communities. There was so much of give-and-take. In Kisoni village, Ujjain after 25 years of long struggle, Mr. Mangilal Malviya from dalit community, was elected as *Sarpanch* (village leader) with the support of local high caste community. People celebrated religious and cultural festivals of others. They were also invited for a shared meal. In the fall out of Citizenship Amendment Act, some group leaders had decided that they would not allow any officials to enter their area for census taking. The communities had understood that this exercise is carried out targeting a particular religious community. "At no cost, we would allow ourselves to be divided on the basis of religion" was an open resolve by a number of women groups.

Dealing with drugs and alcoholism continue to haunt the families

Alcoholism was one issue, which the community members found difficult to handle. Most of the young boys were into drugs. Some justified their action as they were involved in rag picking. Some got so used to drugs that they were unable to give up. A number of families lost their meagre income due to alcoholism. Drugs were sold with active connivance of thugs and police. So, it had been very difficult to stop this menace. However, in some villages, women had managed to stop the practice by making resolutions in Gram Sabha. In city slums, this was a huge menace, causing mental, psychological and physical problems. Moreover, youth who got into drugs discontinued their studies. Many boys worked just to make money to buy drugs.

Ms. Champa is an active member of the Social Action Group in Tangra. She had experienced personal loss due to alcoholism of her son. Her son used to work in making hand gloves, but he had been a severe alcoholic for four years. Due to drinking, he was changing his job frequently. The alcoholism had severely affected his brain that he turned violent and hit Champa. She was hospitalised. She decided to give a lead to stop alcoholism in the area and the CBO worked hard to stop open sale of alcohol in their area and had even torn down outfits selling alcohol. The group also saw to it that the people engaged in the sale got gainfully employed through the 100 days employment scheme, so that their livelihoods and families were not affected. However, Champa's son and other addicts had found other areas where alcohol is being

sold and they bought it from there. However, the group had decided that they would support the youth through Alcoholic Anonymous Rehabilitation Programme. “In the process, I have learnt that alcoholism is a sickness and needed empathy, treatment and therapeutic approach”, says Champa. They acknowledged that alcoholism was a huge menace and they were trying their best to respond to save the lives of youth and children.

Reflections on community mobilisation by core staff of the organisation

A sense of gratitude and tremendous joy were the dominant feelings among the directors, project coordinators and core staff. Each one had a story to narrate on how she or he had been transformed through the process of community mobilisation. “It was a process of learning not only for the community members but also for us. We had witnessed transformed, rejuvenated and motivated communities. We were just facilitators of the process. The community members worked miracles and it was unbelievable”.

“The strategy we adopted for community mobilisation was simple. In fact, we did not know community mobilisation. We began with good earnestness. We consciously identified some potential leaders, affirmed their personhood, provided space and opportunities for them to grow. We kept the traditional leaders and religious leaders in good books. Above all, we were close to the community. We did not force ourselves to produce results. We had to balance between commitment to demonstrate results to the donors and community development process. In fact, we were less concerned about project outcomes but were focussed more on the processes, with close accompaniment. We paid attention to individuals. We learnt to respect the diversity and their uniqueness. We listened to their stories. We demonstrated compassion, empathy, understanding and affection. Filth and dirt did not distance us. We were one among the community members. Within a year, the trust level was so high, people believed whatever we said and were ready to do whatever we proposed. We were available whenever they called us in distress. We met them as often as we could. The people brought forth abundant fruits”.

The organisations instilled in them the values enshrined in the Constitution of India, namely, justice, equality, fraternity, equal opportunity, inclusiveness, diversity, dignity, non-discrimination, solidarity, common good, participation of all, and accountability. These are also foundational values of Catholic Social Teachings. All the organisations developed a culture of praying together in the morning before they began the work. The staff were also given opportunities to conduct prayers. Quotes from different scriptures, positive thoughts, and listening to hope filled narratives were the content. This moment was cherished by all staff as energising time.

The Directors of the organisations highlighted the following: In the field, our *mantras* were - go slow, do not compete with other NGOs, do not create undue competition, do not yield to temptation to show results, respect every member of the community, do not use demeaning words, visit the poor and sick, participate in their celebrations and be generous in giving time to be with the people. The moral strength, institutional power and visibility of the organisations gave enormous strength to the community. Community members felt elated in relating with the organisations. Every time they pronounced the names of the organisations, SXSSS, Chetanalaya, SKC, Kripa and PGSS, the group members were so happy and proud. The organisations were not considered as 'other' or far-off entities. The organisations were considered as part and parcel of the communities. It was not easy in the beginning as organisations were so used to the model of 'provider or giver'. Through community mobilisation, the organisations had assumed new identify as 'facilitators'.

However, the organisations had to face many challenges. Generating self and community awareness were not easy. As people were so used to a set pattern and mindset, it was difficult to bring them to the status of disturbance or dissatisfaction. As people were used to set pattern of way of living, managing everyday chores was their main concern. Gathering them and helping them to reflect on quality of life, improving systems, organising them into groups, and inculcating in them citizenship concept was not easy.

Doing the right things at the right moment was also crucial. This called for constant reflection on experiences and knowledge gained from the community and being innovative in our responses. We were not importing knowledge from outside. But as facilitators, we helped them to reflect on their experiences and generate learning and knowledge that would guide them in their future actions. In the process, there were ups and downs. Fr. John Britto commented, "People may lose a battle but believe that they will win the war".

The field staff expressed deep sense of joy reflecting on their own growth. "We have grown in self-confidence, building relationships, animation, communication and documentation skills. After making plan of action, we used to wait for people to assemble. Many times, we used to go around house to house to invite people. Sometimes, one would not get favourable response. We were frustrated. But slowly, people responded generously. Their speed was different. We had to adopt to their way of going about things. Initially, we were scared when we took people to different offices. We did not know how they would behave. Later, people led the march and we were there to provide moral support. We never expected that so much change would happen and so soon. People had understood the community mobilisation strategy and they felt this was the right approach as it gave them confidence, courage, dignity and power. With regard to networking and advocacy efforts some members felt, still there was a long way to go". These were some of the sentiments of field staff.

Dream big, dream together and tomorrow is ours

One message that strongly emerged from various narratives was ‘dream big and dream together, tomorrow is ours’. The community had grown in many aspects. A strong collective determination was the foundation of this dream. Many women, youth, children and community leaders have grown in leadership qualities. Concern and compassion for the poor was visibly seen. Cutting across caste and religious barriers, groups worked together. Knowledge-base had expanded. Access to duty bearers had improved. People had learnt the skills to organise themselves, plan together, go out to meet officials and demand what is due to them. The role of partner organisations as facilitators than providers was very strong among people. They were very proud of what they had achieved in a short span of time. They believed that the energy and perspective they had imbibed would take them forward. They only desired to have moral and technical support from outside. The members also believed that networking with other organisations will increase as that was the right course of action for future.

In the next chapter, an attempt is made to transform experiences into knowledge using systematisation tool. The purpose of systematisation is to capture the processes, agreements, decisions and learnings, by organising what had happened systematically so that such knowledge could be communicated to the benefit of others. In every project location, workshops were organised to generate such knowledge by bringing together those who were actively engaged in that experience or episode and who could critically reflect on the same to draw valuable lessons.



4

Systematisation of Select Experiences

Systematisation of experiences is ‘a methodology that helps people involved in organising and communicating what they have learned’. It is a way to use field experiences as a source of knowledge about society and turn social transformation actions into scientific praxis (Palma, 1972). Systematisation, together with different forms of research and evaluation, emphasizes the participation of all actors involved, both project teams and poor people (Francke and Morgan, 1995). In simple terms, systematisation is a critical reflection on experiences – unearthing even unarticulated questions,

perceptions and insights that challenge assumptions, already set mindsets, stereotypes and single stories. This process talks about intentional action, i.e., action with explicit purposes.

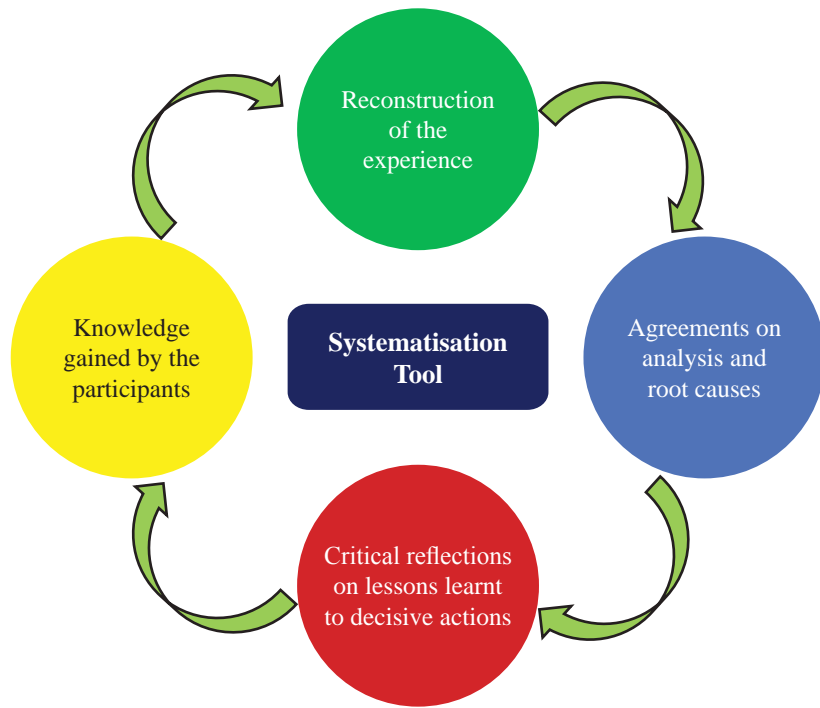
Systematisation is the reconstruction of and analytical reflection about an experience. Through systematisation, events are interpreted in order to understand them⁸. Systematisation is the critical interpretation of one or several intervention experiences. Through the process of ordering and reconstructing the experiences, systematisation assists to discover or explain the logic of the intervention process, the different factors that influenced it, and how and why the elements of the intervention related to each other in a particular way⁹.

Systematisation focuses on a particular experience or sequence of experiences, facilitates the participants to articulate lessons learnt from action-practice, facilitates critical reflections on lessons learnt comparing with similar experiences and with existing theories and contributes to accumulation of knowledge produced from and for practice. Such knowledge is communicated to do things better in future. The articulation is on 'why and how', premised on what was done.

A four-step formula is used for systematisation of experiences:

- a. Systematisation plan design (Works on basic agreement by organising information, the main question for systematisation, what to know about the experience, and method that would be used).
- b. Reconstruction of the experience (Recounting and telling the story, aided by documents, reports, and photographs, by bringing out the real processes by capturing emotions, feelings, and fears, and focusing on what had happened given the objective and subjective conditions).
- c. Analysis and interpretation of the experience (Generate and articulate lessons learnt and new knowledge, going beyond what is evident and by uncovering theoretical assumptions and approaches).
- d. Communication of the systematisation results (By sharing the knowledge in a communicable form).

Chart 4.1 Focus dimensions of Systematisation



Gaining Knowledge

Knowledge lies behind action. Underlying every intentional action, one can find an ‘action hypothesis’. Very often, knowledge is equated to the decisions made. However, every decision is made based on analysis of root causes. In systematisation, ‘why did you decide so?’ is the question asked. By asking this question, the participants are facilitated to enter into deeper analysis of the causes.

Reconstruction of the experiences

Brings out the real processes by capturing emotions, feelings and fears, and focussing on what had happened.

Agreements on analysis of root causes

While there could be many reasons for the decisions made, the participants agree on major root causes that forced them to decide so, narrating on what happened at that point of time. Analysis includes interpretation of experiences.

Critical reflections on lessons learnt leading to decisive actions

The third stage is critical reflections on lessons learnt, which emerged from the interpretation of the experiences, that led the participants to come to a decisive decision. Behind this decision lies experienced based knowledge.

Systematisation begins with unreflected knowledge gained by the participants but goes deeper into analysis, interpretation and critical reflections on lessons learnt to communicable forms of knowledge.

In this section, 5 systematisation of experiences are presented:

1. Building *Buddh Vihar* community hall, Ahmedabad. The entire dalit community was involved and was led by youth group.
2. Securing Legal Electricity Connections in Tangra, Kolkata. The women group members were the forerunners.
3. Mobile Crèche Park Development, New Seemapuri, New Delhi. Women, children and youth were collectively engaged.
4. Waterlogging in the public road solved, Ujjain. Entire village community was involved.
5. Women demolished a dilapidated wall that was a threat to the children in Gorakhpur. Women led experience.

Buddh Vihar Community Hall at Sanjaynagar, Ahmedabad

Context

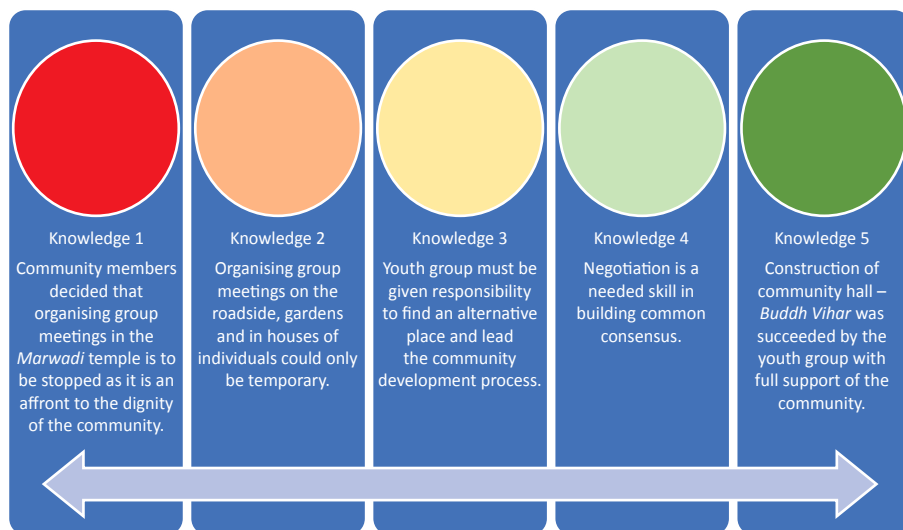
Sanjaynagar is one of the slums located in Naranpura area in Ahmedabad city. About 140 households belonging to the *Marathi* community, one of the many dalit communities, live in this slum. St. Xavier's Social Service Society, (SXSSS) Ahmedabad reached out to *Marathis* in 2006. The staff visited each family and interacted with the youth, women and local leaders. In 2007, the children were motivated them to come to Loyola evening school, which inculcated in them, the importance of education. In the following year, SXSSS staff motivated the community members to form groups. Initially, only children and parents came together.

In 2010, the community members were brought together, and were motivated and guided to form groups to work for the wellbeing of the community. As a result, the community members showed interest and formed themselves into various groups. In 2013, the youth group, Bhim Yuvak Mandal, got registered with 21 male youth members and 13 young girls. They formed the Sanjaynagar Yuvti Mandal. By 2014, 6 groups were functioning in Sanjaynagar – women groups (3), male youth group (1), female youth group (1) and Social Action group (1) comprising of men, with total membership of 130.

Group meetings were held in a nearby temple, which was controlled by *Marwadi*, one of the Backward Class communities. SXSSS staff trained the groups on group functioning, i.e., how to identify local needs, prioritise the needs and whom to approach to access them. After three yearlong process, led by the youth group, supported by women, girls and community leaders, a community hall was built, and a statue of Buddha was installed. The community is proud of its achievement and today, all group meetings are held in this hall, and the hall is very much used for various development works of the community.

A systematisation workshop was organised, to capture the experiences of the community from its decision not to hold group meetings in the temple controlled by the *Marwadi* community, to their building a community hall. About 13 members, who were actively involved in this experience were invited for this workshop, which included about four women, three youth, two community men-leaders and male members. After the process documentation of the three-year struggles, in consultation with the workshop participants, five key moments or experiences were identified for systematisation of knowledge with lead questions.

Chart 4.2 The process of building *Buddh Vihar*



Knowledge gained (1): Community members decided that organising group meetings in the *Marwadi* temple is to be stopped as it is an affront to the dignity of the community.

In February 2016, the community members realised that having group meetings in the temple was unacceptable. This decision of the community was explored and analysed further. After the analysis, the following agreements were arrived at by the participants:

Agreements on analysis and root causes

1. The *pujari* (caretaker) of temple was refusing to provide keys leading to cancelling of meetings. His decisions were ad hoc, and no reasons were given.
2. Sometimes, the *pujari* of temple would create problems like, switching off the lights when the meeting was going on.
3. Sometimes, the *pujari* was giving lame excuses like the temple would get dirty.
4. *Pujari* also put a restriction that women in menstruation should not enter the temple. This restriction forced young girls to sit outside the temple and hold their meetings.
5. Some neighbours who were jealous of these meetings made complaints to the *pujari* and other caste people.
6. *Marwadi Samaj* that owned the temple, expressed fear that allowing *Marathis* to hold meetings led by SXSSS, might lead to religious conversions.
7. *Marwadi* community that owned the temple considered *Marathi* community to be lower caste and thus felt, their presence would make the temple impure.

Critical reflections on lessons learnt

1. *Marwadi* community did not want Dalits to get organised and wanted to block their development.
2. *Marwadi* community through their words and actions were always indicating that *Marathis* are of lower caste community and they must be shown their place in the society.
3. Not allowing young girls from entering the temple was a form of discrimination and victimization.

4. The words and actions of *pujari* as well as *Marwadi* community made the dalit community feel inferior and worthless. They felt insulted, helpless and angry.

Knowledge gained (2): Organising group meetings on the roadside, gardens and in houses of individuals could only be temporary.

Having decided to stop meetings in the temple, the different group meetings were held in different locations such as, in vacant places on the roadside, in small gardens and in the living rooms of families. However, after a few months, the community members decided that this could be only be a temporary arrangement.

Agreements on analysis and root causes

Advantages	Disadvantages
<ul style="list-style-type: none"> • There was no space or electricity as meetings were held in the open. • People adjusted even in small place, accommodating each other. • Participation of women members increased as there was no restriction to participation during menstruation periods and women were allowed to bring their children to meetings. • Women, children and men enjoyed having meetings in different locations. • Having meetings in open gradually boosted the confidence of group members, especially speaking in public. 	<ul style="list-style-type: none"> • The voice of the speaker was not audible when meetings were held on roadsides and parks. • Whenever meetings were held in small lanes, the members had to get up and give way for vehicles, which disrupted the group process. • During rainy seasons, meetings were cancelled. • Some young girls and daughters-in-laws hesitated to join meetings held in open areas. • It was not possible to discuss sensitive matters as many people were passing by. • Sometimes, the police came and inquired about the purpose of such gatherings.

Critical reflections on lessons learnt

1. Having meetings along the roadside, gardens and in houses gave dignity to the group members and community but had many practical difficulties.
2. Disruption and cancellation of meetings did not pave the way for good functioning and progress of the groups.

3. Capacity development programmes were not possible in open places.
4. Being unable to discuss sensitive matters and young women hesitating to come for meeting in open areas, created vacuum among the community members.

Knowledge gained (3): Youth group must be given responsibility to find an alternative place and lead the community development process.

Realising the importance of having a common place for community meetings, the community members wholeheartedly entrusted the responsibility to the vibrant youth group to find an alternative place.

Agreements on analysis and root causes

1. With so many activities taking places, having a common hall was felt to be the need of the hour.
2. Identifying an alternative place and getting it for the community and their common purposes was a challenging task and would involve a lot of running around.
3. Such a process would involve meeting local authorities, police and some high profile local and political leaders.
4. The process would be time-consuming and given that elders were bread winners of the families, they would not be able to attend the meetings.
5. The process also required skills in writing petitions, negotiating and convincing different stakeholders.
6. The women, young girls and men felt inadequate to take up this task. But, they all agreed to support the youth, if they would take up the leadership.
7. The community members also decided to provide moral and financial support to youth in their search for a common place for meetings.

Critical reflections on lessons learnt

1. Finding a common place and having a common hall was the right strategy for the development of the community.
2. Youth group was the right forum to address this concern as they had the time, energy and skills.

3. Unanimous agreement among the community members to entrust this work with youth group and readiness of the community to provide moral and financial support were clear indications of the dream and aspiration of the community.

Knowledge gained (4): Negotiation is a needed skill in building common consensus.

The youth group searched for appropriate location within the slum to construct the hall and identified a common place. But then, that location was occupied by two of the community members. The youth felt this place as an ideal location.

Agreements on analysis and root causes

1. Occupying common land by some dominant individuals in a slum was a common phenomenon.
2. Negotiation was not an easy process, even if it was with community members.
3. Needs and desires of individuals took precedence over common needs despite group formation, motivation and training.
4. Tips and guidance of the organisation staff was very much needed during negotiation.
5. Negotiations often led to confrontations, police cases and running for cover.
6. Women and young girls proactively supported the youth, whenever they were confronted with law and order agencies.
7. Different strategies were adopted – soft and hard bargaining with the two occupants.
8. As the process of convincing the two occupants and getting the place was taking time, sustaining the process and momentum was difficult.
9. Though the plan was to build a community hall, in order to keep the community together, the youth decided to install the statue of Buddha. This strategy deeply touched the sentiments of the community and the community fully supported the efforts of the youth, especially during negotiation time.
10. Among the two members who occupied common land, one gave up easily and the other was stubborn and created problems for the community.

Critical reflections on lessons learnt

1. In solving any problem, negotiation is one of the key skills required, be it with the community members, local authorities, and police.
2. Patience and perseverance are important, and an aggressive approach alone would not help.
3. Negotiations take time. In this case, it took about one and half years.
4. It is important to keep the community members informed of the development, to avoid wrong information floating around and to keep the community together to garner continuous support.
5. Legal knowledge and support from lawyers are needed to face challenging situations.
6. Cultural and religious symbols are powerful tools in organising and empowering marginalised communities.

Knowledge gained (5): Construction of community hall – *Buddh Vihar* - was successfully accomplished by the youth group with full support of the community.

Finally, the youth managed to capture the occupied place, through negotiation and force. The community members went to SXSSS, met the director and asked him to put up a community hall. The Director gently declined and suggested that the community members look for ways and means to put up a structure. The community members discussed the matter, developed strategies and finally constructed the hall and installed the statue of Buddha. This final outcome satisfied the religious sentiments of the people and also fulfilled social development needs of the community.

Agreements on analysis and root causes

1. On one hand, the dalit community was happy that they got the place but on the other, they were angry with SXSSS as it did not come forward with resources to build the community hall.
2. The community members discussed many times in their meetings and decided to raise resources from relatives and friends.
3. A committee was formed to contact potential people with resources from the same community and residing in different cities. Their support was substantial.
4. The community members offered *Shramdan* (free services) in the form of masonry, electrical work, carpentry, welding and labour. This reduced the cost of the construction.

5. The decision to install the statue of Buddha was highly strategic and emotional. It fulfilled the religious sentiments attached to Buddha.
6. The community hall was built, and it fulfilled the long felt need of the community.
7. It was a proud moment for all the community members and the community felt that the hall belonged to every member of the community.
8. This hall fulfilled various needs of the community, such as, to hold meetings of groups, organise tuition for children, conduct skill development programmes, awareness meeting and common meetings of the community and became a rallying point.
9. The community felt that they have left a legacy for the future by building the community hall.

Critical reflections on lessons Learnt

1. In hindsight, the participants felt that SXSSS not coming forward to build the community hall was the right decision which forced them to look for alternative ways to address the problem.
2. The NGO support was needed with regard to information, knowledge, guidance and accompaniment.
3. If the intentions were good, and the members were passionate about dreams they would cross all hurdles and succeed, provided they work together.
4. Sacrifice, generosity and willingness to walk the extra mile were key to success.

At the end of the workshop, the participants felt that they had gained new energy and insights into community development process. They also mentioned that they had never reflected so deeply into the processes they had gone through. Systematisation process was a real learning from experiences, and they offered this success of the community and learning as legacy for their future generation.

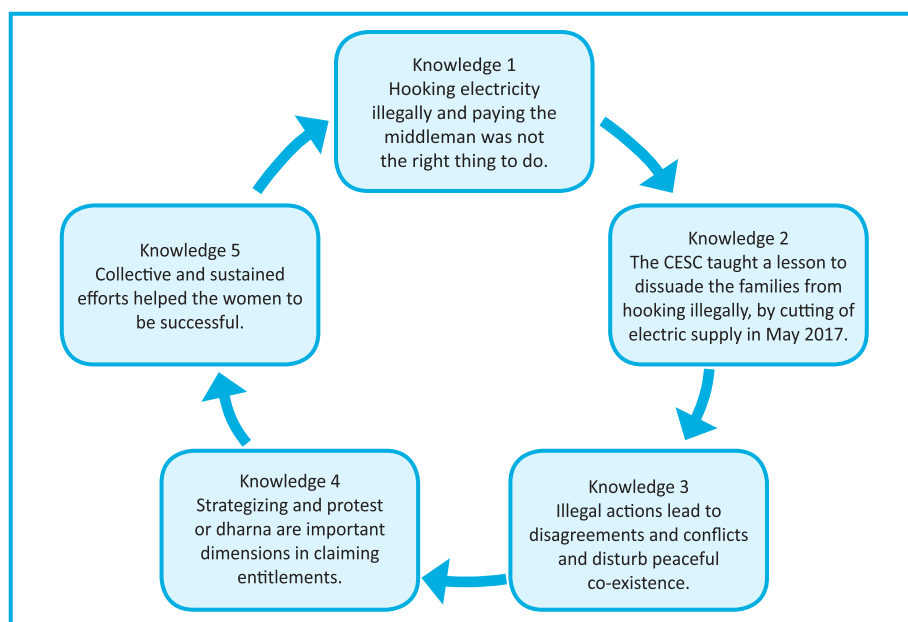
Securing Legal Electricity Connections in Tangra, Kolkata

Context

In Tangra, it has always been a common practice for residents to hook in electricity illegally from various sources. In Ward 57 of Kuliatangra area, residents were drawing electricity from the line supplying electricity to the house of a local political leader, who had proximity to the local councillor. In fact, there was one such influential person for every area who was running this illegal racket. The local councillor and police station had also been co-opted into this racket. Whenever CESC (Company Supplying Electricity in Calcutta) would inform and take permission from the local police station about the planned visit to Tangra to identify the illegal hooking points, the police station would tip off the network and the illegal connections would promptly be unhooked. It was a well-oiled system. CESC decided to take drastic measures to cover the losses that they were incurring. Thus, began a series of surprise raids and checks by CESC. In one such raid in May 2017, they snapped the electricity connection of the entire area, and the area was in complete darkness. Being the summer month, people suffered without fan in the oppressive heat and humidity of the congested slum. Children could not study, the old and sick suffered, and the darkness increased the menace of the mosquitoes, particularly along the open canal. This blackout by CESC also affected the residents who had authorised or paid connections. This created a lot of conflict among the residents and group members. After a long-drawn struggle of 8 months, from August 2017 to February 2018, the community members were successful in getting their own legitimate electric meters and connections.

A systematisation workshop was organised, to capture the journey and experiences of the community from hooking electricity illegally to having their own legal connections. About 10 members, who were actively involved in this experience were invited for this workshop, which included about 9 women and 1 male youth. After process documentation of the journey of intense struggle, in consultation with the workshop participants, five key stages or experiences were identified for systematisation of knowledge using lead questions.

Chart 4.3 The process of securing legal electric connection



Knowledge gained (1) – Hooking electricity illegally and paying the middleman was not the right thing to do.

Each family was paying the middleman about Rs. 100-300 per month, depending on the number of gadgets and appliances they used. This was going on for several years. Due to open lines and hooking, there were frequent episodes of short circuit and fire in many parts of the slum.

Agreements on analysis and root causes

1. The frequent fires created a fear of life and a lot of tension and stress of an untoward incident that could happen any time.
2. Women were scared to leave children alone at home as there had been episodes of children caught in fire when they were left without adult supervision.
3. There were frequent raids in summer and that added to the stress of the community members.
4. When connections were unhooked, in the absence of electricity, education of children was hampered.
5. Those getting illegal electricity were also at the receiving end of abuse from the people, who had legal connections when the power supply was cut for the whole area.
6. Community members lived with constant fear of legal action and electric shocks, both of which could happen at any time.

Critical reflections on lessons learnt

1. Hooking electricity was illegal and was not desirable.
2. A house was entitled for electric connection. Why should one go on with hooking?
3. Participating in an illegal activity made the people uneasy and uncomfortable.
4. There was a sense of helplessness on how to get out of this situation and how to solve this problem.

Knowledge gained (2) – The CESC taught a lesson to dissuade the families from hooking illegally, by cutting off supply of electricity in May 2017.

Surviving the nights without electricity was particularly tough. The community struggled in darkness with torches, lamps and candles. Mosquito coils and cases of egg containers were burnt at night to keep mosquitoes and insects away.

Agreements on analysis and root causes

1. Children suffered from boils and skin infections.
2. Children could not sleep at night and there were complaints from school that they were inattentive and sleepy at school.
3. Women felt weak with excessive sweating and sleeplessness and struggled to complete everyday chores.
4. Social Action Group meeting was considered as the right forum to discuss this issue.
5. There was a lot of anger and irritation felt towards CESC.
6. It would cost about Rs. 3,000 per family to obtain legal metered electric connection.

Critical reflections on lessons learnt

1. Women understood that the situation was worse, and something needed to be done urgently.
2. The community realised that the system of hooking electricity illegally will not work in the long run as despite paying the money, they now found themselves in this mess.

3. It was clear to the group that nobody was willing to help, and they had to do something themselves.
4. The group also realised that they had the resources to get the individual connections, but some practical issues were the hurdles.

Knowledge gained (3) – Illegal actions lead to disagreements and conflicts and disturb peaceful co-existence.

There was tension and uneasiness in the community and conflicts during the meetings. These problems spread over into everyday life. In the group meetings, these issues were raised; people asked questions and when they could not find answers, they moved on to other issues. Many a time, the leader had to suppress her anger and proceed with the meeting in the larger interest of the group.

Agreements on analysis and root causes

Metered Connection	Non-Metered or Illegal Hooking
Some felt bad and were willing to share the bill (cost of getting metered connection for everyone) equally.	They were mocked and ridiculed by the people with metered connection.
Some thought they were paying higher bills because of the people who were hooking from their lines.	Many a time, the SAG leader who had an illegal connection, felt humiliated in the group.
Some blamed the people who were hooking for the current impasse.	The other group members accused the leader of overreacting.

Critical reflections on lessons learnt

1. The issue was affecting the functioning of the group and the relationship between the members. The spillover effect was felt in normal life of the community, which created frustration.
2. Leadership was under fire and in question. Leader felt hiding the problem would destroy her leadership. A leader had to be a role model.
3. The group realised that they had no option but to find a way to cross this barrier and move forward.

Knowledge gained (4) – Strategising and protest or dharna are important dimensions in claiming entitlements.

Community members met the councillor informally at a local park and shared their concerns and the councillor, in response told them to submit a written application to him.

Agreements on analysis and root causes

1. When the group members tried to meet the councillor and failed three times, they felt demotivated and disappointed.
2. Many leaders were mocked by others saying their slippers will wear off by repeatedly going to the councillor but nothing positive will come out of their efforts.
3. The group members persisted and got the councillor's approval.

Critical reflections on lessons learnt

1. Taking up mockery and ridicule as a challenge was helpful and worked positively.
2. The group realised that they had secured the place to fix the meters and the money for the meters. All that was left, the councillor's approval. This kept them going.
3. Strategising was important. Women taking the local leader along with them worked positively in meeting the councillor.
4. Any problem must be approached and analysed from different angles.

Knowledge gained (5) – Collective and sustained efforts helped the women to be successful.

On 11 April 2018, the first set of families received their legal electricity connection. Later, 70 families in Kuliatangra, who were earlier hooking power supply illegally, had proper electricity connection at home. Following this, other areas also had managed to secure their connections. The main locality among them was the Khilkhana area, which received 50 new connections.

Agreements on analysis and root causes

1. The entire community felt relieved and a huge stress lifted off their shoulders.
2. They felt pride in owning a legitimate metered connection and were happy that no one could mock at them anymore.



3. There was proper sleep, peace and comfort after many months of hardship.
4. Those who did not join the protest or believe in the struggle had to eat a humble pie.
5. The group felt that they deserved their pictures to be put up and their success to be displayed.

Critical reflections on lessons learnt

1. The women felt empowered and strengthened.
2. Sense of guilt disappeared, and the leader felt dignified.
3. The women were happy that their actions became a model for others.
4. Since women had the requisite documents, it made the fight easier. They realised the value of proper documents and proofs.

The group that reflected through the systematisation process felt as if their memory had been refreshed and they could learn the lessons all over again by reliving the experiences. The staff felt that this was a detailed process of reflection, 'learning like never before', where they felt and lived the community's experience with them.

Mobile Crèche Park Development - New Seemapuri, New Delhi

New Seemapuri is a sprawling slum that is full of migrants. It is basically a heterogeneous community with multi-culture, multi-lingual and multi-characteristic features. People here are predominantly Muslims and Hindus. Some are daily labourers, street vendors, domestic workers, while many others do menial jobs and unskilled labour. However, the majority of the population earned their daily living by picking and sorting of rags.

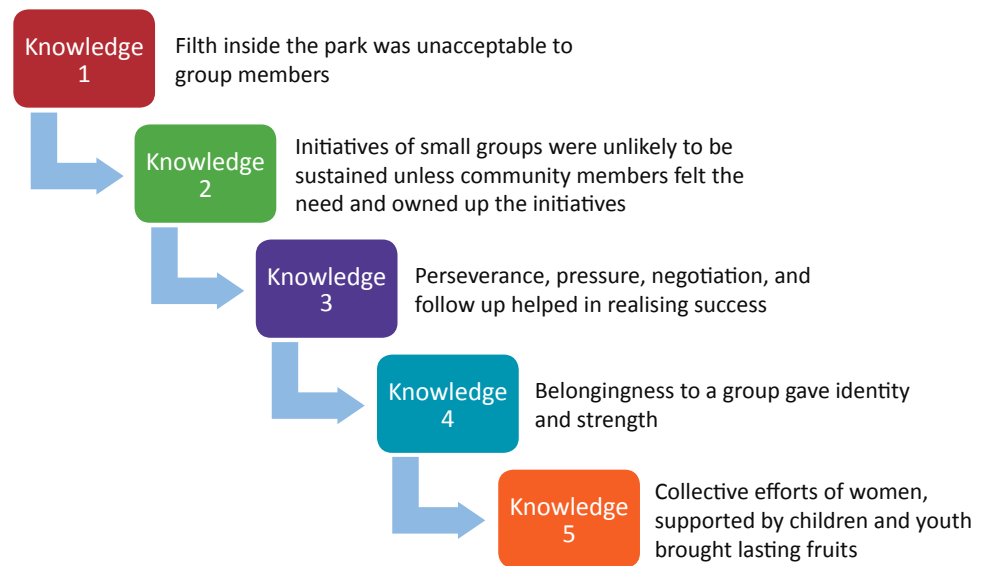
Chetanalaya reached out to New Seemapuri community in 2009. The community was mobilised and CBOs, focus groups and macro issues committee were formed eventually. Chetanalaya staff recognised the important role of children and youth for effective mobilisation of community and hence, Neighbourhood Children's Parliament (NCP) and Neighbourhood Youth Parliament (NYP) concepts were evolved.

In 2014, the people in the community realised that the park located in their vicinity was turning into a garbage bin and was becoming unsafe for the surrounding residents, as the place became a hub for criminal activities. Slowly, people of the community started talking about the pitiable situation of park in small groups. Eventually, due to health awareness programmes and the announcement of *Swachh Bharat Abhiyan*, people in the community along with the staff decided to clean the park.

Though, it started as a small discussion-item in the group, the issue gained momentum later. The hurdles were discussed among stakeholders, tree and other plantation was done by community members, *shramdaan* (gift) towards park cleaning activity was performed by NCP children. Shanti group was formed by neighbourhood community women and several visits and meeting with related government official was organised. The efforts paved the way to success and the park was developed and finally inaugurated in March 2019. The park is now well maintained.

In the month of January 2020, a systematisation workshop was conducted to capture the experience and learning of stakeholders during the process of developing the park as a beautiful lush green area. About 7 members of Shanti group, 2 children from NCP and 1 youth who were actively involved in the whole process, were invited for reconstruction of their experience. Five key phases were identified to capture the process of awakening, mobilisation and negotiation.

Chart 4.4 The Process of Reclamation of Mobile Crèche Park



Knowledge gained (1) - Prevalence of filth inside the park of E-44, New Seemapuri, was unacceptable as it was giving negative ‘identity’ and lowered the dignity of the community.

The community members realised in March 2014 that the park which was in the vicinity of the community was being converted into a garbage bin and disgruntled youth had started sitting in groups and gambling. It became unsafe for the families to send their children for playing and women and girls could not pass through that area due to eve teasing. The situation became unacceptable to people.

The group members reconstructed this experience and came up with the following agreements and lessons:

Agreements on analysis and root causes

1. The park had become dirtier as compared to earlier times.
2. It had given rise to criminal activities like gambling, drugs, and fights.
3. Filth was a common site and this situation became unacceptable.
4. Not only a part of the area but also the surroundings became unsafe.
5. It resulted in lowering self-identity and caused self-isolation, as the frequency of friends and relatives visiting the families nearby went down drastically due to fear.
6. People felt angry but helpless at the same time.

Critical reflections on lessons learnt

1. A strong realisation among a few people arose; they knew that this situation must be changed.
2. This issue provided an opportunity for people to come together.

Knowledge gained (2) - Cleaning up the park with the initiative and co-operation of a small group of vibrant people of the community may not lead to long term sustainability in keeping the park clean.

On 2 October 2014, on the occasion of the launching of *Swatchh Bharat Abhiyan*, a group of vibrant people cleaned the park which was also followed by initiating a tree plantation drive by some youths and children groups as well as the staff of Chetanalaya. The maintenance and watering of the plants were undertaken by children as well as the staff of Chetanalaya. However, goat rearing, eve teasing, and drug addicts using it as a rest place could not be stopped. Some community members, who were not part of the process continued to throw garbage and waste into the garden.

Agreements on analysis and root causes

1. The efforts of the few did not result in positive outcome since the park cleaning was not owned up by the whole community.
2. The rich people did not bother about the cleanliness of park and to assert their supremacy, they continued to throw garbage.
3. There was no mechanism to handle the gamblers and drug addicts. They continued to be negative and indifferent and were angry with those involved in tree plantation and worked on cleanliness.
4. The efforts did not go well. The group felt what was initiated was good but not appropriate solution to the context.
5. The frustration amongst those who were involved in the cleanliness drive and tree plantation escalated.

Critical reflections on lessons learnt

1. The whole community should be made aware of and work together to reclaim the park.
2. The efforts by small groups of people were not good enough to initiate visible and sustainable change.

3. By and large, there must be a change in the attitude of the community, so that they appreciate cleanliness, keep the park clean and they feel the park as their own.

Knowledge gained (3) - The success can only be achieved if a group of people consistently work together, follow up, exert pressure and impress upon various government authorities.

The efforts to collect more people from the community were initiated by a group of women and children, who went from house to house to mobilise people. Mostly women agreed to join as their children were affected and their daughters felt unsafe. A larger group of women led by Ms. Shanno, who was more vocal as compared to others went to various government authorities including the MLA, councillor and DUSIB office and gave petitions for cleaning and maintenance of the park.

Agreements on analysis and root causes

1. There was a need for increased support from the community to arrive at a long-term solution.
2. The various government authorities who were responsible for maintenance of parks in general, needed persuasion to initiate actions.
3. The increased frustration among women in general had led them to come together to approach government authorities to take actions.
4. The community started recognising women power and slowly children, youth and CBO members too, joined women.

Critical reflections on lessons learnt

1. If community members work together, they are likely to find their way.
2. Despite the highly frustrating situation, there were hopeful signs.
3. Maintaining the spirit of the group was challenging and absolutely important.

Knowledge gained (4) - Belongingness to a group gives 'collective or we identity' and energises individuals to commit for a common cause and give to each one's best.

The group which was working on the issue of cleanliness in the park became more enthusiastic. The group was named '*Shanti*' (peace) since the name of the oldest member of the group happened to be *Shanti*. Naming the group gave a positive identity. They took help from Chetanalaya in drafting letters for different agencies and went from one department to another. The process was lengthy but, as a group they continued to remain hopeful. 'Women power' was recognised by different government agencies and they had to provide services to the community. The community became appreciative of the women power and the number of people who joined hands with women grew manifold.

Agreements on analysis and root causes

1. The name, *Shanti*, gave women a collective new identity and women became more enthusiastic and hopeful as a group.
2. The scope of discussion of issues was also widened. For instance, issues like getting the Aadhaar Card, Pan Card, and availability of clean drinking water, were also taken up for discussion in the group.
3. Shanno was identified as the 'right kind' of the leader for the group, who was vocal and active and was ready to spend time in visiting various offices repeatedly.
4. Regular meetings and visibility of the group in the community succeeded in mobilising greater number of women of the community.

Critical reflections on lessons learnt

1. Unity is strength. As a group, the members were able to reflect collectively and deeply and find right directions for the future.
2. By forming a group, a new 'we' identity emerged and there was strengthening of mutual relations with each other.
3. The park stood as a symbol of perseverance of the community's efforts and awareness level of one's rights and the importance of maintaining clean surroundings.

Knowledge gained (5) - Due to collective and constant efforts of the women of the community, supported by children and youth, the park was developed.

Cleanliness of park and planting of trees was taken up by NCP children and women group. Shanti group, along with other community members met the horticulture department and got the borewell fixed and the park was covered with new soil. Women power finally succeeded in making their colony more beautiful and presentable. It was inaugurated in March 2019.

The entire process of making the park as one of the most beautiful sites of the colony took 5 long years. Formation of a group and group identity was the major strength.

Agreements on analysis and root causes

1. Park looked beautiful and children could play.
2. The park gave women a feeling of happiness and they felt proud to be a part of their effort.
3. Children, women and community felt as winners.
4. The group as a whole felt confident in taking up similar other issues to find answers.
5. Women power had strength to bring sustainable changes.
6. Constant appreciation from friends was highly rewarding. This change remains as benchmark of development for the community.

Critical reflections on lessons learnt

1. Change was not easy. It required patience, perseverance, and non-conflictual approach.
2. Leadership played a key role in keeping the group united to achieve the goal.
3. The transformation of park was only symbolic. In the process, many of the myths about the community were shattered. This change also instilled confidence among many.
4. It was good to hear words of appreciation from many.

At the end, the group members felt fully satisfied and agreed that they could never imagine how it felt after the group successfully achieved what they planned to realise for a long time. It was only then, that they had truly appreciated themselves and their efforts. It was the group effort, which succeeded in mobilising a larger section of people from the community.

Getting drain built to stop waterlogging in the public road, Ujjain

Context

Dabri is a village under Sujalpur Block, Shajapur District, Madhya Pradesh. There are 366 households in the village with a total population of 1,836. Out of which, 15.8 per cent households are Dalits, 63.4 per cent are OBCs, and 20.8 are of General caste. About 35 per cent belong to Below Poverty Line (BPL) category. Religion-wise, there are people of both Hindu and Muslim communities, where Hindus are in majority. The villagers are mainly engaged in agriculture and daily wage labour work.

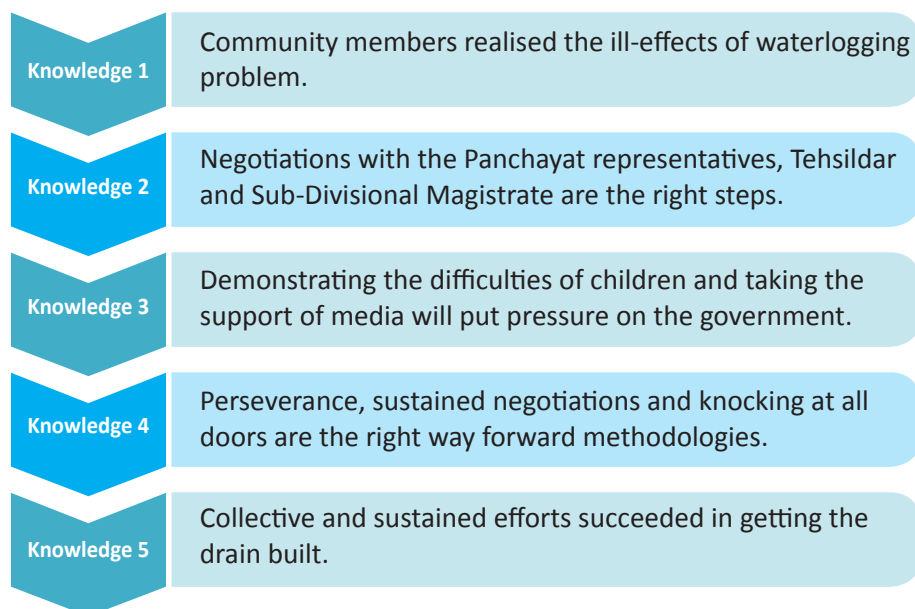
In 2016, Kripa Social Welfare Society started its people-led development programme in the village and organised the community members, motivated and helped them to form different groups such as Self-Help Groups, Farmers Clubs and a Core Group to work for the welfare of the community. In 2018, under the leadership of the core group, the community members identified various issues concerning the village, prioritised them and prepared action plans. One of the prioritised issues was the waterlogging problem on the village road.

A few powerful villagers of Dabri and nearby villages, who had land on both the sides of the road, had encroached the road and did not allow the rainwater to pass through their fields. The rainwater level used to rise to 2-3 feet and caused a lot of problems for the commuters. As per the plan, the community members first approached the *Sarpanch*. He said that he would look into the matter, but nothing happened. Community members, then started their negotiations with the local MLA and SDM. They also called the media to bring the issue into the public domain and put pressure on the government. They also filed a complaint to the Chief Minister's Online platform by calling the toll-free no. 181. The group members also attended public hearing at Chief Minister's office, held at Bhopal. Finally, an order was passed by the SDM office and a 600-meter mud drain was built on one side of the road to drain the water. The pits were filled with red soil and the road was made usable on 30 August 2018.

On 16 January 2020, a systematisation workshop was organised, to capture the experiences of the core group and community members on how they managed to solve the waterlogging problem on the road. About 12 members who were actively involved in this experience were invited to the workshop, which included about eight core group leaders, two youth, and two farmer club members. As the workshop was conducted in the winter season and

due to harvest season, no woman member could participate in it. Five key experiences were identified for systematisation of knowledge with lead questions.

Chart 4.5 The process of getting drain built



Knowledge gained (1) - Community members realised the ill-effects of waterlogging problem.

Agreements on analysis and root causes

1. Mr. Iqbal, while travelling on a tractor to his in-law's village, lost his balance, fell in the pit and sustained major injuries in his spinal cord and internal organs.
2. Women felt embarrassed to cross the road, as they had to lift their sarees to not get wet.
3. Motorcycle engines used to get seized when the water touched the engine.
4. School-going children were not able to go to school.
5. Taking the sick and pregnant women to hospital was difficult.
6. Community members felt angry with the government and encroachers.
7. A group member's wife told her husband, "Wear bangles and sit at home if you cannot do anything".

Critical reflections on lessons learnt

1. Waterlogging on the road became an issue of safety and security.
2. Feeling of anger, restlessness and helplessness forced the community members to look for solutions.
3. The harsh words of women and children provoked the community members to take immediate steps to resolve the issue.

Knowledge gained (2) - Negotiations with the Panchayat representatives, Tehsildar and Sub-Divisional Magistrate are the right steps.

Agreements on analysis and root causes

1. Group members first met the *Sarpanch*. He said, “If you all come together, then I will come with you to meet any officer”.
2. The group met and submitted petitions in the office of the local MLA, Tehsildar, BDO and SDM.
3. The Tehsildar promised that a drain will be built along both sides of the road. But encroacher’s wife threatened him, “If your drain goes through my land, I will not allow”.
4. An argument broke out and hence, no work happened. Few group members felt the need to develop new strategies.

Critical reflections on lessons learnt

1. The community members realised that even the presence of officers was not going to help as the encroachers are powerful people.
2. The community members also realised that encroachers would attack or harm them, if they wanted to confront them.

Knowledge gained (3) - Demonstrating the difficulties of children and taking the support of media will put pressure on the government.

Agreements on analysis and root causes

1. After much deliberation, the community members felt that shaming the people concerned would be the right step and they decided to expose the issue in the media.



2. Exposing the difficulties faced by the school going children was identified as an advocacy issue that would help them to draw attention of the public and would build pressure on the officials and government.
3. They requested the school principal to permit their children to skip the school for the day, took all the children near the waterlogging area, took photographs and sent them to journalists and media.
4. Few print media gave a good coverage in the newspapers.

Critical reflections on lessons learnt

1. The community members realised that even children could play a vital role in their advocacy effort.
2. Good use of media helps in putting pressure on the government by creating a buzz in the public domain.

Knowledge gained (4) - Perseverance, sustained negotiations and knocking at all doors are the right way forward methodologies.

Agreements on analysis and root causes

1. Community members met again and submitted another petition in the SDM office, along with the photographs taken with children and newspaper clippings.
2. An online complaint was made to the Chief Minister's Complaint Cell. When a community member called 181, the person from another end asked him his name, address and the problem. She also gave a complaint number and said your complaint will be attended by a concerned officer within 7 days.
3. The core group met again, and a decision was taken to attend the CM's public hearing in Bhopal and to submit a petition.
4. After a week, an order was issued by the SDM office, to build a drain alongside the road.
5. The encroachers threatened the people of Dabri and the contractor saying, they would not allow the construction of drain in their lands and whoever dared to do so would face severe consequences.
6. Not to antagonise the encroachers, a drain was built on the other side of the road and not through the encroacher's land and the logged water was drained.

Critical reflections on lessons learnt

1. In a democracy, even an ordinary village person could call the Chief Minister's office and lodge a complaint.
2. Community members realised that confrontation with the encroachers would delay the objective that they wanted to achieve.
3. Building the drain on the side of the road was a win-win situation.

Knowledge gained (5) - Collective and sustained efforts succeeded in getting the drain built.

Finally, Dabri villagers succeeded in solving the waterlogging problem on the road. It was a success of the entire village and all the community members including the children, youth, women and core group members.

Agreements on analysis and root causes

1. School going children, women, bikers and others felt very happy that finally, they would be able to travel to places without any problem.
2. The core group said that the strategies that worked well were, media coverage with photographs of children, registering an online complaint to CM helpline number and attending the CM public hearing.

Critical reflections on lessons learnt

1. If members of a group proceeded systematically and with conviction, they could succeed, though at times, it might take time.
2. By coming together as a group, there was strength and energy to solve any problem.
3. When women and children were also part of a group, it gave extra weightage and strength to the group.

At the end of the workshop, the participants felt that they gained a new energy and insight into community development process. They also shared that they had not reflected so deeply into the experience previously. Systematisation process was a real learning from experiences, and they offered this success of the community and learning as legacy for their future generation.

Women got it demolished a dilapidated wall – a threat to life, Gorakhpur

Context

Bhitaha is a village in Gola block, Gorakhpur District, Uttar Pradesh. In April 2013, the Mahila Mandal (MM) members were on a lookout for a space to conduct their meetings and found an unused government school building. While the meeting was going on, one of the members saw a written notice, dated 2005-06, on the wall which read, “Beware! The walls of this building are very old and might fall down any time”.

There was a two-room building nearby where classes were held for children. The old building was used as a place for cooking mid-day meals and storing the rations. However, children used to play there. Being aware of the risk to children and others, the Mahila Mandal members discussed this matter with the *Pradhan* and teachers and requested them to demolish the old building. However, neither the *Pradhan* nor the teachers agreed to it saying they do not have the permission from the government.

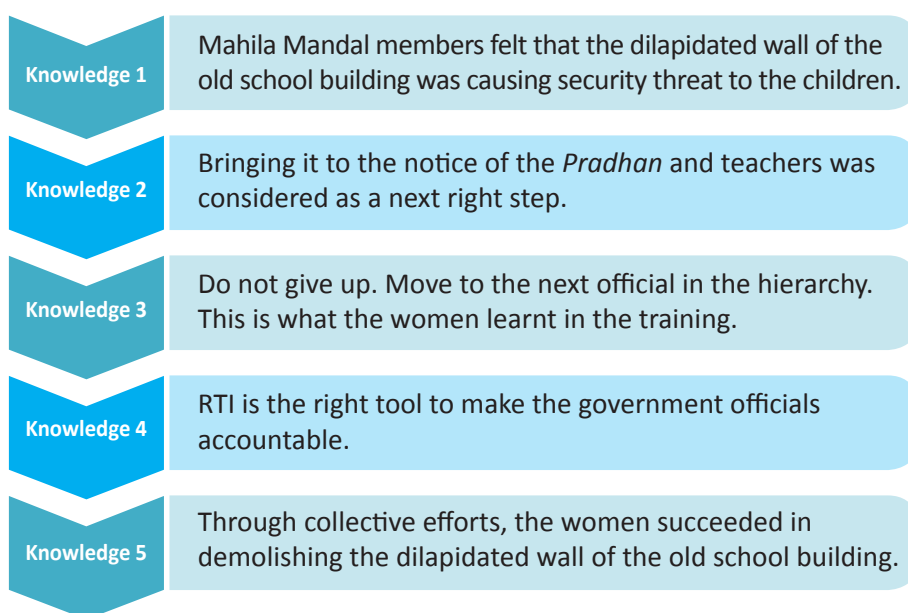
One of the Mahila Mandal members filed an RTI application at the Block Education Office. The response was not satisfactory. The Mahila Mandal members also filed a complaint in Block office and took up the matter with

the District Magistrate (DM). The DM also told them that such a request should come from the School Management Committee (SMC). The SMC had no idea on this matter. Realising the urgency, the SMC and MM members again negotiated with the DM.

At the end, the DM of Gorakhpur gave an order to the concerned officials to demolish the building on 15 July 2014 and to build a new building for the school. After calling for tender, finally the building was demolished.

About 10 Mahila Mandal members, who were actively involved in this experience were invited to the systematisation workshop. After process documentation of the incident, in consultation with the workshop participants, five key experiences were identified for systematisation of knowledge with lead questions.

Chart 4.6 The process of demolishing a dilapidated wall



Knowledge gained (1) - Mahila Mandal members felt that the dilapidated wall of the old school building was causing security threat to the children.

Agreements on analysis and root causes

1. It was providential that a member of the group read a notice, which stated, “Beware, do not come near the wall”.
2. It was disheartening to observe that the children were playing without realising the risk involved.

3. Mid-day meal staff, children and even, teachers in the school did not realise the impending security threat.
4. A decision was taken to talk to the village leader. Women felt comfortable to meet him as a group.

Critical reflections on lessons learnt

1. It was unfortunate that no one took note of the warning on the wall.
2. The teachers in the school behaved irresponsibly.
3. Safety and security of villagers were not a concern for the officials.
4. Life of villagers, especially, of children was considered as 'cheap'.

Knowledge gained (2) - Bringing it to the notice of the *Pradhan* and teachers was considered as a next right step.

Agreements on analysis and root causes

1. The group members met the *Pradhan* and explained the condition of the wall, notice put up and its implications.
2. *Pradhan* told, "I can do nothing. Tell your own children not to go there to play." Some group members thought it was a good advice. Many group members felt angry as it was not a viable proposition.
3. Met the teacher with a hope that he would listen to them and do the needful. He also said that it was a matter to be considered by the government, so he would be unable to help.
4. The group members felt helpless. But decided to take up this matter to the Block Education Office.
5. The members learnt how to go to the next levels when the issue was not resolved at the lower level, i.e., Gram Panchayat to Block level, Tehsil level and District level through the training programmes, conducted by PGSS team.

Critical reflections on lessons learnt

1. It was impossible to keep a watch on their children all the time.
2. Taking up this matter with Block Education Office was agreed as a right step forward.
3. Training programmes offered by PGSS were helpful as they learnt about governance structure. These trainings showed them the steps to be followed in reaching out to responsible officials.

Knowledge gained (3) - Do not give up. Move to the next official in the hierarchy. This is what the women learnt in the training.

Agreements on analysis and root causes

1. It was the first time that the group members met the Block Education Officer (BEO). There were apprehensions and fear but, as a group they felt confident.
2. Mrs. Sushila Mishra led the team and her eldest son, Mr. Rajendra Mishra helped in drafting the application.
3. The application was read to the group. The members trusted Mrs. Sushila and her son and put their thumb impressions.
4. The application was submitted to BEO. The lady officer responded arrogantly, "I will look into the matter". She had a grudge on the villagers, as she had a bad experience in dealing with the same villagers in another case.
5. The group members felt very bad and totally helpless. Some women even stated, "We knew nothing will work. Just for a meeting of 2-3 minutes, we travelled all day long".



Critical reflections on lessons learnt

1. It was good that the members trusted the leader. However, putting thumb impression was an indicator of illiteracy. All ought to learn to sign.
2. Unity of the members was their strength. If divided, no one would be able to make progress.
3. Just because they were villagers, they should not forgo their entitlements. They should claim them at all cost.
4. No one should be made victims of the personal whims and fancies of the officers.

Knowledge gained (4) - RTI is the right tool to make the government officials accountable.

Agreements on analysis and root causes

1. RTI application was filed in the office of BEO, guided by PGSS staff, of which, the group members were not fully aware of.
2. Mrs. Sushila was allowed to meet the officer. The male officer offered her a seat, listened to her and assured her that their demand would be met within two months time.
3. Mrs. Sushila came out happily and shared the same with the group members. The members had a glimpse of hope. The group waited for one month, but nothing positive happened.
4. Another application was submitted in the District Magistrate Office, Gorakhpur, on behalf of women's group by Sushila's husband, since their village was far away from Gorakhpur.
5. The DM passed an order immediately and the wall was demolished.

Critical reflections on lessons learnt

1. Mahila Mandal members realised the importance of RTI and how an application could make the officials accountable.
2. The members should be humble to approach all people of good will. With a humble nature, one could win over and change the hearts of many.
3. If intentions were good, one need not be afraid of anyone, but must walk an extra mile.

Knowledge gained (5) - Through collective efforts, the women succeeded in demolishing the dilapidated wall of the old school building.

Agreements on analysis and root causes

1. The group felt happy to see the old wall demolished and felt a sense of fulfillment.
2. This was a collective victory. Contribution of the group was enormous. Even the illiterate women played a significant role.
3. Mrs. Sushila, her son and husband, and the staff PGSS walked beside the women group and provided technical and moral support.
4. The *Pradhan* acknowledged the power of women and said, “If I do not listen to these women from now on, they would create problems for me and would complain to the higher authorities.”
5. Everyone in the village, including teachers, started respecting the women group members. The group celebrated their success with sweets.
6. This success gave an identity and a sense of dignity to the group.

Critical reflections on lesson learnt

1. Leadership mattered a lot in group processes, especially, when literacy was low.
2. Collective approach led to success. Success expanded identity and dignity.
3. Despite working in a corrupt system, there were good officials, who respected the women members and listened to them. Even if the officials were not willing to listen, one could make them listen by persistent approach.
4. The community needed many more ‘Sushila’ in the village and it was important that the children were educated for the good of the community.

At the end of the workshop, the participants felt happy as they gained new insights about community development processes.

In the last chapter, learning from the experiences, a model schema of community mobilisation is presented. This model is not written on stone. It could be suitably adopted depending upon the social, economic, religious, cultural and political contexts. A few insights are also articulated which could be useful for the sustainability of the processes initiated.



5

Modelling Community Mobilisation

One of the areas of exploration of this study was to articulate a possible model for community mobilisation, learning from experiences. A question was posed to the key stakeholders, what they would suggest as a way of proceeding in community mobilisation, specially focussing on processes, strategies, investment and time frame. The responses of key stakeholders and community members were ranged, almost, on similar lines both in urban and rural areas.

A twelve-step model emerged from the interactions. Correspondingly, the respondents also highlighted a possible constructive role of the facilitating organisations. These 12 steps are neither to be considered as a linear way of

proceeding nor as an exhaustive list. Interconnectedness, cyclical, and back and forth processing as the situation demands will be part of the process. The intent is to provide a methodological framework. The objective is to compile and articulate various experiences in a comprehensive 12-step process. The purpose is not to provide a prescriptive list for community mobilisation:

1. Trust and Confidence Building
2. Developing Shared Understanding of Mission, Values and Community Mobilisation Processes
3. Formation and Functioning of Coherent and Diverse Groups Leading to Formation of CBOs
4. Building Critical Consciousness: Self, Community and Society along with Personality, Leadership and Knowledge Development
5. Identification of Social Problems and Prioritisation
6. Interface with Duty Bearers and Expanding Livelihood Opportunities
7. Exposure and Cross Learning
8. Action–Reflection Process and Practical Praxis
9. Collaboration, Networking and Advocacy Actions
10. Volunteering, Giving and Sharing
11. Celebration, Visibility and Recognition
12. Changing role of the ‘Facilitating’ Organisation

It is important to explain the process with a few notes. The step-by-step process is developed keeping in mind, the initiating of community mobilisation in a totally new area. If an organisation had been working already in the select area with different project strategy, the steps can be suitably adopted. Moreover, what is presented here might read like a linear process. But, community mobilisation process is never linear, but cyclical. It is not like one has to finish step one first and then proceed to step two. As the process will be cyclical, the need to go back and forth will necessarily arise. Linking these steps in a harmonious way would be the ideal way forward.

The varying and complex contexts also might require realignment of steps. While taking every step, the community building staff or practitioners¹⁰ of the organisations must be clearly oriented to the purpose of every step, so that no one jumps the gun and does not yield to predetermined positions and urges. There are no strictly right and wrong methods. One does not know what would really work in a context. Experimenting, reflecting and openness to reality and ability to adopt to the context must be kept in mind. Also, constant review among the practitioners about each step and gains made are crucial to learn from the context, from one another and from the community.

Programme support and timeframe

This 8 to 9 year timeframe and programme support are conceptualised from the experiences of the five facilitating organisations in urban and rural areas. This needs to be adapted to the context and complexities. This might work in normal circumstances. In an area, which is polarised or deeply divided either on the basis of caste or religion or language, facilitating organisations have to be careful in their choice of a community. No organisation is expected to become a martyr by hitting against a wall. Despite working for a year, if the members of the community are not ready to see the importance of common interest, solidarity and working together, it might be even good to leave that area. Facilitating organisations must be guided by collective reflection, depth sharing of ideas and feelings, intense listening to one another and arriving at common consensus on such matters.

Chart 5.1 A model community mobilisation process

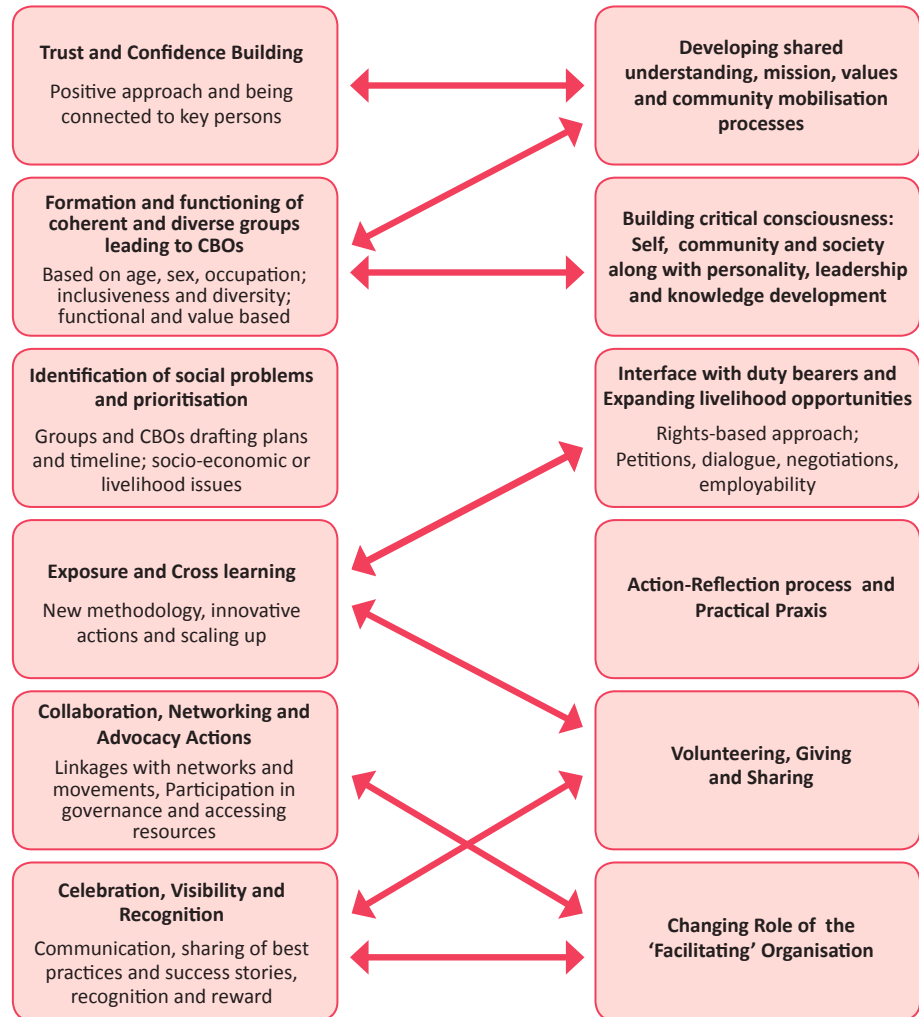
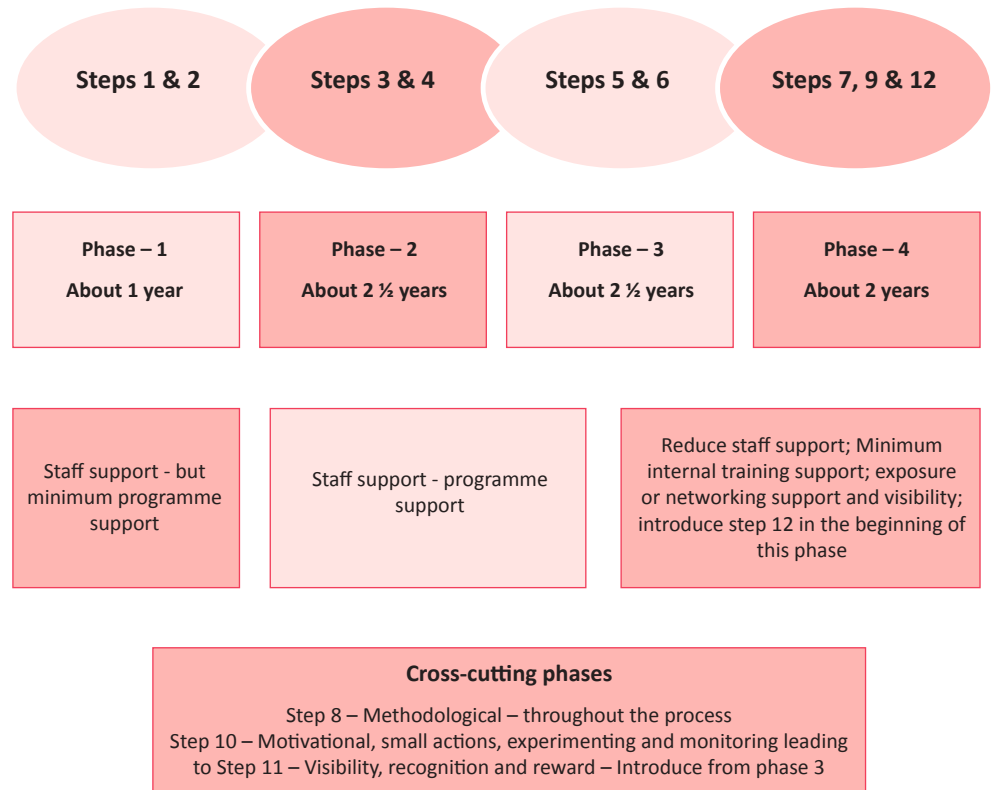


Chart 5.2 Community mobilisation process – A model timeline

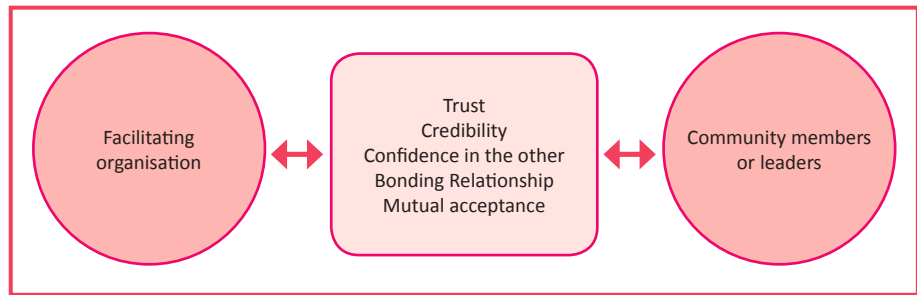


Trust and Confidence Building

The first step in community mobilisation is trust and confidence building between the community and organisation. The purpose is to establish ‘credibility’ of the practitioners and organisation and build friendly ‘relationships’. The plan is to develop a sense of ‘being welcomed and mutual acceptance’. ‘Accepting each one’ is the criteria. The community members must see the organisation and the practitioners as persons who are credible, capable of relating with all, ready to listen, and willing to walk along with the community members. The outcome must be mutual bonding, improved understanding, mutual acceptance and confidence in one another.

The community development practitioners must be guided to approach the community with positive thinking. The staff must believe that the harsh realities of the context can be changed and will be changed by the community members and they possess inherent desire and potential to change. The community members are primary change makers and the staff are only the facilitators.

Chart 5.3 Building Trust and Mutual acceptance



‘Go to the community and walk through the lanes, by-lanes and streets and murky paths’: the first principle in community mobilisation could be a difficult step for some staff and organisations. In the development scenario, where actions matter the most, often ‘what did you do today’ is the first question raised. To say that ‘I walked through the lanes and by-lanes’, may sound ridiculous to some. This is exactly the first step needed in community mobilisation. Application of senses play a crucial role in this step. While walking around, eye-contacts are established. The presence of newcomers is keenly observed by the community. Some even will make comments or talk among themselves. Hearing the sounds, sometimes noises and fights, smelling the surrounding without closing one’s nose, observing how life moves on, exchanging smiles and wishes are part of this transect walk.

First, one has to familiarise oneself with the geographical location. Usually, children would be after the visitors. They might even play with the visitors. Some families might initiate a conversation, some might show long faces and a few others may not even bother about the visitor. Some might invite the practitioners and offer a glass of water or tea. Never to bluntly refuse what is being offered. Accepting a glass of water is a sign of mutual acceptance and brings one closer to the family. Such gestures are very much appreciated by the poor families. Some might ask questions – Who are you? Why are you visiting? All these are part of trust and confidence building measures. Going in small groups, especially a combination of a female and male practitioners, might be helpful. However, while visiting the families, it is important to respect the privacy of the community members, particularly of women and adolescent girls.

Often, the temptation for community development practitioners of the facilitating organisation would be to go to the community, gather the children using some means and organise games or classes. Children give the practitioners a good entry point. As soon as an activity is begun, people conclude that you are from an NGO¹¹ and you have come to offer something to the community. It is important to break this traditional thinking and mode of interventions.



Am I familiar with the geographical area? Are faces of people becoming familiar to me? Do I demonstrate some level of comfort in moving around? Do the members perceive me, not as a stranger but with someone they could have a word or two? Do people invite me for a chat? Are people interested in offering me a glass of water? Do children accompany me? Positive responses to these questions are clear indications of growing familiarity with the community.

In the process, one could also ask for local, traditional and religious leaders and take proactive steps to meet with them. Recognising these leaders, giving appropriate information to them and building rapport with these leaders are also key aspects of trust building. Bypassing or avoiding them could subvert the process. Christian NGOs, generally, enjoy credibility due to their historical services in education and healthcare. However, one must be cautious in not making any promises. 'Exploration and learning from community' could be the purpose of initial conversation with community members. It is also desirable to occasionally brief those traditional and religious leaders about what is being observed, heard and felt, without passing any judgement.

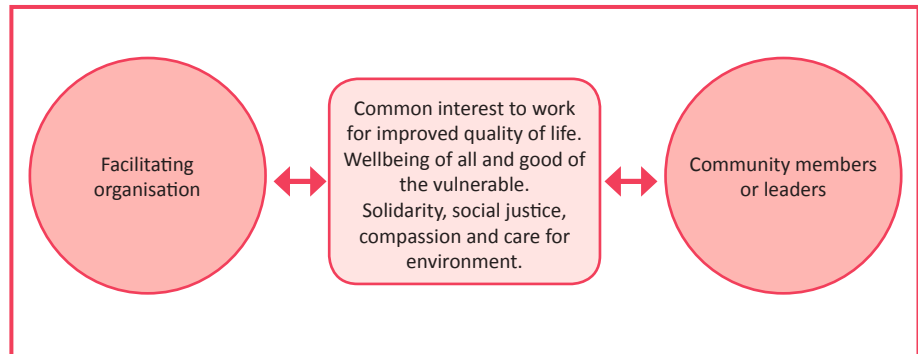
Informal mapping of the area could be a starting point, locating public facilities, such as, common toilets, schools, healthcare centres, public delivery centres, local governance offices, and offices of NGOs. This would help in better understanding of the members and various facilities available. It might be also good to visit the field occasionally in the evening to observe the behaviour of the community after sunset. This will help in breaking the traditional thinking of NGO staff as time bound office staff, who looks at the watch in the evening and leaves the field abruptly. Flexibility in timing facilitates in developing close bonds with the community and organisation. Eventually, one would realise good bonding with many children, women and slowly, with youth and men. Female practitioners might be accepted more than male practitioners. However, having male practitioners is very helpful. Usually, trust and confidence building takes about 6 to 9 months. Expectations would increase. One has to find ways and means to resist immediate programmatic actions. This stage will serve as a solid foundation for future processes.

Developing Shared Understanding of Mission, Values and Community Mobilisation Processes

This step involves talking to people informally in small groups. Small groups could be gathered based on age, sex, occupation, and interest. To begin the conversation, simple informative questions could be explored. For example, availability of schools: how many children are studying, how many have dropped out, whether girls or boys attend in big number, what do the children do during spare time, and what types of games are played by the children. This could be time to affirm many good things that have been observed in the community, such as people helping one another, families celebrating festivals together, families expressing solidarity support to one another, and different religious and caste communities living together peacefully. Conscious building of positive image and avoid talking about negative aspects could be the baseline.

This provides space for community members thinking about who they are and what they are. Despite many desirable improvements that are to be worked out, the community still possesses many good qualities to boast about, which are neither articulated nor affirmed. Such positive images could serve as springboard in attracting more people to join the informal gatherings. Storytelling, lives of inspirational personalities, historical contribution of some community members could also serve as talking points.

Chart 5.4 Shared Mission and Values



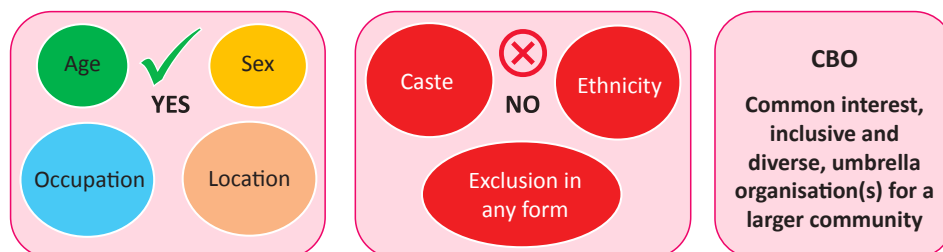
Negative images might obviously be prominent and disturbing for the visitors. But, a close observation of the members would reveal prevalence of many good qualities such as, sharing of food, compassion for the poor and weak, helping tendency, care and consolation, sense of social justice, fraternal care, and peace building during quarrels. Such core values of the communities must be affirmed. This helps in the articulation of the inherent core values of the community.

Conversation also could be initiated around the core principles of community mobilisation processes without technical jargons. Could some community members help others in teaching the children? Could some youth help children to get educational scholarships or Voter or Aadhaar Cards? The underlying message could be that there are many in the community who have knowledge and skills and there are many poor families who are looking for guidance and support. How these two groups of peoples could be linked? Identification, recognition, richness and concerns of different religious, ethnic, caste and linguistic groups could be another potential area for conversation, and it could culminate in realising that there are families who are economically poor, socially marginalised and politically victimised from all walks of life.

Such a primary analysis could provide a platform to understand and appreciate the richness, diversity and plurality of the community. Such conversations could culminate in the realisation of the importance of working together with shared understanding of what could be desired to improve the quality of life of the member of the community. It might be a good idea to develop community resource mapping, considering available human resources - skills, capacities and knowledge, technical expertise and financial resources.

Formation and Functioning of Coherent and Diverse Groups Leading to Formation of CBOs

Chart 5.5 Forming Inclusive Groups and CBOs



After winning over the trust and confidence of the community and initiating conversation about the realities of individuals and communities, formation of coherent groups is seen as the next logical step. Organising the entire community as a group is not practical, especially when the area is vast, and the members are in big number. Usually, slum areas are divided into different zones and each zone is considered as a unit. In rural areas, each village is considered as a unit, unless the population of the village is huge.

The nature of the groups could be based on age, sex, and occupation. Usual pattern is to organise children, women, youth and men. It could also be based on work or occupation. For example, one could think of organising ragpickers, homemakers, and farmers. Organising children and women are found to be strategic and useful in the beginning. Generally, children and women show much interest and they are also available. Youth and men do not easily come forward and they adopt a ‘wait and watch’ policy. If children and women are won over, it is likely that youth and men will either follow the path or at the least, would not be against organising women.

Three valuable lessons are learnt from the field. Forming groups with mixed backgrounds is considered ideal in community mobilisation. In forming groups, one of the easy ways is to organise the members as exclusive groups, either based on religion or caste or ethnicity. It is also considered as normal process. However, it must be mentioned that group formation is the ideal space that could pave way for collective identity formation transcending acquired identities. It is important to avoid organising any group exclusively based on caste or religion. Such formation runs the risk of exclusivity and maintenance of status quo. Groups formed on the basis of caste also will inherit and perpetuate hierarchy. Vested interest groups for narrow interests would like to see the communities operating with such identities. Traditional and religious leaderships are born out of such formation. Inclusive approach

in group formation is likely to produce a new, inclusive and democratic leadership in the communities.

The second aspect is about introducing a simple group functioning structure. As majority of the community members do not have strong educational background, the organisational structure needs to be premised on collective interest and passion of the members than rules and regulations. One would find a person with strong passion and commitment, but the person may not have been trained in a formal educational set up. If structural concerns are given undue dominance, it is likely that the uneducated, who are often the most vulnerable economically and socially, would never get into leadership positions. Rotation of leadership also could be another viable strategy in this scenario, so that many members, especially from the lower strata, would get an opportunity to demonstrate their leadership potentials. Evidences also demonstrate that groups led by uneducated leaders have contributed equally in community mobilisation. It is not necessary that only educated persons must be in leadership positions. Without prejudice to formal education, in some cases, it has been observed that experiences of members played a crucial role than formal educational qualifications, in guiding and managing groups.

The third aspect is about introducing appropriate programmatic actions for each group. The primary purpose of such activities is to build bonding among the members. However, bonding among members cannot take place in a vacuum. Activities must be seen as something useful for the members or communities; it should be joyful and promote values and principles. For example, women being organised around micro-finance could be highly useful from the economic perspective for individuals; they develop a culture of saving for emergencies, generate compassion for the poor in loaning and in making a contribution for common community development activities.

Children could be motivated through children's parliament concept to engage in multi-fold activities. The variety of innovative and creative activities could include, nurturing responsible leadership, developing knowledge of citizenship, engaging them in useful and fun-loving activities such as soft skills, competitions, sports and motivating them to undertake common activities or campaigns such as, healthcare, hygiene, evil effects of drugs and alcoholism. Organising issue-based actions, celebrations of multi-religious and multi-cultural festivals, sports and games and campaigns on social concerns could be considered as activities for youth. A group will be united, well-knit and sustaining when each group is guided to develop its own set of internal activities for the wellbeing of the members and external activities linked to the wellbeing of the community.

Periodicity of meeting of group members could vary. 'One size fits all' might not work. Women might think of meeting more often than youth and children.

In fact, periodicity of meeting would very much depend on type of activities developed and owned by the members of the groups. The bottom line is that the members should feel the need to come together. Coming together of groups would soon wither away if the members do not see any purpose.

Group space cannot be primarily meant for animators to offer advice or guidance, however useful it might be. This approach is silently resisted by the members. Instead, this space must provide ample opportunities for the members to interact, understand one another and build a shared understanding of the realities of individuals and communities. Group space also provides ample opportunities for individuals to develop leadership qualities.

Once groups start functioning, it is time to initiate broader community-based organisations. There is a distinction between formation of groups and CBOs. While small groups operate within a limited framework, CBOs are supposed to be vanguards of community processes. There are also different types of CBOs. The composition of members of CBOs could also vary. In some cases, leaders of various groups, especially of women, youth and men in a zone are brought together under one platform to form a CBO. In such cases, CBO operates as an umbrella body for the community. In villages, the entire community of elders are brought together to form a CBO. CBO operates as critical mass for the community.

However, without forming base groups such as, women, youth, men or children, it is unrealistic to form sustainable CBOs. The biggest gain in forming CBO is democratisation of leadership. The CBO leadership is democratic in nature, which is very different from traditional or religious leadership, which are often passed on from one generation to another in a family context. A CBO, rooted in the community, has the potential to become independent and sustainable people's movement.

Building Critical Consciousness: Self, Community and Society along with Personality, Leadership and Knowledge Development

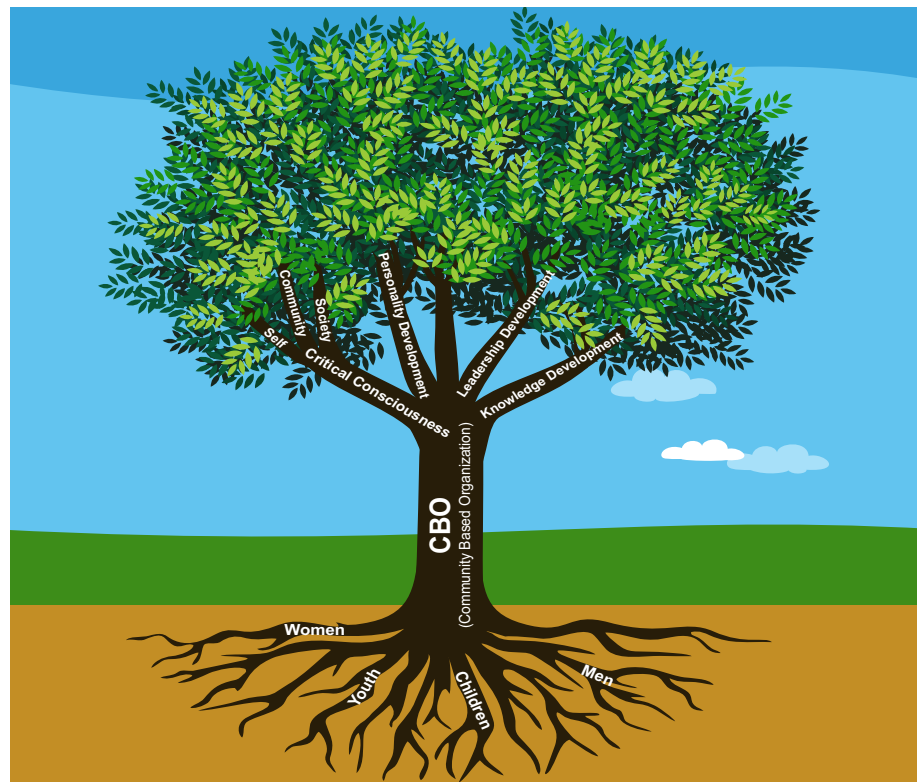
Formation of groups provides space for organisations to assist the individuals to develop critical understanding of self, community and society. Who am I? How is the family situation? Are all children studying in the school? What are the challenges one faces in family life? What do the members like in the community or do not like? How are different people treated by the community members? How are dalits, minorities, women, children and most vulnerable

communities treated? Sharing on facts of life, about individuals, family, neighbours and the community in general could be a good starting point to express one's views, an opportunity to listen to one another, understand the other and develop a critical shared understanding.

During this stage, many innovative initiatives could be undertaken to develop personality traits of the members. Building self-confidence, self-assertion, positive self-image, facing the group members without fear, getting rid of shyness, understanding of one another, and especially the worldviews of members belonging to other religions and castes, could be of some useful exercises. Good thoughts, motivational stories and life narratives of inspiring personalities could be highly helpful.

Discussions to promote a critical understanding of the realities of people around their problems and concerns, environment, educational and health status of children, unemployment and occupational hazards, lack of common facilities, aspects related to deprivation, discrimination and exclusion could be initiated. Socio-cultural, economic and political analysis could be introduced. Apart from knowing oneself and the community, the members should be able to raise appropriate questions about their identity, dignity, status and worth in the society. These questions could create positive disturbances and lead the members to search for depth and meaning for their lives.

Chart 5.6 Developing Critical Consciousness and Knowledge Development



Such a critical understanding could be complemented with appropriate information and knowledge on different issues. Knowledge development must begin from the experiences of the community. Social problems or need analysis, Problem Tree Analysis¹², Participatory Rural Appraisal (PRA) and Participatory Learning Action (PLA)¹³ methods could be used to engage the participants in problem analysis.

PRA and PLA are approaches for learning and engaging with communities by deploying participatory and visual methods with spontaneous interviewing techniques. These methods facilitate a process of collective analysis and learning. These approaches can be used in identifying needs, planning, monitoring or evaluating projects and programmes. Beyond consultations, these approaches promote the active participation of communities in the issues and interventions that shape their lives.

These analyses could be used in the next stage in identifying and prioritising community needs as well. Need-based and relevant capacity building training could be offered. Ability to critically look at the realities of community will lead to acquiring context related and right kind of knowledge. For example, should our localities be unclean? Why children do not go to school? Should our children suffer from lack of motivation for education? Why the government is not addressing our concerns and the bureaucrats do not respect us? Why women are still living within the four walls of their homes? What legacy could one leave for one's children and youth? Why are some communities discriminated based on caste and religion? Why are villages and slums not cared for, except during election times? What is the role of women in families? Reflection on such questions will help the members enormously in becoming self-learners. Members do not look for academic inputs or theoretical understanding or technical inputs. They are in search of knowledge that is related to their life situation.

Formation of coherent groups and building critical consciousness about self and society usually go together and it would easily take about 18 to 24 months of intense participation, accompaniment and handholding support. The practitioners must consciously act as 'facilitators' of this process than being 'providers' of knowledge and analysis. Handholding accompaniment is the right methodology. Any attempt to import analysis and knowledge might be resisted or may not be received well by the community.

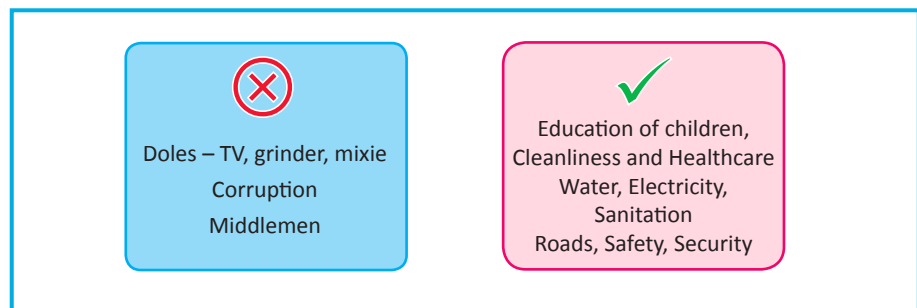
Identification of Social Problems and Prioritisation

Development of critical consciousness of self and community must be directed towards a conversation on improving the quality of life. The

conversation could begin with identification of social problems and workable issues. It should be social for the members to feel and own up such issues as their key concerns. It should be workable that the members feel that by working together, they could find a way to deal with them. It need not be about engaging in a major or deep-rooted issue. Such issues will be taken up by the community eventually, once they feel the need for it. Who would have imagined that women leaders in Kolkata and Delhi would stand against CAA and raise their voices by saying that they would not allow officials to enter into their areas as CAA is against Constitutional values? This is the result of a process of community awakening to harsh realities.

The basic foundation of practice-research is building theory from practice and, not only from academia. The approach is based on a combination of research methodology, field research and practical experience. Documentation, effect and evidence-based practice have become part of everyday social work to measure outcomes (Osborne 2002¹⁴ and Heinrich 2002¹⁵).

Chart 5.7 Learning to say 'NO' and 'YES'



Members may talk about better education and healthcare for children, difficulties in accessing scholarships, struggle to get electricity connection, pension, birth certificates, and individual entitlements. When such issues are articulated, it means that the members are interested in getting involved in such issues. Any attempt to instill another set of plans, from outside is likely to meet with less support and might end up in failure. Members know what their needs are and the issues that are critical to them. Some may not know how to access them or where to go, whom to meet, and how to apply. This is the kind of support that is expected from knowledgeable persons. It is also possible that some community members might be aware of all this information. Linking the needy people with those who are knowledgeable and guiding them properly, must be the focus. Initially, some members might request the animators to go with them. Even in this scenario, the role of the animator is only to facilitate and not to lead.



Along with individual needs, the members also will express needs of the community like cleanliness of the area, problems of streetlights, public roads, water points, common toilet facilities, mosquito menace, and dealing with alcoholism, as these are some of the issues related to their everyday chores. This is the moment groups need the support of the organisations to understand what it means to deal with such issues. All issues cannot be taken at one moment. The groups must be facilitated to prioritise the issues with knowledge of the procedures, complexities if any, and what it takes to work on these issues. Prioritisation is not about identifying the most important problem. It is about linking communities' abilities, skills, interest, time required and ability to manage and deal with the problems. The most important problem may not be their first priority, which is to be respected. The job of the facilitator is to encourage and guide the members and provide technical support and know-how, but not to give a lead. At every stage, the members must be given an opportunity to lead the process, even if it takes time. If a small group of members would like to rally around and take up a particular issue, they need to be encouraged. Training and learning new ways of dealing with issues as a group should take precedence over success and results. Once the community members get a taste of success of one issue, they would show much interest and passion in taking up many more issues. It is also good to introduce scheduling of activities with timeline so that the members have an agenda for action before them. At every stage, the members could review their actions and plan the next steps. This would help them in pursuing an issue more systematically.

Every group could develop their own independent plan of action according to their interest and ability. Children could be motivated to engage in useful activities such as, helping poor children in studies, campaigns on importance of education and civic sense, and cleanliness. Similarly, youth could also take up issues of their interest.

Groups' engagements with priorities of the communities could be very much local. It could be for a particular area or street or specific location. Whereas, the operational area of CBOs is much wider in scope than the groups. For example, pathway to graveyard, improving school standard, establishing Public Distribution System (PDS) shop or primary health centres, and construction of a school, could proportionately be much larger issues for any small group to handle. CBOs are the right bodies to analyse, prioritise and work on such issues.

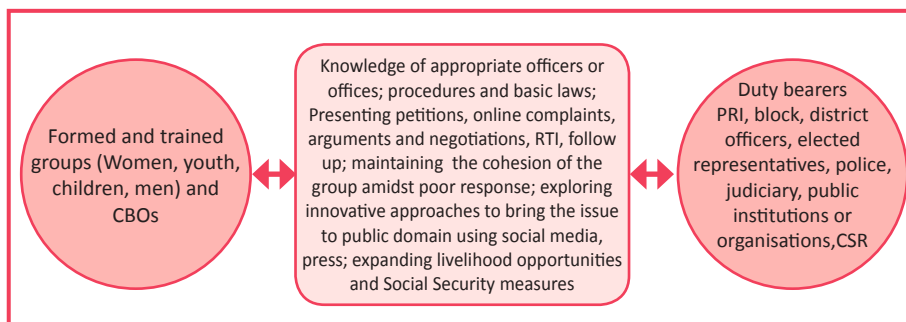
One of the dimensions that has not been sufficiently focussed in the project locations is, opportunities to expand livelihood options. In rural areas, some actions had been initiated to increase agricultural production, animal husbandry, organic and kitchen farming, natural pest control, accessing bank loans and subsidy for agricultural investment. But in urban areas, the communities, apparently, were not engaged much in livelihood aspects. It is not about NGOs investing in skill centres or job-oriented programmes. No doubt that employment opportunities are shrinking. However, new opportunities are also emerging. Under 'Skill India' programme, skill formation is one of the areas in which the Government of India is pumping in huge money. Service, manufacturing and technology-based new job opportunities are increasing. It is important that the youth with potential are motivated and are prepared to gain access to these opportunities. Linkage with increased job opportunities is to be considered as an important dimension in community mobilisation.

Interface with Duty Bearers and Expanding Livelihood Opportunities

At this stage, the formation and training of groups and CBOs take on a new dimension. From development mode, the groups are guided to affirm and assert their identity as citizens, premised on the values enshrined in the Constitution, various laws, policies, schemes, rights and entitlements of individuals and communities and on special provisions meant for the development and wellbeing of the social excluded and marginalised communities. The rights-based perspective is introduced which defines the state as 'duty bearer' and citizens as 'rights-holders'. At this stage, trainings on Right to Information, MGNREGA, Right to Food, Right to Resettlement and Rehabilitation, Right to Education, Right to health, and Right to entitlements,

will be the guiding stars for the communities. A conscious paradigm shift is made from NGO-centric development model to rights-based social action model.

Chart 5.8 Knowledge and Skills for Effective Interface



As it was evident from the community mobilisation process, the first step in affirming citizenship rights was to prepare the members with appropriate knowledge on the functioning of bureaucracy, various departments and offices and governance systems at the local, block, district or state levels. Then, the members are guided to draft petitions to represent the matter to concerned responsible persons either for submission of petitions or for face-to-face meetings. Articulation, dialogue and negotiation techniques are very much needed at this stage. Organising public meetings, public hearings (*Jan Sunwai*) and participation in grievance day could be other modes to make the officials understand the needs of the community and put pressure on them. NGO staff could provide moral and technical support at this level.

As members have individually and collectively gained motivation, passion and commitment and the community has prioritised and owned up action plans, usually they take it upon themselves to meet the officials. Initially, they might ask the field practitioners to accompany them in order to familiarise themselves with the systems. Eventually, even without the NGO staff support the members will move forward in organising themselves to go to offices and meeting with officials. As this is a critical stage in rights-based approach, constant review of the processes and reflection must be organised so that the members could learn from their experiences. Holding the duty bearers accountable is the next higher level of engagement and often the toughest.

At times, the members could also engage in a sit-in protest, campaigns, protest marches and dharnas to press their demands. Once the members feel that a particular officer has not been responsive or dodging or corrupt, the members might spontaneously embark onto a protest mode. It is the right of the citizens to dissent and express their unhappiness. Unfortunately, these days citizens right to protest has become a sore point for rulers and often they counter such protests with highhandedness.

It is for the facilitating organisations to make people understand the implications of such protest, and possible fallouts. People must be prepared for the worst scenarios, without being negatively motivated or intimidated. People must be made to understand that they must shun violence at all cost, because it would defeat the very purpose of community building. However, decisions regarding protests must be made by the people and such decisions must be respected by the facilitating organisations. It would be very wrong for facilitating organisations to coax people to take up protests. Such scenario will have negative fallout in the process of community mobilisation.

This is also the stage where new opportunities could be explored in terms of strengthening livelihood opportunities, capacity building on employability skills and access to bank loans for entrepreneur skills. Introducing the community members to explore opportunities to strengthen their livelihood options by accessing various government schemes, programmes and facilities and employability skills offered by private institutions and Corporate Social Responsibility (CSR) initiatives.

Exposure and Cross Learning

As much as 'learning by doing is important' in community mobilisation, 'learning by seeing is equally important'. Exposure visits to likeminded organisations or exposure to similar processes undertaken in other locations within the same project area could provide enormous opportunities for members to learn from others. Such exposure would help in increased knowledge on not only what more the groups could realise, but also how to go about.

From the limited exposures offered during community mobilisation, the respondents had stated that they learnt many innovative methodologies from other organisations. Such exposure visits could strengthen the aspect of mutual learning and sharing and provide an opportunity to showcase success narratives. Exposure would also expand the world view of the members, to learn how different groups organise themselves and function and how different NGOs are promoting and experimenting innovative ideas and concepts in community mobilisation with active participation of community members. The success narratives of other organisations could be the best motivating lessons. Co-learning also strengthens cooperative learning and in understanding different models of community-led actions, which could help in scaling up community plans with innovative techniques.

Action-Reflection Process and Practical Praxis

One of the areas of concerns in community mobilisation process is to pay sufficient attention to knowledge production. Monitoring and Evaluation are important aspects of action-reflection process. From Planning, Implementation, Monitoring and Evaluation (PIME), many NGOs have moved forward to adopting Monitoring, Evaluation, Accountability and Learning (MEAL). It is observed that the groups played minimum role in monitoring and evaluation process and often these were left to the organisations. Learning dimension was also not duly emphasised in all fields. Moving beyond these, knowledge production must be considered as an important dimension of community mobilisation. Such knowledge production will help not only the community members, but also many others engaged in community mobilisation. It adds value to the body of knowledge from a bottom-up approach.

Knowledge production takes places when actions and experiences are reviewed and reflected upon by those who are actively engaged in a particular action. Many view 'actions' as an end in itself. As much as planning and implementation are given importance, reflection on experiences is not emphasised. Often, the processes involved in actions and their outcomes are taken for granted. Lessons learnt could be identified and articulated only when reflections are organised formally in an ambience, where participants are guided to reconstruct their experiences and go deeper into an understanding and articulation of why and how the process was carried out or why decisions were made one way or another. Very often, evaluation processes fall short of reflection process and stop with articulating only what happened. Practical praxis or action-reflection takes place only when members could go beyond information and move into gut-level articulation of their feelings, compare their experiences with other experiences, and also relate with existing practices, theories and established norms and principles.

For example, in many instances, the community members joyfully expressed how they succeeded in their collective efforts. Very often, huge experiences were reduced to one or two lines of communications such as 'we built a school' or 'we got the electric transformer installed' or 'so many PWDs received their entitlements'. When a question was asked what the members learnt from the such actions, very often members found it difficult to speak. It is not that people do not know what could be shared. Those rich experiences remained in sub-conscious levels and eventually, got erased when there was no opportunity to articulate them. In many instances, admittedly, reflective processes were not seriously pursued with community members as much as it was done within the organisation. Consequently, data and experiences remained in the memory of some persons and they were not converted into lessons learnt or knowledge.

Systematisation of experience is one of the tools which helps the people to reconstruct and reflect on their experiences. Systematisation was done as part of this study. At the end of every workshop, the participants deeply realised the processes they had gone through and how and why they moved from one stage to another, by consciously making decisions based on lessons learnt from the previous stage. Everyone was deeply aware of the process. But, there were no opportunities to articulate such experiences. Such critical reflection processes could produce new knowledge which could be shared with others. This could be one of the important roles of an accompanying organisation. Efforts must be taken to guide the people to convert the available data and experiences into knowledge, which could be shared with others. Such knowledge would also help in community mobilisation theorising.

Collaboration, Networking and Advocacy Actions

To take forward and strengthen community-led processes, building linkages through collaboration and networking with other organisations and entities are inevitable dimensions. Integral development and realisation of rights and entitlements cannot be achieved in isolation or being associated with one particular NGO. The idea of collaboration and networking is premised on the principle of complementarity. No one NGO can claim that they have all the expertise or the resources. Networking will help the communities to build healthy relationships, seek the support of potential partners and develop collaborative plan of actions. As this methodology requires different types of skillsets, initially the facilitating organisations need to guide the groups. Community members must be helped in identifying potential friends and likeminded organisations with whom they can discuss, develop common plan of action and involve everyone in the process. Collaboration and networking needs to be explored at the local, block, district or state levels, with -

- a. NGOs, CBOs, Rights-based organisations and people's movements
- b. Philanthropic organisations or CSR entities
- c. Participation and becoming members of local committees and government bodies and Panchayat Raj Institutions

Collaboration and networking provides scope for not only to engage effectively in developmental actions, but also participate in decision-making bodies. Usually, in the field, networking begins with likeminded NGOs working together, sharing best practices and engaging in collective action. Sometimes, competitions among NGOs could be a hindrance to this process. Fr. Jaison,

Director of PGSS, Gorakhpur was of the view that often the presence of other NGOs complicated community mobilisation process. While there was good coordination at the district level, the experiences in the field was very different. As some NGOs took the approach of doling out material goods, people also expected the same from us. However, experiences in other project locations were very different. Facilitating organisations were able to network with other NGOs.

In some locations, multiple NGOs might be working on different aspects, such as, education, health and hygiene, entitlements, trafficking, domestic workers, children, and youth. A coordinated approach to community mobilisation process will help the community. In no situation, people should be divided on the basis of NGOs. It is also to be noted that NGOs are 'duty bearers' and people are 'rights holders'. People have the right to even challenge the NGOs.

A number of philanthropic organisations and CSR entities have plans to reach out to the poor to improve their quality of life by offering human, technical, financial resources and professional expertise. Many such entities are interested in collaborating with NGOs who have shown credible and long-standing commitment to the people. Livelihood promotion and employment generation is one of the concerns of such resource partners. Initially, NGOs might be asked to partner with CSR entities in planning and implementation. However, progressively facilitating organisations could guide CBO leaders to form registered entities and help in formulating formal agreements with such potential partners.

In the same manner, it is also important that community members become members of various local bodies such as, school committee, health committee, and development committee. These are generally voluntary and honorary positions. However, such positions give space for the members to express their viewpoints and also participate in the decision-making processes that would have implications for the entire community. Panchayat Raj Institutions are the local governance structures. Despite politicisation of PRIs, there are still opportunities for the community members, especially for women to get elected. This is a very challenging arena, since money and muscle power play out. However, well-formed CBOs must make all attempts to enter into the PRIs.

Campaigns and advocacy actions require support of many organisations. While campaigns are carried out for effective dissemination of information, knowledge-advocacy-actions aim for policy changes. Both require well-coordinated efforts. For example, dealing with issues of trafficking or child marriage must be handled in a multi-dimensional manner, such as, awareness raising, campaigns, dealing with specific cases, working on sources and destination, working closely with helplines, law enforcement agencies, child welfare committees, and women networks.

No government, on its own, would come out with pro-poor policies or programmes. RTI, RTE, MGNREGA and RTF are a few laws which came into being due to advocacy actions of many organisations. As a part of community mobilisation process, the members should be guided and facilitated to participate in such broader processes at the district, state and national levels. Such exposures will also help the community members to acquire skills in handling local advocacy actions to demand from the local officials on what is due to them. The members must be guided to function as watch dogs of the systems, demanding accountability from the officers.

Volunteering, Giving and Sharing

Another important aspect of community mobilisation process is to nurture the spirit of volunteerism and an attitude of giving and sharing among the members. 'Sharing community' is a sign of maturity and growth. Experiences tell us that no one gives from abundance. It is the those who feel for humanity and have developed an attitude of compassion and empathy come forward to share what they possess, even from the minimum they have.



Volunteerism can be nurtured by motivating members to share time, skills and capacities to offer helpful and free services to the needy members. Youth could take turns to train other youth. Children could organise study hours to motivate and train weaker students. 'Each one help one' could be a good strategy in this regard. All that the facilitating organisation has to look for, is to identify and link the potential persons with those who need support. Those who offer voluntary services could be recognised and rewarded in public to motivate others to offer voluntary services and engrain the spirit of volunteerism in the community.

This study brought out some narratives of giving and sharing. This could be one of the delicate areas. For some aspects of development, especially which would benefit the entire community in concrete and visible manner, the community members would come forward to offer their support. Sometimes, it might work in partial measures. Nurturing the spirit of giving and sharing will also help the members in strengthening and cherishing values of solidarity, common good, fraternity, social justice and reaching out to the most vulnerable. Efforts must be consciously taken by the facilitating organisations to develop a culture of volunteering and sharing, even in small measure, without too much focussing on success or failure. Initially, the response may not be as planned or desired. However, it would help in the long run.

Celebration, Visibility and Recognition

Celebration is very much a part of the life of the ordinary people. Celebrations also provide space for community members to demonstrate their togetherness, ability to organise and manage events, showcase their successes, share the best practices and lessons learnt, children to present their skills and talents, youth in mobilising the community members, friends, wellwishers and potential partners and to present in public domain, the growth trajectory of the community. Such celebrations also give visibility and public recognition to the community. While organising such celebrations and events, it is important to ensure and affirm the contribution of leaders of the CBOs. They could be asked to sit on the dais on par with dignitaries and officials. It may seem like a simple symbolic gesture, but it is a crucial investment in leadership development. Such events are remembered and cherished for long by the community members. NGOs could be magnanimous in transferring the successes to the community and in building positive image. Such events could also be an occasion to inform the gains made by the CBOs and groups to the entire community.

Every small success must be recognised and celebrated. Success narratives must be disseminated in public domain through print and electronic media

to share the growth, the fascinating changes and the joy of the community. Recognition of individuals and their contribution is the biggest and most important aspect of training one could think of, to boost the morale of the members. This could be a good counter-cultural narrative for a community, which has been hearing many negative comments and denied every sort of recognition in public domain. Public recognition of local leadership could be a game changer in community mobilisation processes.

Changing Role of the 'Facilitating' Organisation

Presuming that eventually the community mobilisation process must lead community members to stand on their own with increased capacities to function as 'architects' of their future, a question was asked: what could be the changing role of the 'facilitating' organisation, what does it mean and how could that work. Exit strategy is used in common parlance, meaning completion of the project. In community mobilisation, 'exit' meaning severance of relationship could never be a strategy. Facilitating organisations must continue to have linkages in some form or another with the community. What could be the nature of that relationship, can be determined by the facilitating organisation in conversation with the community. Neither continuing for a long duration, say more than 8-10 years nor exiting totally is advisable.

Prolongation has been one of the temptations for the facilitating organisations. These organisations clearly understand theoretically, the importance of 'exit' strategy that they cannot work for too long in one area. However, when it comes to practice, there have been always some 'ifs' and 'buts'. Many organisations have not learnt the art of 'exiting'. In the current project locations of this study, the facilitating organisations have either recently exited the area or would be exiting soon. Exit in the strict sense means developing a new strategy to continue to maintain relationship with low intensive accompaniment.

Though one could think of various ways of implementing exit strategy, a few indicators could be mentioned:

1. Include the 'exit' strategy in the design and initiate the strategy consciously when the process has reached its peak.
2. Exit plan must be shared with all the stakeholders, including the community members.

3. There will always be reasons and justifications for continuation. Avoid temptations. No process gets completed 100 per cent. Community mobilisation is a continuous and on-going process, which takes time to reach the horizon. The objectives are not to produce some end products with 100 per cent quality or guarantee, but always has something to look for and to be achieved.
4. Exit strategy must be seen and recognised by all stakeholders as a sign of maturity and growth of the community and organisation.
5. Exit strategy must be a visible sign of reinforcing confidence in the capacities of the members to lead the community.
6. Avoid exiting suddenly.
7. Exit magnanimously, gratefully and with pleasant memories.
8. Maintain low intensive accompaniment as the 'community has grown' and able to stand on its own reasonably well.

Some observations and comments

A few general observations are presented, based on comments made by key practitioners of community mobilisation and heads of facilitating organisations:

1. Forming men groups was found to be a herculean task, especially in urban areas. Men were engaged in work throughout the day and when they returned, either it was too late for any group work or they were not in a position to participate. However, community development practitioners of the organisation felt that some innovative strategy must be developed to organise them. Though men supported women, youth and children, it was important to motivate them and organise them as a group, as men still are 'key decision makers' in different aspects of the community.
2. Forming a 'think tank' or 'reflection team' was highly recommended with a right combination of leaders from the community, representatives from facilitating organisations and select external experts on community mobilisation processes. The purpose of forming such a team is not to give top-down inputs, but to help the communities and organisations to critically reflect on their experiences and share with them similar experiences or learn from community mobilisation processes carried out elsewhere. Such processes will help the community members to make informed and well-thought out plans, learn new methodologies and also engage in course corrections, if need be. However, the final decisions must be made by the community members.

3. Legal support was identified as one of the critical needs in community mobilisation, which was lacking very much in all the fields. Rights-based actions demand reasonable knowledge of laws and policies. Advocacy efforts demand that people are able to analyse various policies and schemes and identify gaps in implementation and monitoring. This requires interface with legal professionals. It was also felt that when people decided to go for protest or dharna to demand their dues, many a time, they were confronted with massive police force and law enforcement agencies and were compelled to deal with them. During such situations, support from legal professionals will be of immense help.
4. Effective use of media to disseminate information, knowledge and success stories must be pursued. Use of mobile has become very common. Sometimes, one finds grassroot NGOs being averse and shy away from the use of technology. Mobile technology could be an effective mode of communication to disseminate right information and also to counter fake news. Adverse conflicts happen in communities often due to negative propaganda or misinformation or fake news through social media. In future, strategies must be developed to use technological advancement effectively in community mobilisation process, especially with youth and leaders.
5. One of the questions that has been lingering in the minds of the organisational heads was how to pass on the legacy to the communities as the organisations get into low intensive accompaniment (exit strategy) from the site. This question needs a creative response. Many community members and groups have closely linked their personal identity with the identity of the organisations. “I am SKC, I am Kripa” is the sense expressed by the members. Leaving the sustainability aspects to the community, facilitating organisations could work out some new ways of being connected with the community after ‘exit’, to provide moral and technical support to the communities by having periodic exchanges, participation in activities organised by the communities or community members participating in some common activities of the organisations.
6. Yet another observation made was, about investment in big infrastructural development works. The realisation is that such investments need not be the major concern of the facilitating organisations. Such efforts must be left to the community from the beginning and they could work with government or private agencies for such purposes. These structures are helpful, and they fulfil basic needs of the community during project implementation period. However, in many cases, at the end, such investments become burdensome creating conflict of interests among community members and exit strategy becomes ugly.

By way of concluding

Of the 12 steps enumerated, the facilitating organisations could be given top marks for the first 6 steps. Closeness to the community and walking with them had been their strength. It clearly indicated that the seeds of the community mobilisation process had been strongly rooted in the community. The foundations were pretty strong. However, they were struggling to move forward from step 7, though each one of them was well aware of the process. The reasons could be many and could vary according to varying contexts. Much of the dimensions mentioned from step 7 had been initiated in the last two or three years, which should have been initiated much before in the process. However, this was realised much later by the organisations. Considering that community-led or people-led processes of community mobilisation had been new to the facilitating organisations, the process had been a good learning ground for the facilitating organisations for future community mobilisation processes. However, substantial growth among the community members was a reality. The communities had grown in motivation, capacities and organisational management, working together and are likely to move forward in life together.

Covid-19 has acutely impacted the development scenario of the country. Unemployment, distress migration and reverse migration, withdrawal of the state from social security measures, and dismantling and weakening of labour protection laws are already posing serious threats to a vast majority of the poor and the middle class. The governments stand naked and their doublespeak is perceived by the citizens. The jury is out. People have understood the hidden political and economic agenda and the unholy alliance among legislature, bureaucracy, judiciary and the greedy business class, nationally and globally. Profiteering neo-liberal paradigm has failed them. This vacuum must be filled with people's voices, their demand for dignified living as citizens and sustainable and eco-friendly living. More than ever, in the post-Covid new normal scenario, People-led community mobilisation would assume much significance to usher in a new era of collective bargaining.

Endnotes

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9. Jara, O., (2012). "Theoretical and practical orientations for systematisation of experiences", *Educational Research Global*.
10. Community development practitioners and staff are used interchangeably.
11. NGOs and facilitating organisations are used interchangeably.
12. A problem tree analysis is a pictorial representation of a problem, its causes and its consequences.
13. Participatory Rural Appraisal (PRA) is a methodology used for interactive processes of social development: It is a way of learning from people, with the people and by the people. It is, therefore, a methodology for analysis, planning, monitoring and evaluation. Subsequently, PRA came to be known as Participatory Learning and Action (PLA), a name promoted during the latter half of the 1990s by the journal *Participatory Learning and Action*.
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1

ANNEXURE

Animation for Empowerment through Community Mobilisation- *Interview Schedule*

Schedule No:

Note: 1. For close-ended questions, please circle relevant code.

- Sections 1, 2, 3, 4, 5, 11 and 12 are for all respondents. Sections 6, 7, 8, 9 and 10 are only for members and leaders of Women (SHG), Youth (includes Mahila Mandal below the age of 35) and CBOs (FG/SAG/FED/Farmers' clubs, Committees).*

3.1.1. If 1 or 2 or 3 is marked for Q3.1, who are vibrant with this shared understanding? (Maximum two)

1. CBO members 2. Women 3. Youth 4. Community leaders

3.2. In a scale of '1' to '9', where '1' is minimum and '9' is maximum, how will you assess growth in community development in the last 5 years, facilitated by the organisation?

- 1 2 3 4 5 6 7 8 9

3.3. Identify values in which the members of communities have grown (Maximum four)

1. Trust 2. Selflessness 3. Gender equity
4. Equal opportunity for all 5. Compassion 6. Respect for other religions
7. Dignity of the vulnerable 8. Social inclusion 9. Justice to the poor

3.4. Identify aspects in which the community still needs to grow (Maximum three)

1. Participation in common endeavors 2. Treating women with dignity and respect
3. Respecting persons of other religions 4. Non-discrimination of the vulnerable
5. Working together 6. Shared responsibility
7. Respecting persons of other castes 8. Working for the 'good of all, especially the needy'

3.5. Do you feel that needs and concerns of People With Disability (PWD) or Special Needs (SN) are part of community development project?

1. Yes 2. To some extent 3. No
4. Do not know 5. No one bothers

3.6. If your answer to Q3.5 is 1 or 2, did the community develop special programmes for the development of PWD or SN?

1. Yes 2. To some extent 3. No

4. Participation of the community

4.1. Do you agree that the members of the community actively participated in prioritising the needs of the community?

1. Good extent 2. Moderate 3. Minimum 4. Do not know 5. No

4.2. Do you feel that the members of the community actively supported various activities related to prioritised needs?

1. Good extent 2. Moderate 3. Minimum 4. Do not know 5. No

4.3. How do you assess the participation of the community in common development activities?

- 1. Good extent 2. Moderate 3. Minimum
- 4. Not sure 5. Indifferent

4.4. In a scale of '1' to '9', where '1' is minimum and '9' is maximum, how will you assess support of the local community leaders – traditional and religious – for common development activities?

- 1 2 3 4 5 6 7 8 9

4.5. Do the community members respect and appreciate the religious celebrations of other religious communities?

- 1. Good extent 2. Some extent 3. Do not bother 4. Uneasiness

4.6. Do you feel solidarity support of community members in family celebrations/events of other caste communities, such as marriage, and death, has increased in recent years?

- 1. Good extent 2. Some extent 3. Do not bother 4. Uneasiness

4.7. Do you feel the participation of the community members has increased in the recent past in various governance structures, such as education/health communities, panchayats, gram sabhas, village meeting?

- 1. Great extent 2. To some extent 3. Remains the same 4. No

4.7.1. If the answer for Q4.7. is 1 or 2, do you feel your concerns are respected and looked into by the decision makers?

- 1. Yes 2. To some extent 3. No

4.7.2. If the answer for Q4.7.1. is 1 or 2, do you feel through your participation you are able to contribute/influence the decision makers (local/government officials) for the development of the community?

- 1. Yes 2. To some extent 3. No

4.7.3. If the answer for Q4.7.2. is 1 or 2, in which fields you have made substantial contribution? (Maximum two)

- 1. Improving education of children 2. Improving healthcare
- 3. Improving public delivery 4. Improving hygiene and sanitation
- 5. Improving access to loans 6. Improving accountability of public servants

5. Awareness and knowledge development

- 5.1. Do you feel your level of awareness and knowledge has improved on the following dimensions, in the recent years? (1 = High; 2 = Moderate; 3 = Minimum; 4 = No; 5 = Indifferent)

S. No	Aspects	Score
5.1.1.	Need for better functioning of schools and education system	
5.1.2.	Making public healthcare system accountable	
5.1.3.	Keeping environment clean	
5.1.4.	Controlling drugs and alcohol	
5.1.5.	Care and maintenance of common resources – roads, water points, common toilets, and garbage collection points	

- 5.2. Do you feel most of the community members have grown in knowledge - procedures on the following entitlements in recent years? (1 = High; 2 = Moderate; 3 = Minimum; 4 = No; 5 = Indifferent)

S. No	Aspects	Score
5.2.1.	Access to Right to Information	
5.2.2.	Access to Right to Education	
5.2.3.	Access to MGNREGS - job card	
5.2.4.	Access to dry ration items	
5.2.5.	Access to educational support (scholarships, uniform, mid-day meal)	
5.2.6.	Access to pension schemes	
5.2.7.	Access to agricultural loans and subsidies (applicable only to rural areas)	
5.2.8.	Access to bank loans for micro entrepreneurship	

- 5.3. How did you gain information about various entitlements? (Maximum three)

1. On my own interest
2. Newspaper/Radio
3. By word of mouth
4. From government offices
5. Through members of the groups formed by the NGO
6. Social media
7. Public institutions (school)
8. Campaign activities of NGO

6. Nature of involvement by the members of the groups

- 6.1. Do you feel animation programmes organised in the last few years have helped in developing knowledgeable leaders among the groups formed?

1. Great extent
2. Good extent
3. Moderate
4. Minimum
5. No

- 6.2. If answer to Q6.1 is 1 or 2 or 3 or 4, then which groups contributed more in community development activities? (Choose only two)

1. Youth
2. CBO
3. Women
4. Children

- 6.3. Whose opinion is generally respected by the community, within the community and NGO?
(Choose only one)
- | | | |
|------------------|-------------------------------------|------------------|
| 1. Youth leaders | 2. Traditional or religious leaders | 3. Women leaders |
| 4. Men leaders | 5. Rich and powerful | 6. NGO leaders |
- 6.4. How would you assess your engagement in the project?
- | | | |
|----------------|----------------------|--------------------------|
| 1. Very active | 2. Moderately active | 3. Minimum participation |
|----------------|----------------------|--------------------------|
- 6.5. Did you participate in the planning of project activities?
- | | | | |
|----------------------|-------------------|------------------------|-------|
| 1. To a great extent | 2. To some extent | 3. To a minimum extent | 4. No |
|----------------------|-------------------|------------------------|-------|
- 6.6. Did you involve in the implementation of the project activities?
- | | | | |
|----------------------|-------------------|------------------------|-------|
| 1. To a great extent | 2. To some extent | 3. To a minimum extent | 4. No |
|----------------------|-------------------|------------------------|-------|
- 6.7. Did you participate in the ongoing monitoring of the project activities?
- | | | | |
|----------------------|-------------------|------------------------|-------|
| 1. To a great extent | 2. To some extent | 3. To a minimum extent | 4. No |
|----------------------|-------------------|------------------------|-------|
- 6.8. Did you participate in assessment/evaluation of the project activities?
- | | | | |
|----------------------|-------------------|------------------------|-------|
| 1. To a great extent | 2. To some extent | 3. To a minimum extent | 4. No |
|----------------------|-------------------|------------------------|-------|
- 6.9. In a scale of '1' to '9', where '1' is minimum and '9' is maximum, how will you assess your level of satisfaction on the process of reflection of your experiences/activities that you carried out?
- | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
|---|---|---|---|---|---|---|---|---|
- 6.10. What ways collective reflections were helpful? (Maximum three)
- | | |
|---------------------------------------|--|
| 1. To review the action taken | 2. To motivate those who had less interest |
| 3. To learn lessons from experiences | 4. To deepen the commitment |
| 5. To make further plans | 6. To own up whatever we do |
| 7. To receive further guidance | 8. To develop more knowledge |
| 9. To work on shared responsibilities | |
- 6.11. What aspects of the project did you cherish? (Maximum three)
- | | |
|------------------------------------|-----------------------------------|
| 1. Gained new knowledge | 2. Formation of groups |
| 3. Trust between NGO and community | 4. Realisation of entitlements |
| 5. Participation of the community | 6. Networking |
| 7. Micro entrepreneurship | 8. Self-reliant economic activity |
| 9. Access to government offices | |

7. Formation and functioning of groups

- 7.1. Who motivated you to form the group?
1. Project staff 2. My friend 3. Local leader 4. Others
- 7.2. Did you receive training on the purpose and functioning of the group?
1. Good extent 2. Some extent 3. Minimum 4. No
- 7.3. Do you feel that coming together is important for you and community?
1. Yes 2. Do not know 3. Not really
- 7.4. Do you come together periodically?
1. Yes 2. Sometimes 3. Occasionally
- 7.5. Who conducted the meeting?
1. Group leaders 2. Field animator 3. Others
- 7.6. Were you satisfied with how the meetings were planned and conducted?
1. Yes 2. To some extent 3. Not satisfied
- 7.7. In a scale of '1' to '9', where '1' is minimum and '9' is maximum, how will you assess the functioning of your group?
1 2 3 4 5 6 7 8 9
- 7.8. What activities took place in the meeting? (Choose all relevant answers)
1. Savings 2. Loans 3. Review of actions taken
4. Discuss problems of members 5. Identifying/prioritising common problems
6. Plan next set of activities 7. Inputs/awareness on relevant themes
- 7.9. Would you consider your group meeting as vibrant and active?
1. Good extent 2. Some extent 3. Minimum 4. No
- 7.10. Do you feel your group meeting had contributed to planning and implementing community development activities?
1. Good extent 2. Some extent 3. Minimum 4. No
- 7.11. Do you feel there are substantial changes in the community due to formation of groups?
1. Good extent 2. Some extent 3. Minimum 4. No
- 7.12. Do you feel community members respect and cooperate with group leaders?
1. Good extent 2. Some extent 3. Minimum 4. No
- 7.13. What contributed to group formation? (Maximum four)
1. Constant visit by organisation staff 2. Credibility of the organisation
3. Eagerness of some individuals 4. Individual contact and motivation
5. Mutual trust building 6. Orientation meetings
7. Plight of the community 8. Pressure from community leaders
9. Promises made by the organisation

- 7.14. What contributed to the effective functioning of the groups? (Maximum four)
- | | |
|---|---|
| 1. Awareness of the grim context | 2. Awareness on entitlements and rights |
| 3. Common activities in the communities | 4. Enabling structure developed |
| 5. Innovative sessions by the staff | 6. Motivation and guidance of staff |
| 7. Small successes experienced | 8. Space for peer group conversation |
| 9. Space to dream of better future | |

8. Personality and leadership development

- 8.1. Do you feel that you have *'grown in some aspects of your personality traits'*?
- | | | |
|--------|-------------------|----------------|
| 1. Yes | 2. To some extent | 3. Do not know |
|--------|-------------------|----------------|
- 8.1.1 If your answer is 'yes' or 'to some extent' to question Q8.1 mark those aspects you have grown? (Maximum three)
- | | |
|------------------------------|-------------------------------|
| 1. Increased self-confidence | 2. Facing public without fear |
| 3. Got rid of shyness | 4. Easily relate to others |
| 5. Ability to articulate | 6. Self-assertion |
- 8.2. Do you feel that you have grown in some aspects of your leadership skills?
- | | | |
|--------|-------------------|----------------|
| 1. Yes | 2. To some extent | 3. Do not know |
|--------|-------------------|----------------|
- 8.2.1 If your answer is 'yes' or 'to some extent' to question Q8.2 mark those aspects you have grown? (Choose maximum four)
- | | |
|--|-------------------------------------|
| 1. I can speak in public | 2. I can meet the officials |
| 3. I can organise public meetings | 3. I can manage a group |
| 5. I can build a team | 6. I can mobilise volunteers |
| 7. I can mobilise local financial/kind resources | 8. I have grown in making decisions |
- 8.3. Do you agree that committed women leadership has emerged and visible?
- | | | | |
|--------|----------------|-------------|-------|
| 1. Yes | 2. Some extent | 3. Not sure | 4. No |
|--------|----------------|-------------|-------|
- 8.4. Do you agree that committed youth leadership is visible in your community?
- | | | | |
|--------|----------------|-------------|-------|
| 1. Yes | 2. Some extent | 3. Not sure | 4. No |
|--------|----------------|-------------|-------|
- 8.5. Do you feel that committed CBO leadership has emerged?
- | | | | |
|--------|----------------|-------------|-------|
| 1. Yes | 2. Some extent | 3. Not sure | 4. No |
|--------|----------------|-------------|-------|
- 8.6. Is women leadership accepted by the community?
- | | | | |
|--------|-------------------|----------------|-------|
| 1. Yes | 2. To some extent | 3. Do not know | 4. No |
|--------|-------------------|----------------|-------|
- 8.7. Do you feel women contributed substantially in community mobilisation?
- | | | | |
|--------|-------------------|----------------|-------|
| 1. Yes | 2. To some extent | 3. Do not know | 4. No |
|--------|-------------------|----------------|-------|

9. Relevance and effectiveness of capacity building programmes

- 9.1. Of the trainings you participated, which were highly useful to you? (Maximum five)
- | | | |
|----------------------------|------------------------|-----------------------------------|
| 1. Leadership training | 2. Social analysis | 3. How to conducting meetings |
| 4. Negotiating skills | 5. Networking skills | 6. Project cycle management |
| 7. Right to Information | 8. Right to education | 9. Right to food |
| 10. Entrepreneur skills | 11. Planning skills | 12. Health and hygiene |
| 13. Accessing entitlements | 14. Accessing loans | 15. Farming techniques |
| 16. Finance management | 17. Group facilitation | 18. Community mobilisation skills |
- 9.2. What did you gain from these trainings? (Maximum four)
- | | |
|--------------------------------------|--|
| 1. Knowledge development | 2. Ability to analyse and prioritise needs |
| 3. Personality development | 4. Value formation |
| 5. Importance of collective strength | 6. Breaking gender, caste and religious barriers |
| 7. Joy of becoming a change agent | 8. Behavioural change in me |
| 9. Ability to dream better future | 10. Developing strategies |
- 9.3. Did these trainings help you to facilitate changes in the community?
- | | | | |
|----------------|----------------|------------|-------|
| 1. Good extent | 2. Some extent | 3. Minimum | 4. No |
|----------------|----------------|------------|-------|
- 9.3.1. If answer to Q9.3 is 1 or 2 or 3, what are some of the changes? (Maximum six)
- | | |
|--|--|
| 1. Reduction in dropouts | 2. Increased awareness on entitlements |
| 3. Peaceful coexistence | 4. Collective efforts to address common issues |
| 5. Individuals accessing entitlements | 6. Awareness on improved quality of life |
| 7. Reduced alcoholism and drugs | 8. Owning responsibility for development |
| 9. Safety and security of women | 10. Increased farm production |
| 11. Self-reliance due to IGP | 12. Skills in micro entrepreneurship |
| 13. Reduction in domestic violence | 14. Reduction of group violence |
| 15. Increase in institutional delivery of mothers. | |
- 9.4. Are you aware of how to use RTI to access appropriate information?
- | | | | |
|----------------|----------------|------------|-------|
| 1. Good extent | 2. Some extent | 3. Minimum | 4. No |
|----------------|----------------|------------|-------|
- 9.4.1. If your answer to Q9.4 is 1, 2, or 3, have you been part of preparing RTI application either directly or indirectly?
- | | |
|--------|-------|
| 1. Yes | 2. No |
|--------|-------|

- 9.5. Do you feel that the programme staff have good knowledge of the social issues?
 1. Good extent 2. Some extent 3. Minimum 4. No
- 9.6. Do you feel that the programme staff have the skills and capacities in community mobilisation tools and methods?
 1. Good extent 2. Some extent 3. Minimum 4. No
- 9.7. Do you feel that the programme staff were able to reach out to different sections of the community?
 1. Good extent 2. Some extent 3. Minimum 4. No
- 9.8. Do you feel that the programme staff were able to animate group meetings understanding the dynamics of specific groups?
 1. Good extent 2. Some extent 3. Minimum 4. No
- 9.9. In a scale of '1' to '9', where '1' is minimum and '9' is maximum, how will you rate the accompaniment provided by the field staff in community development activities?
 1 2 3 4 5 6 7 8 9

10. Networking and partnership building

- 10.1. Did you learn networking and partnership building skills?
 1. Good extent 2. Some extent 3. Minimum 4. No
- 10.1.1. If answer to Q10.1 is 1, 2 or 3, who are your network partners? (Choose all relevant nos)
 1. Local NGOs 2. State level NGOs 3. National level NGOs
 4. Local committees 5. Local govt bodies 6. Govt offices
 7. Religious bodies 8. Political parties 9. Foundations
- 10.2. What was the purpose of networking? (Maximum four)
 1. To gather support for common cause 2. To make govt bodies accountable
 3. To demand entitlements 4. To keep the area clean and tidy
 5. To increase common facilities 6. To support development actions
 7. To organise common functions 8. To access financial support
 9. To work on policy changes 10. To deal with waste management
- 10.3. What was the nature of networking? (Choose all relevant ones)
 1. Issue based 2. Event based
 3. Theme-based 4. Partnership based

- 11.5. Which interventional aspects stood out during community mobilisation process? (Maximum three)
1. Prioritising manageable interventions
 2. Dealing with an issue that affects most people
 3. Increased linkages
 4. Ability to manage local and external resources
 5. Improved ability to plan, implement, monitor and evaluate
 6. Ability generate and carry out campaigns
- 11.6. Which issues were taken to their logical conclusion? (Maximum three)
- | | |
|---------------------------------|--|
| 1. Cleanliness campaign | 2. Access to entitlements (Housing, pension) |
| 3. Drinking water | 4. Quality education |
| 5. Healthcare | 6. Accountability of govt officers |
| 7. Safety and security | 8. Students' access to uniform, MDMs, books |
| 9. Accessing to loan facilities | 10. Micro credit |
| 11. New farming techniques | 12. Organic farming |
- 11.7. What were your major learning? (Maximum three)
- | | |
|---|--|
| 1. Together we can succeed | 2. Planning good strategy is helpful |
| 3. Solving issues take time | 4. Sustained efforts can bring good results |
| 5. Failure is part of the process | 6. Women and youth leadership brings success |
| 7. Quick results help in community building | 8. Any other _____ |

12. Sustainability

- 12.1. Do you feel the spirit of volunteerism has grown in the community?
- | | | | |
|----------------|----------------|------------|-------|
| 1. Good extent | 2. Some extent | 3. Minimum | 4. No |
|----------------|----------------|------------|-------|
- 12.2. Do you feel the groups formed will function on their own?
- | | | | |
|--------|----------------|----------------|-------|
| 1. Yes | 2. Some extent | 3. Do not know | 4. No |
|--------|----------------|----------------|-------|
- 12.3. Do you feel the groups will guide the community towards improved quality of life?
- | | | | |
|--------|----------------|----------------|-------|
| 1. Yes | 2. Some extent | 3. Do not know | 4. No |
|--------|----------------|----------------|-------|
- 12.4. Do you feel confident that the community-led development process will continue, even if the NGO leaves the area in a year or so?
- | | | | |
|----------------------|-------------------|-------------|-------|
| 1. To a great extent | 2. To some extent | 3. Not sure | 4. No |
|----------------------|-------------------|-------------|-------|

12.4.1 If your answer to Q12.4. is 1 or 2, what are the main reasons? (Maximum two)

- 1. Groups are well-trained
- 2. We have abilities to determine and work on our priorities
- 3. Other NGOs are with us
- 4. Network partnership is our future strength
- 5. Changes cherished will sustain us
- 6. It is time to reduce our dependency on NGOs

12.4.2 If your answer to Q12.4. is 3 or 4, what are the main reasons? (Maximum two)

- 1. New challenges are huge
- 2. We still do not know how to move forward
- 3. We are losing initial interest
- 4. Conflicts are increasing due to external actors
- 5. Groups formed are falling apart

12.5 From your experience, what would you consider as key learning? (Out of 9 questions below, only 3 X must be encircled under each priority. This means a respondent will necessarily choose maximum of any 3, among first, second and third priorities)

		1 st priority	2 nd Priority	3 rd Priority
12.5.1	Community managed planning, implementation, monitoring and evaluation is the right way	X	X	X
12.5.2	Doles make community members as objects and dependent on NGOs	X	X	X
12.5.3	Community must develop and own its strategies for development	X	X	X
12.5.4	NGOs must guide and create innovative spaces for dialogue and new learning	X	X	X
12.5.5	Community must define advocacy actions and priorities	X	X	X
12.5.6	NGOs must guide and connect community to become national voice	X	X	X
12.5.7	Community interface with government is key to hold government accountable	X	X	X
12.5.8	NGOs must be facilitators and not leaders of the development processes.	X	X	X
12.5.9	Ownership and control of development process must be with the community	X	X	X

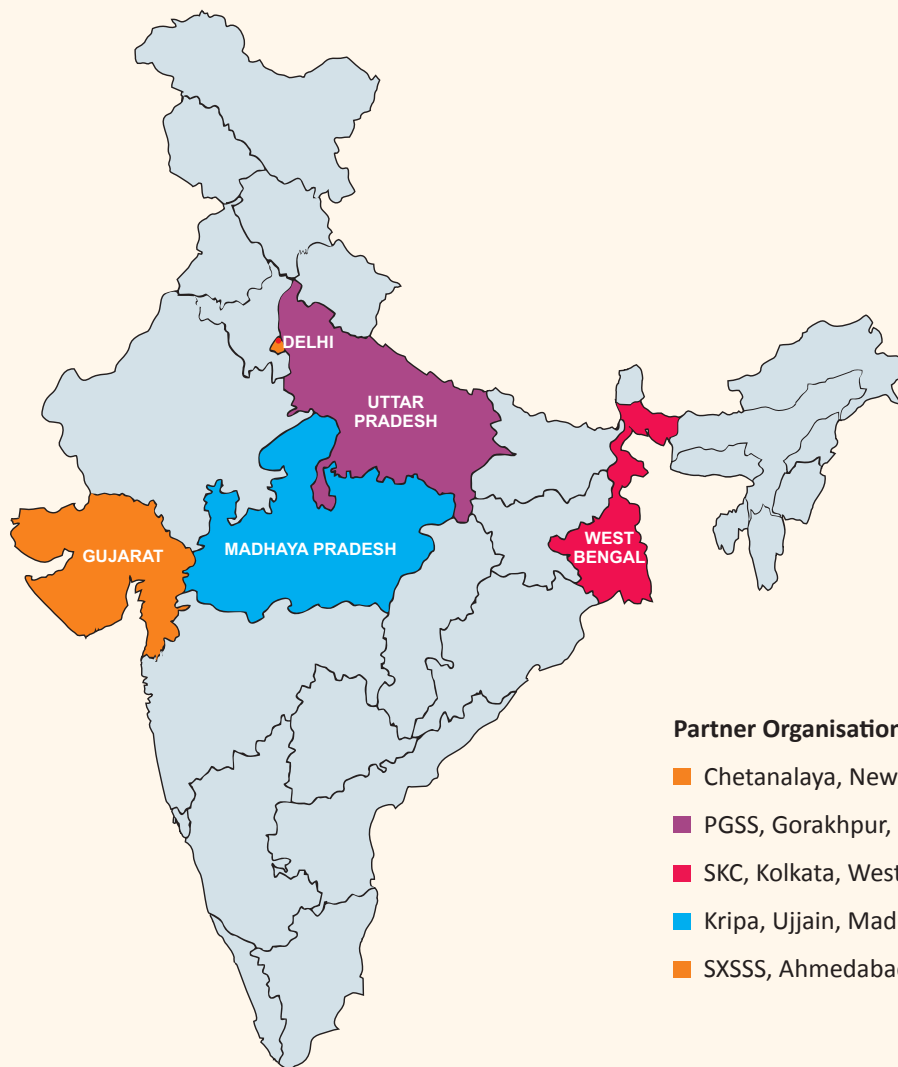
12.6. Any other comments/observations/suggestion?

1.

2.

Interviewed by:

Date:



2

ANNEXURE

Profile of Facilitating Organisations and Overview of Project Areas

Urbanisation and Migration

There are several factors that have led to the urbanisation in India – population growth and migration are considered to be the two major factors. Recently, a third factor is seen as a huge contributor to the urbanisation growth: the expansion of towns and cities. Level of urbanisation increased from 27.8 per cent in 2001 Census to 31.2 per cent (Census 2011). Due to lop-sided

development, particularly due to urban centric development and neglect of rural areas and agrarian crisis, shanties and slums have been rapidly increasing in urban areas. There are nine major cities in India: New Delhi, Mumbai, Bangalore, Hyderabad, Ahmedabad, Chennai, Kolkata, Surat and Pune. Slum population in India increased from 75 million in 2001 to 93 million as per Census, 2011. Community mobilisation projects were implemented in three major cities, Ahmedabad in the west, Delhi in the north and Kolkata in the east.

St. Xavier's Social Service Society, Ahmedabad

In 1976, Fr. Erviti started working with women, children, elderly people by starting *Sangathan* (groups) and then registered St. Xavier's Social Service Society with the motto 'Help Poor to Help themselves'. SXSSS initiated works like tailoring classes, dispensary, and poultry farm. The organisation helped the people during natural and man-made disasters. Since 2009, Caritas Germany is supporting the organisation to empower the communities in the slums through community mobilisation processes. The first two phases of the project, i.e., 2009 to 2011 and 2012 to 2014 focused on Community-based Social Work with marginalised communities, whereas the third phase, 2015 to 2017 was aimed at empowerment of the unorganised communities.

Profile of Ahmedabad project area

Ahmedabad, the largest city in Gujarat, is the seventh-largest metropolitan area with a population of 7,214,225 (Census 2011). The Forbes magazine has ranked Ahmedabad as the third fastest growing city of the decade. Approximately, 250,000 people are living in slums. Ahmedabad also enjoys great religious diversity. During the past few decades, the government has been focusing on urbanisation. In order to attract multinational corporations, infrastructure development projects like, the Sabarmati Riverfront development, metro rail construction and road widening; these were given priority. Such projects meant forced evictions of the urban poor and harassment of street vendors by state authorities.

Over the years, there has been increasing tension between locals and migrants from Uttar Pradesh, Bihar and West Bengal. In the slums, there had been unhealthy competitions due to limited livelihood opportunities, access to water, education, and healthcare facilities. Ahmedabad has also seen a large number of communal violence between Hindus and Muslims, because of which, clear communal divides could be seen in the city. Emergence of ghettos, especially of Muslim communities in the south-west and south-east part of the city were visible signs of the communal divide.

In Ahmedabad, this project is being implemented in 6 zones, namely: Juhapura, Aslali, Odhav, Naranpura, Saraspur-Gomtipur and Shahpur.

Juhapura and Narganpura were developed to rehabilitate families affected by floods in 1973. While a majority of Muslims settled in Juhapura, Narangpura was a habitation for the Hindus, with dalits, adivasis and OBC communities. After communal riots of 1992 Babri Masjid demolition and 2002 Godhra carnage, a large number of Muslims from different parts of Ahmedabad migrated to Juhapura. Aslali cluster with a majority dalit population, falls under Ahmedabad Urban Development Authority, divided by National Highway. Dalit and OBC communities live in Odhav suburb. Shahpur ward became congested due to Riverfront Development Project of the city where Hindus and Muslims from dalit and OBC communities reside. Saraspur-Gomtipur area was affected in the 2002 riots and is predominantly occupied by dalits and OBCs, belonging to Hinduism and Islam. Sources of livelihood include, daily wage labour, scavenging, petty business, home-based work, and street vending. The total coverage of the project is spread over one district of Gujarat covering 64 slums under Municipal Corporation.

Chetanalaya, Delhi

Chetanalaya is a non-profit organisation, founded in 1970, and legally registered under the Societies Registration Act, 1860. It is a 'social wing' of the Archdiocese of Delhi. It is closely working with the Delhi and Haryana State Governments and the Government of India. Chetanalaya reaches out through 18 centers directly, to more than 100,000 people in the National Capital Region of Delhi and in the rural villages of Haryana. The organisation is working on 12 thematic areas such as, Promotion of Education, Protection of Child Rights, Youth and Skill Development, Gender Mainstreaming, Access to Micro Finance for Sustainable Livelihood, Intervention in reintegration, Community Healthcare, Rural Resource Management, Environment Protection, Low Cost Housing, Promotion of Rights of Domestic Workers and Prevention of Trafficking and Rehabilitation of Persons with Disability and Elderly.

Profile of Delhi project area

Delhi is an Urban Agglomeration, coming under the category of Mega City. Delhi city is governed by Municipal Corporation and is situated in Delhi urban region. Nearly 2,029,755 people live in slum areas in the capital city of India, New Delhi. This comprises 18.7 per cent of the total population of Delhi. However, according to the capital's civic bodies, about 49 per cent of the total population of Delhi live in slum areas, unauthorised colonies and

860 *Jhuggi Jhopri* clusters with 420,000 *jhuggies*, while only 25 per cent live in planned areas. Nearly 200,000 people migrated to Delhi every year between 1991 and 2001.

The project area in Delhi is E-44 and D block of New Seemapuri in Northeast Delhi. New Seemapuri has the notoriety of being one of the worst slums in Delhi. The reasons were pollution, filthy surroundings, high incidence of poverty, child labour, unemployment and drugs and alcoholism. New Seemapuri is situated at one end of Northeast Delhi. The foul odour of rags dumped all over is very strong and the whole sight is very sickening.

The slum, being unauthorised, had neither legal water connection, nor electricity connection. Much of the city's trash is brought to this neighbourhood and many make their living sorting the garbage (rag-picking), filtering out anything that is recyclable (paper, plastic, glass) or reusable (metal, electronics). It comprises of a heterogeneous community with multi-cultural and multi-lingual characteristics. People are predominantly Muslims and Hindus. Some are daily labours, street vendors, domestic workers and many others do menial jobs and unskilled labour. Women of the community are either doing their household chores or work as domestic help or involved in rag-picking.



Project covered two blocks of Seemapuri where rag-pickers were living in large number. The project covered 1,705 families out of which 270 were Hindus and 1,435 were Muslims. The common facilities in these blocks included 7 mosques, 2 temples, 2 banks, 9 *anganwadi* centers, 5 community centers, 5 hospitals, 2 schools and 4 parks.

Seva Kendra, Kolkata

SKC was registered in 1973 under Societies Registration Act, West Bengal Act XXVI of 1961 No. S/13865. It is the social service arm of Archdiocese of Calcutta and is operational in 6 districts of West Bengal – Kolkata, Howrah, Hooghly, North 24 Parganas, South 24 Parganas, East and West Midnapore. A total of 48 projects are currently being implemented by SKC, covering the major sectors of Health, Food Security, Social Justice, Education, Livelihood and Environment. Some of the main implementation approaches of the organisation include, Capacity Building, Behavioural Change, Community Partnership and Participation and Training of marginalised communities.

Profile of Kolkata project area

Kolkata, capital of the State of West Bengal, also known as the Cultural Capital of India, is the third most populous Metropolitan area in the country, after Delhi and Mumbai. The total number of households in slums in Kolkata city numbered around 300,755 as per Census 2011, in which about 1,409,721 persons resided (https://shodhganga.inflibnet.ac.in/bitstream/10603/165665/7/07_chapter%202.pdf). This is around 31.4 per cent of total population of Kolkata city, the highest for any city.

In Kolkata, the project is being implemented in two slum locations of Tangra under Kolkata Municipal Corporation and Solo Bigha under Maheshtala Municipality of South 24 Parganas district. 3 wards of Tangra namely 56, 57 and 58 and ward 11 of Solo Bigha have been covered by the project directly reaching out to 3,170 families and indirectly to 15,550 families. 59 per cent of the households reached out follow Islamic faith and 40 per cent belong to the Hindu faith. Remaining 1 per cent comprises of Christians and people of other faiths.

The 100-year-old urban slum of Tangra has a unique history and has been populated in phases by waves of settlers. It began with workers who were brought in to work in the chemical and rubber factories, followed by the *chamars* brought from Bihar to work in the tanneries of the area. The next wave of settlement happened during partition of India with refugees from across the border in East Pakistan settling down along the canal area of

Tangra. A few decades down the line it attracted rag pickers from across the city to settle down here. Municipal Health Centres and Government Hospitals are within a 3-7 km radius. Government schools exist but school dropout rate was high.

Solo Bigha is a 50-year-old peri urban slum characterized with a floating migratory population. It comprised of 2 conjoined halves of Solo Bigha I and II. The settlers came in initially from neighbouring districts and later, from Bangladesh. Most of them did not have proper documents and hence, were treated as illegal settlers of an unrecognised slum. There were no public infrastructure like roads, primary health centres, water and sanitation, crèche and primary school in the locality.

Majority of the population in these slums were engaged in rag picking and segregation, van pulling, rickshaw pulling, and construction work. Some were in cottage and small-scale industries like, tailoring, carpentry, manufacturing shoe and sports goods and home-based works.

Rural context

India is predominantly a rural country with two-third of its population and 70 per cent of the workforce residing in rural areas. Rural economy constitutes 46 per cent of national income. Despite the rise of urbanisation, more than half of India's population is still projected to be rural by 2050 (Niti Aayog 2017). This research was carried out in the rural areas of Shajapur, Rajgarh and Ujjain Districts of Madhya Pradesh and Gorakhpur District of Uttar Pradesh.

Kripa Social Welfare Society, Ujjain, Madhya Pradesh

Kripa was registered under Madhya Pradesh Societies Registration Act 1973, in 1992 and has been working among the poor and vulnerable population, especially the women and children, in the rural and urban areas of Ujjain, Shajapur, Agar-Malwa and Rajgarh districts in Madhya Pradesh. Kripa aims to build up human communities where all enjoy equal rights and opportunities by restoring their human dignity and enhancing their capacities. Kripa has been involved in multi-dimensional social welfare programmes, such as, women empowerment, child rights and child protection, health, livelihood, watershed, agriculture, good governance, gender and peace and harmony.

Profile of Ujjain project area

The Project “Empowering the Poor and the Marginalised people through People Led Development Process” was implemented in 55 villages, 48 Gram Panchayats of 7 Blocks of 3 Districts, namely, Shajapur, Rajgarh and Ujjain, of Madhya Pradesh. However, for this research, only 20 villages under 18 Gram Panchayats, in 6 blocks of 3 districts were chosen.

The target population of the project was the poor and marginalised people belonging to Dalits and Other Backward Classes. However, Kripa Social Welfare Society had taken a deliberate decision to work with the entire village communities, irrespective of caste and religion because it believed that inclusive development in the villages would not be possible without the active participation of all. There was no Adivasi population in the project areas. The people were mainly Hindus and Muslims. Agriculture was the main source of livelihood. More than 40 per cent people in the villages were landless and they worked as daily wage labour. Rural society was highly patriarchal and followed rigid caste system. Houses of each caste group were positioned in their own circle. Even festivals were restricted to their own castes. Nearly 48.9 per cent of the households were living below poverty line, which often led them to borrow money from the moneylenders and thereby, many families were in debt most of the time. The other prevailing evils were child marriage, *pardah pratha* (veil system) and illiteracy. Usually, girls and boys got married at an early age of between 14-15 and 17-18, respectively. Moreover, girls stopped their education by eighth standard due to lack of facilities and cultural taboos.

Every village had one *Anganwadi* (Integrated Child Development Scheme) Centre for the children. But none of the villages had any primary healthcare centre. All the villages had a government primary school and some up to middle level school. Except for a few local NGOs, there was no big NGO, working in the project area, except Kripa Social Welfare Society. Kripa had very good rapport within the community.

Purvanchal Gramin Seva Samiti (PGSS), Gorakhpur, Uttar Pradesh

PGSS, the social arm of the Catholic Diocese of Gorakhpur, was established in the year 1986, as one of the flagship units with the vision of having a society based on justice, gender equity and fullness of life for all. Since its inception, PGSS has been working towards empowerment of the marginalised, especially the Dalits, women and children through the process of awareness, organisation, advocacy and collective actions for raising their socio-political,

educational, economic, health and promotion of safe environment. PGSS has concentrated its involvement in selected villages of 22 blocks in seven districts, namely, Gorakhpur, Maharajganj, Deoria, Kushinagar, Basti, Sant Kabir Nagar and Siddharth Nagar.

Profile of Gorakhpur Project area

The project, named as 'ADHIKAR' started in 2012 and the third phase of its implementation ended in 2018. The target population of the project is landless labourers, small and marginal farmers, belonging to the poor and marginalised dalit community. The project was implemented in selected 17 villages, under Gola Block of Gorakhpur district. As per 2011 census, the total population of the block was 167,583 with 30.7 per cent of the population belonging to dalit community. The literacy rate of the block was 62.2 per cent.

The National Crime Record Bureau (NCRB) data of previous five years shows that UP is one of the States with highest number of atrocities against Dalits. Uttar Pradesh is one of the politically vibrant States with maximum number of Lok Sabha Constituencies. Gorakhpur has been one of the citadels of BJP and with high level of influence of Rashtriya Swayamsevak Sangh (RSS). Panchayat Raj Institutions are functioning for administrative and development affairs. However, for matters pertaining to justice, the traditional concept of *Panch* (five respectable persons) still prevails.

For this research, only 5 villages - Khopapar (Khopapar Panchayat), Atroura (Atroura Panchayat), Barideeha (Ranipur Panchayat), Tarayapar and Sadsad Bzurg (Sadsad Bzurg Panchayat) were chosen. The reason for choosing these 5 villages was that PGSS had implemented its ADHIKAR project with an objective to mobilise and empower the village communities for about 7 years.

Agriculture was the main source of livelihood of the area. Most of the Dalits were either landless, marginal farmers or work as agricultural labourers. The status of rural women was pitiable with high level of illiteracy, lack of access to resources and limited mobility. Customs like *pardah pratha* (veil system) curtailed their participation in the decision-making process both at family and community level. In comparison to the male child, discrimination against the girl child in terms of food, education and health was very common.

There are primary and middle level government schools in all the villages. Except Barideeha, the other 4 villages have *anganwadi* Centres. There were hardly any active NGO, except PGSS in the project areas. PGSS had developed very good rapport within the village community.

Analysis of Samples and Profile of the Respondents

Chapter 1

Sampling

S. No	Organisations	Universe	Sample No of HHs	Women groups	Members	Youth groups	Members	CBOs	Members	Total
1	Chetanalaya	1705	1705	61	725	8	86	11	149	
2	SXSSS	7200	4562	39	623	23	425	30	484	
3	SKC	3170	2904	56	1067	44	667	7	199	
4	PGSS	619	619	13	217	4	56	7	166	
5	Kripa	3181	3181	79	893	8	72	19	194	
	Total		12971	248	3525	87	1306	74	1192	
	Total Samples		625		325		175		125	1250
	Sample %		4.8		9.2		9.6		14.7	
	Each state		125		65		25		35	250

Note: In Gorakhpur and Ujjain, youth samples were also considered from young women groups and youth from CBOs

Sampling household vs Religion

S. No	Organisations	Hindu	Muslim	Christian	Other	Total
1	Chetanalaya	270	1435	0	0	1705
2	SXSSS	3612	950	0	0	4562
3	SKC	1202	1698	3	1	2904
	Total	5084	4083	3	1	9171
	Percentage	55.44	44.52	0.03	0.01	100.00
4	PGSS	619	0	0	0	619
5	Kripa	2796	385	0	0	3181
	Total	3415	385	0	0	3800
	Percentage	89.87	10.13	0.00	0.00	100.00

Sampling Households vs Social Category

S. No	Organisations	SC	ST	OBC	General	Total
1	Chetanalaya	483	0	1112	110	1705
2	SXSSS	1590	40	2932	0	4562
3	SKC	773	66	944	1121	2904
	Total	2846	106	4988	1231	9171
	Percentage	31.03	1.16	54.39	13.42	100.00
4	PGSS	279	0	199	141	619
5	Kripa	860	20	1843	458	3181
	Total	1139	20	2042	599	3800
	Percentage	29.97	0.53	53.74	15.76	100.00

Chapter 2

Respondents' educational levels by category of respondents

Respondents	Education						Total
	Non-literate	Primary	Middle	High	HSS	Graduation-PG	
Women	169	75	41	30	6	4	325
	52.0%	23.1%	12.6%	9.2%	1.8%	1.2%	100.0%
Youth	8	6	29	36	27	19	125
	6.4%	4.8%	23.2%	28.8%	21.6%	15.2%	100.0%
CBO	32	37	34	52	14	6	175
	18.3%	21.1%	19.4%	29.7%	8.0%	3.4%	100.0%
Community member	222	118	99	100	48	38	625
	35.5%	18.9%	15.8%	16.0%	7.7%	6.1%	100.0%
Total	431	236	203	218	95	67	1250
	34.5%	18.9%	16.2%	17.4%	7.6%	5.4%	100.0%

Respondents' educational level Urban - Rural

Geography	Education						Total
	Non-literate	Primary	Middle	High	HSS	Graduation-PG	
Urban	233	166	141	126	48	36	750
	31.1%	22.1%	18.8%	16.8%	6.4%	4.8%	100.0%
Rural	198	70	62	92	47	31	500
	39.6%	14.0%	12.4%	18.4%	9.4%	6.2%	100.0%
Total	431	236	203	218	95	67	1250
	34.5%	18.9%	16.2%	17.4%	7.6%	5.4%	100.0%

Respondents' educational status religion-wise

	Education						Total
	Non-literate	Primary	Middle	High	HSS	Graduation-PG	
Hinduism	255	123	98	145	66	46	733
	34.8%	16.8%	13.4%	19.8%	9.0%	6.3%	100.0%
Islam	169	108	102	69	28	20	496
	34.1%	21.8%	20.6%	13.9%	5.6%	4.0%	100.0%
Christianity	0	2	0	0	0	1	3
	0.0%	66.7%	0.0%	0.0%	0.0%	33.3%	100.0%
Sarna	2	1	3	0	0	0	6
	33.3%	16.7%	50.0%	0.0%	0.0%	0.0%	100.0%
Buddhism	5	2	0	4	1	0	12
	41.7%	16.7%	0.0%	33.3%	8.3%	0.0%	100.0%

Respondents' educational status caste-wise

Caste	Education						Total
	Non-literate	Primary	Middle	High	HSS	Graduation-PG	
Dalit	151	66	45	80	27	25	394
	38.3%	16.8%	11.4%	20.3%	6.9%	6.3%	100.0%
Adivasi	4	5	6	1	1	1	18
	22.2%	27.8%	33.3%	5.6%	5.6%	5.6%	100.0%
OBC	182	105	86	90	35	24	522
	34.9%	20.1%	16.5%	17.2%	6.7%	4.6%	100.0%
General	94	60	66	47	32	17	316
	29.7%	19.0%	20.9%	14.9%	10.1%	5.4%	100.0%
Total	431	236	203	218	95	67	1250
	34.5%	18.9%	16.2%	17.4%	7.6%	5.4%	100.0%

Geographical locations by caste

Geographical locations	Dalit	Adivasi	OBC	General	Total
Urban	134	6	328	282	750
	17.9%	.8%	43.7%	37.6%	100.0%
Rural	260	12	194	34	500
	52.0%	2.4%	38.8%	6.8%	100.0%

Respondent categories by caste

Respondents	Social category				Total
	Dalit	Adivasi	OBC	General	
Women	125	1	125	74	325
	38.5%	.3%	38.5%	22.8%	100.0%
Youth	33	4	47	41	125
	26.4%	3.2%	37.6%	32.8%	100.0%
CBO	65	4	66	40	175
	37.1%	2.3%	37.7%	22.9%	100.0%
Community member	171	9	284	161	625
	27.4%	1.4%	45.4%	25.8%	100.0%

Respondents' occupational status (multiple response)

Occupation	Responses		% of Cases	Responses		% of Cases
	N	%		N	%	
	Urban			Rural		
Government employee	3	.4%	.4%	7	.8%	1.4%
Employed in private	73	9.4%	9.8%	46	5.2%	9.3%
Unemployed	25	3.2%	3.4%	25	2.8%	5.1%
Student	60	7.7%	8.1%	26	2.9%	5.3%
Homemaker	263	33.9%	35.4%	145	16.4%	29.3%
Home-based worker	67	8.6%	9.0%	57	6.5%	11.5%
Casual labour	36	4.6%	4.8%	58	6.6%	11.7%
Agricultural labour				222	25.2%	44.8%
Own land cultivation				212	24.0%	42.8%
Lease land cultivation				12	1.4%	2.4%
Self-employed	185	23.9%	24.9%	27	3.1%	5.5%
Share crop				24	2.7%	4.8%
Hazardous or Unhygienic occupation	49	6.3%	6.6%			
Contract labour	7	.9%	.9%	12	1.4%	2.4%
Any other	7	.9%	.9%	9	1.0%	1.8%
Total	775	100.0%	104.3%	882	100.0%	178.2%

Relationship between project area, caste and income

Geographical area	Mean income (Rs.)	Organisation	Mean income (Rs.)	Caste	Mean income (Rs.)
Urban	9,865	SKC	9,996	Dalit	8,044
		Chetanalaya	8,934	Adivasi	6,889
		SXSSS	10,664	OBC	8,233
Rural	6,368	PGSS	5,773	General	9,467
		Kripa	6,964		

Relationship between respondents' caste and income

Caste	Below mean income Rs. 8,466	Above mean income Rs. 8,466	Total
Dalits	259	135	394
	65.7%	34.3%	100.0%
Adivasis	15	3	18
	83.3%	16.7%	100.0%
OBC	312	210	522
	59.8%	40.2%	100.0%
General	166	150	316
	52.5%	47.5%	100.0%

Respondent categories by monthly income

Respondents	Monthly income			Total
	Up to Rs. 5,000	Rs. 5,000 - 10,000	Above Rs. 10,000	
Women	94	190	41	325
	28.9%	58.5%	12.6%	100.0%
Youth	34	66	25	125
	27.2%	52.8%	20.0%	100.0%
CBO	39	87	49	175
	22.3%	49.7%	28.0%	100.0%
Community member	169	316	140	625
	27.0%	50.6%	22.4%	100.0%



4

ANNEXURE

List of Persons Interviewed

SXSSS, Ahmedabad

Community members: Ms. Gulabben Ode, Ms. Hansaben Parmar, Ms. Gauri Armar, Mr. Kamlesh Vaghela, Ms. Komal Patni, Ms. Anjali Thakor, Ms. Surajben Parmar, Mr. Gangaram Marwadi, Ms. Nasreen Sheikh, Mr. Kedarnath Das, Ms. Amrin.

Staff and officials of the organisation: Ms. Anil Christian, Ms. Radha Dantani, Fr. Isaac Rumao, Fr. Rajeev Chakranarayan.

Network partners/government officials/service providers: Mr. Jitendra Rathod, Ms. Shehnaz Ansari, Mr. Mirza Haji Asrar Beig, Ms. Bhanuben Parmar.

SKC, Kolkata

From the community: Mr. M.D. Sabir, Ms. Salma, Ms. Khaleeja, Ms. Meena Devi, Mr. Ali Aftab, Ms. Yasmina Khatoon, Ms. Henna Khatoon, Mr. Salauddin Mulla, Ms. Piyali Sardar, Ms. Saifun, Mr. Qutubuddin Mistry, Ms. Nafisa Khatoon, Ms. Champa Shaw, Ms. Noorbanu Khatoon, Ms. Gudia, Ms. Rewa, Ms. Jaya Sharma, Ms. Tara, Ms. Parbeena, Mr. Viswanath Das, Ms. Santhya Singh, Mr. Shohil Ali, Mr. Mohamad Irfan, Mr. KilKhana, Ms. Muskhan, Mr. Sagar Saha.

Staff and officials of the organisation: Mr. Rabindra Ram, Ms. Asgari Khatoon, Fr. Reginald Fernando, Fr. Franklin.

Network partners/government officials/service providers: Mr. Abash Jyoti Chakraborty, Ms. Swapna Tripathi, Ms. Shahnaaz Begum, Ms. Jaya.

Chetanalaya, New Delhi

Community members: Ms. Susheela, Mr. Parwez Aalam, Ms. Zaida, Ms. Archana, Mr. Sumit, Ms. Rabiya, Mr. Sameer, Ms. Kashish, Mr. Mustafa, Ms. Parveen, Ms. Shabana.

Staff and officials of the organisation: Ms. Shaireen, Mr. Lalbahadur, Fr. John Britto.

Network partners/government officials/service providers: Mr. Mohd Nazim, Ms. Mohini Jeenwal, Ms. Aashia, Mr. Ramesh Paswan.

Kripa, Ujjain

Community members: Ms. Chanda Bai, Ms. Saku Bai, Mr. Vikram Singh Mewada, Mr. Mohal Lal, Ms. Sauran Bai, Mr. Dinesh Kumar Songara, Mr. Karan Singh, Ms. Chanda Khuswaha, Mr. Devilal Malviya, Mr. Balaram Malviya, Mr. Manish Khuswaha, Ms. Kumari Sanjana Malviya, Mr. Chinta Ram.

Staff and officials of the organisation: Fr. Thomas Manichirickel, Fr. Kurien Thomas, Fr. Sunil George, Bishop Sebastian Vadakel.

Network partners/government officials/service providers: Dr. D.S. Tomar, Dr. Rekha Tiwari, Mr. Mangi Lal Jadav, Mr. Jeevan Singh Parihar, Mr. Gouri Lal Bhilla, Ms. Sunita Verma.

PGSS, Gorakhpur

Community members: Ms. Maina Devi, Mr. Shiv Kumar Yadav, Ms. Mandavi, Ms. Goldy.

Staff and officials of the organisation: Ms. Meena Devi, Sr. Albeena, Ms. Sudha Mijdhada, Mr. Sanjay Kumar Viswakarma, Fr. Jaison Manuel.

Network partners/government officials/service providers: Mr. Santosh Gaud, Mr. Satya Prakash Vidyarthi.

List of Persons Assisted in Workshops and Data Collection

SXSSS, Ahmedabad

Mr. Anil Christi, Ms. Latha Rejimon, Mr. Lalit Parmar, Ms. Vasu Vasava, Mr. Sunil Raj, Ms. Ruksana Sheikh, Ms. Jayshree Thakor, Mr. Natu Jadav, Ms. Lakshmi Makwana, Ms. Jyotsna Thakor, Ms. Pushpa Bhitara, Ms. Dina Mackwana, Ms. Rekha Sodha, Ms. Radha Dantani, Ms. Priya Bhavsar, Ms. Premji Mehraman, Ms. Ameena Sheikh.

SKC, Kolkata

Ms. Asgari Khatoon, Mr. Azhar Ali, Ms. Nasima Khatoon, Ms. Yasmina Khatoon, Ms. Nikhat Jahan, Ms. Aparna Chakraborty, Ms. Priyanka Chakraborty, Mr. Rabindra Ram, Ms. Jyoti Chowdhury, Ms. Panchi Sharma, Ms. Amina Khatoon, Ms. Sushmita Naha.

Chetanalaya, New Delhi

Ms. Richa Kakkar, Mr. Victor, Ms. Richa Gupta, Ms. Shaireen Jahan, Mr. Vikas Kumar, Mr. Lal Bahadur, Ms. Roshan Praveen, Ms. Saira Bano.

Kripa, Ujjain

Mr. Santosh Lalawat, Mr. Santosh Manoriya, Mrs. Rekha Verma, Mr. Sunil Mehta, Mr. Shantilal Meena, Mr. Amarsingh Rajput, Ms. Mamta Sharma.

PGSS, Gorakhpur

Mr. Pawan Srivastava, Mr. Brijbhan Maurya, Ms. Sureena, Mr. Vishal Kumar, Mr. Ashish John, Ms. Manju Singh.

Research Team



Dr. Joseph Xavier SJ

Masters in Human Rights and Ph.D in Human Rights and Criminology. From 2001-2007, he has worked as Secretary for Jesuits in Social Action in South Asia. From 2012-2015, he has served as the Executive Director of ISI-Delhi and Editor of 'Social Action', a quarterly journal, and as Deputy International Director of Jesuit Refugee Service, Rome from 2017-19. He has authored 5 books, published over 20 articles in reputed journals and conducted half a dozen evaluation studies. One of the founders of *Lok Manch*. Conducts workshops on research methodology, strategic planning and organisational development process. He was the Chief Editor of 'Policy of Dalit Empowerment in the Catholic Church in India: An Ethical Imperative to Build Inclusive Communities'. Currently, he is the Director of Indian Social Institute, Bengaluru.



Prof. Sushma Batra

M.Phil, Ph.D (Social Work) from the University of Delhi. She taught at the Department of Social Work, University of Delhi for nearly four decades. She has directed three funded research projects independently and has contributed to more than 20 articles in national and international journals, apart from authoring five books. After superannuation in September 2018, she has been actively engaged in providing consultancy services in research and continuing to teach research methodology to doctoral scholars in some prestigious private universities. She contributed as a researcher in New Delhi urban project area.



Ms. Anuradha Gharti

Master of Laws from Gujarat University, with 18 years of experience in the development sector. She has specialised in training, planning, implementation, monitoring, research and documentation and has worked extensively on issues related to Women, Dalit, Minority, Children and other vulnerable communities with rights-based approach. She has been involved with internal and external evaluations of various state and national level NGOs.



Ms. Alpa Ganatra

Development sector professional. She has 19 years of experience as a social justice lawyer, researcher and trainer. She has expertise in handling PILs and cases pertaining to Women rights, Labour rights and Dalit rights at Trial court and High Court, and in research pertaining to implementation of laws and government policies. She and Anuradha partnered as researchers for Ahmedabad project area.



Ms. Srividhya Sainathan

Masters in Biochemistry and Masters in Sociology, with 18 years of work experience in the development sector. She has done extensive work in the Health and Nutrition Sector particularly Maternal and Child Health, both as part of International NGO, CARE India and as an Independent Consultant. She has been working with formal and informal sector women workers on the issue of Sexual Harassment of Women at Workplace. She has developed expertise on issues of Livelihood, Gender, Adolescent health, Disabilities, Social inclusion, Emotional and social wellbeing, and in Research studies, Conceptualising projects, Developing monitoring systems, Evaluating impacts, Process documentation and identification of Best Practices. She was the researcher for Kolkata urban project area.



Dr. Sadanand Bag

Ph.D in Political Science from Jawaharlal Nehru University, New Delhi. He has more than 13 years of professional work experience in the development sector, particularly in areas relating to Research, Advocacy and Campaign, Human Rights, Women Empowerment, Panchayat Raj Institutions, Education and Health. He has been engaged in evaluating projects, implemented by various organisations in India for donors like, Misereor, Germany and SKN, Netherlands. Presently, he is with Caritas India as Manager, Research and Resource Development, New Delhi. He was the researcher for the rural areas, Gorakhpur and Ujjain.



Dr. Alwyn Prakash D'Souza SJ

Ph.D in Economics from the University of Mysore. His areas of research interest are right to food, health and education. He is an expert in training and capacity building programmes on rights-based approach. Currently, he is the Head of Human Rights and Training Unit at Indian Social Institute, Bengaluru. He assisted the Research Director in this study.

RESEARCH TEAM



From Left to Right: Ms. Anuradha Gharti, Dr. Sadanand Bag, Prof. Sushma Batra, Ms. Alpa Ganatra, Dr. Joseph Xavier SJ, Ms. Srividhya Sainathan, and Dr. Alwyn Prakash D'Souza SJ.



With financial support of
the Federal Ministry for
Economic Cooperation and Development



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