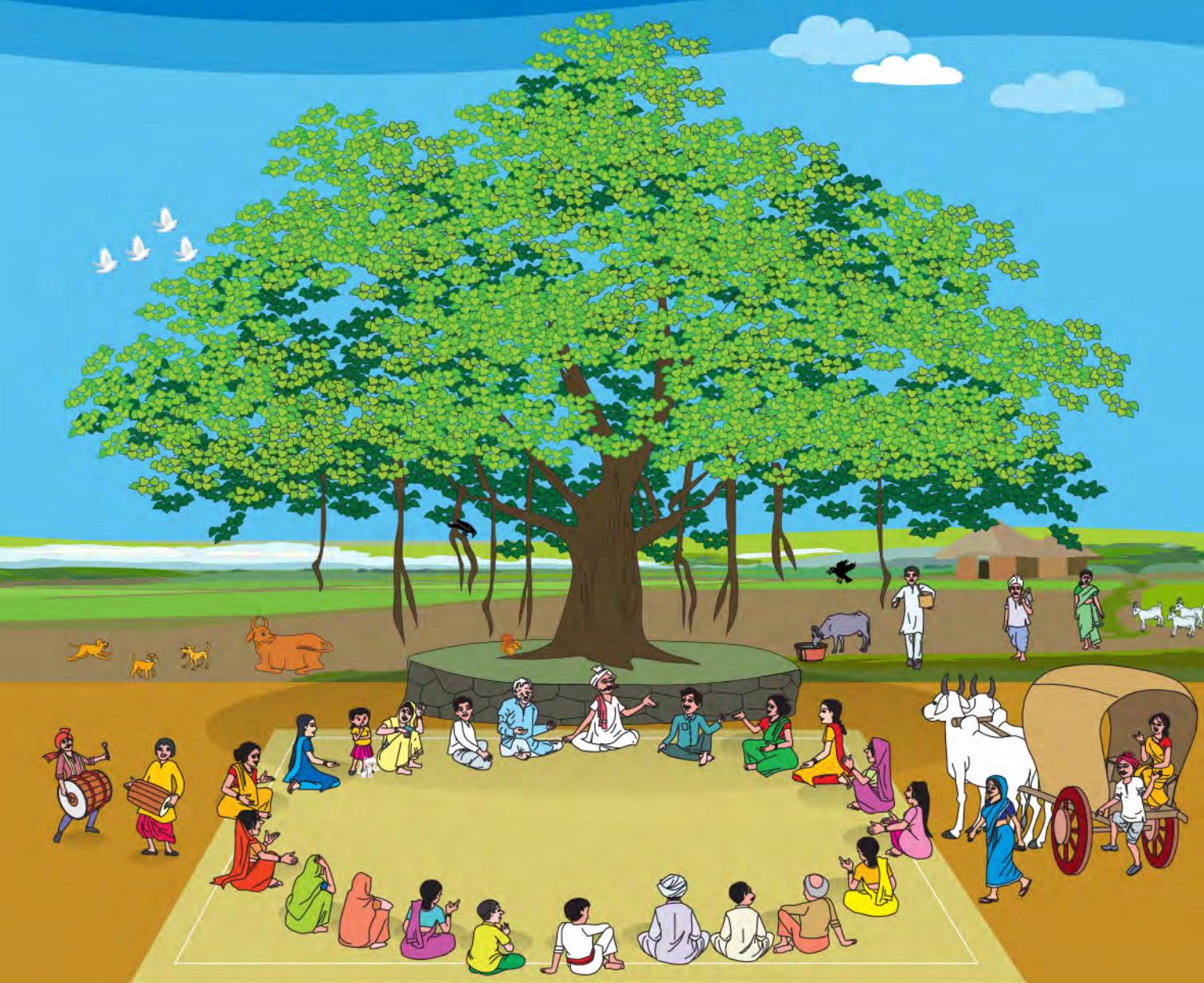


DEVELOPMENT ANCHORED IN COMMUNITY INTELLIGENCE

A HANDBOOK FOR COMMUNITY MOBILISATION

JOSEPH XAVIER





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Development Anchored in Community Intelligence

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Foreword



In democratic societies, social movements are one of the principal social forms through which collective wisdom is gained and collective voice is raised, with regard to concerns about the rights, welfare, and wellbeing of different stakeholders in the community, by engaging in different forms of advocacy and collective action. Over last 50 years, we have witnessed a wide range of social movements and mass mobilisations with tremendous reformatory potential that challenged dominant discourse and brought to fore the needs and demands, dreams and aspirations of youth, workers, farmers, dalits, ethnic and religious minorities, women and the transgender community. These movements were influential because they were successful in community mobilisation, cadre building, mentoring of community workers to assume decision-making and leadership roles and at the same time, be accountable to their constituencies. For this important task of nurturing socially conscious volunteers rooted in the community, a handbook of training is a need of the day. This demand is fulfilled by the publication, *Development Anchored in Community Intelligence - A Handbook for Community Mobilisation* prepared by Dr. Joseph Xavier in association with Ms. Srividhya Sainathan and Dr. Sadanand Bag.

Chapter one, Introducing Community-led Development Processes sets the tone for the handbook in terms of proving conceptual framework of conscientisation and animation process and perspective for social transformation. It provides critical reflections on historically influential development theories in the post World War II period namely, Dependency Theory, Modernisation Theory, Catch-up Development Theory, Social Development Theory, and Sustainable Development Theory in a lucid, jargon-free language. It highlights the salient features of 4 models of development - Charity Approach, Developmental Approach, Social Action Approach and Human Rights Approach. Discussion on Bottom-up socio-cultural and structural transformative method and capability approach of Dr. Amartya Sen, highlighting experiential learning and comes up with methodological framework, that is captured effortlessly in the flow charts for Community Mobilisation process. It also reflects on the dangers of exploitative research that violates ethical principles of community development.

Without mutual respect, bottom-up approach of participatory decision-making, it is not possible to build a team of committed activists who would work in unison for a long term and on a consistent basis. **Chapter Two, Trust and Confidence Building** shows ways to proceed in community mobilisation in a democratic, participatory manner and recommends self-reflexivity for the animators.

For a social activist, it is important to be guided by vision, mission, goals, and objective, so that the immediate tactics of community intervention and long-term strategy sync with one another. The **Third Chapter, Developing Shared Understanding of Mission and Values** discusses common interests, values, and cherished aspirations such as, solidarity, social cohesion, social justice, compassion, and care for environment.

Community-based organisations (CBOs) are the nodal point for success of any programme or project. **Chapter Four, Formation and Functioning of Coherent and Diverse Groups and CBOs** profiles the do's and don'ts of formation of common interest, inclusive and diverse, umbrella organisation(s), for a larger community that is based on social solidarity with the marginalised groups.

Social justice, distributive justice and gender justice should form the foundation of community-centric worldview. Keeping the same in mind, **Chapter Five, Building Critical Consciousness, Leadership and Knowledge Development** uses a metaphor of a 'tree', whose stem is the community and the roots represent women, men, youth, and children. It elicits indicators of critical consciousness about various forms of inequalities, vulnerabilities, and discrimination and who to challenge them with community mobilisation. An inspiring case study at the end of this chapter brings to the fore an agency of a girl child, who fights against trafficking of her sister.

Need assessment and micro-planning for action are two crucial aspects of effective community mobilisation. **Chapter Six, Identification of Social Problems and Prioritisation** shows the importance of participatory action research and creation of activity matrix adhering to SMART - Specific, Measurable, Achievable, Relevant and Time-bound principles. In helpful tips, it also cautions the practitioners not to take up too many social problems at a time. Prioritisation of action agenda is especially important for efficient use of resources.

Realistic stock of funds, functions and functionaries demand that community workers be equipped with knowledge of appropriate officers and offices; procedural aspects of laws and legal system; drafting and presenting petitions using Right To Information, making online complaints, logical arguments and peaceful negotiations, consistent follow up; maintaining the cohesion of the group amidst poor response; conflict resolution, exploring innovative approaches to bring the issue to public domain using social media as well as mainstream electronic and print media; expanding livelihood opportunities and social security measures and ensuring social protection. **Chapter Seven, Interface with Duty Bearers and Expanding Livelihood Opportunities** discusses the pros and cons of the entitlements as well as social costs, while dealing with the authorities,

which can be local self-government bodies, criminal justice system or political and governance structures.

Exposure programmes and study tours of different projects, programmes, institutions and movements are very important for the community mobilisers to get the first-hand experience of best practices and limitations of different non-government organisations, civil society organisations, solidarity movements, efforts of regional-national-global networks operating in various socio-cultural and geographical locations. **Chapter Eight, Exposure and Cross Learning** explains the purpose and importance of field visits and gives a detail of the aspects to be reviewed and discussed among the peers.

Evaluation and impact assessment of the action are particularly important to understand the nuances of how, why, when and what were the reasons of success or failures and important learnings. **Chapter Nine, Action-Reflection Process and Practical Praxis** gains major significance and discusses models of reflections on action. Discussion and flow charts of Action, Reflection, Learning and Planning (ARLP) Model, Gibbs Reflective Cycle Model, Systematisation Tool Model, and Ignatian Depth Conversation Model reflect upon the ways of 'learning by doing'.

Development Programmes that promote and protect human rights involve identification of groups, whose human rights have been violated; understanding why people are unable to exercise their rights; redressing the denial of rights of the people by addressing the unjust distribution of power, working towards strengthening rights-holders to claim and exercise their rights; compelling duty-bearers to comply with their obligations and collaborate and network for achieving the goal and guiding principles that guide the priorities and course of action. **Chapter Ten, Collaboration, Networking and Advocacy Actions** guides the pathways for realisation of rights and entitlements with community-led processes, informed by mapping of collaborative and resource partners.

Spirit of volunteerism is guided by inspiration, commitment of time and energy for the larger cause of the society and human development of the community. The mission to create a culture of dedicating intellectual, material, and human resources gets fulfilled, when there is an adequate sharing of information, skills, knowledge, talents, time as well as willingness to contribute through voluntary work and social service.

Chapter Eleven, Volunteering, Giving and Sharing elicits indicators and self-assessment tools and examples of voluntary work in rural and urban context for social development and crisis management.

Celebrations are extremely important for rejuvenating the community spirit, bonding among the members of the community, fellow travellers, and sympathisers, feeling of oneness. The participants feel joyous and recognised. Inviting a larger circle of well-wishers in the celebrations visualises the activities of community that may contribute towards sustained and trustworthy supporters for the collective effort.

Chapter Twelve, Celebration, Visibility and Recognition highlights the contribution of festivities, public recognition of efforts of the members, practical hurdles and challenges faced while organising celebratory functions and the safeguards.

The central purpose of Community Mobilisation process is capacity development, building self-confidence and empowerment of the community to become self-sufficient in decision-making and be proactive for their self-development and community development in an organised and systematic manner. **Chapter Thirteen, Changing role of the ‘Facilitating’ Organisation** delineates the key contributions of the facilitating organisations, mechanisms evolved by the community for sustainable development and identification of individuals and groups, who will continue the developmental efforts.

At the end of the Handbook, Epilogue rightly states that, “This handbook is envisaged as a ‘companion’ for the development practitioners engaged in community mobilisation processes”. The handbook aims at community members as ‘central drivers’ of community development and members of NGOs, animators, philanthropists, and trainers as ‘facilitators’. There is a paradigm shift in approach to community development, from charity or philanthropy to rights-based approach, in this handbook. It also emphasises the centrality of community organisation to strive for the developmental activities. It does not see development in a narrow economic sense, but the handbook is guided by the holistic understanding of human development, that includes education, health, respectful employment, dignity of human person, citizenship and freedom from exploitation, oppression, injustice and subjugation.

The list of reference literature provided at the end of the book includes all relevant books and articles on theory and praxis of community development.

This Handbook has a universal appeal and all those institutions and organisations working for human liberation from the clutches of sectarian-vest interests and contribute towards community development with human face, will find this helpful for training programmes as well as classroom teaching. NGOs, CBOs, social work institutions, Panchayat Raj Institutions and development practitioners will find this handbook a ready reckoner.

I congratulate Dr. Joseph Xavier, Ms. Srividhya Sainathan and Dr. Sadanand Bag for their hard work, the sponsor, Caritas Germany and Caritas India, New Delhi and Indian Social Institute, Bengaluru for this timely publication.

Dr. Vibhuti Patel
Former Professor
Tata Institute of Social Sciences, Mumbai

Acknowledgements



Project evaluations and assessment studies are common in development sector. Every donor partner as well as the implementing organisation would like to hear on the kind of changes that have happened in the lives of the community members due to project implementation. Such studies bring out many rich insights and learnings. However, these insights are rarely converted into knowledge products that could be shared with others. This handbook is one such attempt to fill this gap.

Caritas Germany and Misereor supported Community-led processes in India for several years in many dioceses among the vulnerable communities. An assessment study was initiated by Caritas India to be carried out in five locations – SKC from Kolkata, Chetanalaya from New Delhi, SXSSS from Ahmedabad, Kripa from Ujjain and PGSS from Gorakhpur. Based on the rich experiences of the community and facilitating organisations, it was also envisaged to prepare a handbook that could be used by development practitioners in future community mobilisation processes in the Indian context and elsewhere.

With immense joy and gratitude, I would like to acknowledge the contribution of several persons who provided unconditional support in the preparation of this handbook. 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. Special thanks to Prof. Johannes Kniffki, Consultant, Caritas Germany and Mr. John Peter Nelson, Executive Director, IGSSS, who offered some insightful comments on the draft. To each of them, I express my sincere gratitude.

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 gave us insightful observations and comments and helped us to understand the multi-dimensional processes, challenges and joys. It has been a pleasure 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.

Very specially, I also extend my appreciation to all the people in the study areas, who frankly shared their views and perceptions and offered critical inputs. Those who were interviewed, especially elders, religious leaders, PRI members, network partners, teachers, government officials, priests and bishops, participants of FGDs and systematisation workshops and individuals and members and leaders of women, youth, children and CBO groups provided us with valuable insights from their personal and collective experiences. This helped us to capture collective intelligence of the community. I am grateful to all of them.

I was fortunate to have wonderful associates – Ms. Srividhya Sainathan from Kolkata, and Dr. Sadanand Bag from Delhi. I am deeply grateful to them.

I am profoundly grateful to Prof. Vibhuti Patel for penning an enlightening foreword and Fr. Paul Moonjely, Ms. Rose Joseph and Mr. Peter Seidel for their messages. I am immensely grateful to Fr. Pradeep Roy, Krishnagar Diocese for his comments and 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. My special gratitude to Mr. Binu K George for the magnificent illustrations, and Dr. Sadanand Bag, Ms. Harshita and Mr. Shujayathulla for their relentless support in proofreading the final text. I owe a lot to them.

Finally, I am deeply grateful to Caritas India, for identifying the Indian Social Institute, Bengaluru to prepare this handbook that, I hope will serve, as a valuable material for non-governmental and community-based organisations, people's movements and 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

Message



Dear Friends,

It gives me immense pleasure to present the handbook titled, “Development Anchored in Community Intelligence”, a handbook for the purpose of Animation for Social Development.

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.

Community mobilisation has been a very strong directive and forte of Caritas India to bring about self-driven change in the situation of poverty, marginalisation and affirming their dignity as persons to create a just society. Together with the support of Caritas Germany, we have been journeying, accompanying and guiding the communities through an empowerment process to analyse their context through a process-oriented intervention.

This tool has been developed by putting together the initiatives taken by our indigenous pioneers on the ground in this community-led journey. It is a culmination of their experiences, skills, perceptions and knowledge, that have added value towards enhancing their stake in the wider context of social development. Caritas family is committed for the effective use of this tool with a wider circulation to our community of trainers, translating the same into different languages for application of the same. I hope that this instrument will largely help to sharpen the community mobilisation and relation skills, in crafting a new paradigm of change by way of creating community ownership leading to larger community outcomes.

On behalf of Caritas India, I would like to appreciate the tireless efforts of our research colleagues under the able leadership of Dr. Joseph Xavier, and special acknowledgement to the Dioceses of Kolkata, Ujjain, Ahmedabad, Delhi and Gorakhpur, for their relentless support in bringing out this Handbook, the powerful tool for animation and development.

Fr. Paul Moonjely
Executive Director, Caritas India

Message



I applaud Caritas India and Indian Social Institute, Bengaluru on this study done on Community Mobilisation. Community mobilisation is at the heart of any project that aims to better the lives of the people in any of the myriad ways.

The process of this research and the results will greatly aid, both government and non-government agencies. Caritas India is helping the development sector by collaborating on this handbook and they are paving a well-researched path for everyone in this field and the many that are sure to follow. This handbook streamlines the processes for those working in the field, as community mobilisation can often seem like an uncharted road.

Despite the diversity and chaos in culture and ethos, the authors have succeeded in extracting information and creating a tool, which is pivotal to the work of every social worker, bearing testimony to their excellence in research.

There is a clear boundary set for animators. They are cautioned 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. For the sustainable transformation of a community, it is necessary that the community members are at the forefront of the movement.

The handbook lucidly explains Community Mobilisation. It includes simple sections such as, ways of proceeding, helpful tips, useful cautions, indicators, matrix tools and questions for reflections. 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. 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.

This Handbook on community mobilisation is an effective tool, which can be used by field workers, staff and volunteers of NGOs or CSOs, emerging community leaders and many others in the development sector.

Ms. Rose Joseph
Board Member, Caritas India

Message



“When we dream alone, it is only a dream, but when many dream together, it is the beginning of a new reality”

*Dom Helder Câmara/Archbishop of Recife/Brazil
Friedensreich Hundertwasser/Austrian Artist*

Animating and mobilising people to start reflecting, analysing, dreaming and acting together are the key elements of social work. Creating new social contacts and relations, supporting new forms of organisation and networking and promoting a new culture of trust and cooperation can mobilise huge resources. Promoting solidarity is a key task for social organisations, like Caritas.

This publication, based on concrete experiences, can help to orient field workers and managers of social programmes to amplify their methodological knowledge and instruments promoting cooperation in highly fragmented contexts: How do we prepare and accompany groups of different people as citizens, organising successful joint actions for change? How do we promote ‘sharing communities’ and an effective culture of cooperation? How do we practically facilitate organisational processes and networking beyond just talking or spreading mere ideology?

Shramdaan is a traditional cultural strategy in India for such collective action, bringing different people together for identifying and realising common goals.

These methods for ‘empowering animation and community mobilisation’ become even more important for the global community in times of necessary collective action to control the challenge of the Covid-19 pandemic.

We congratulate Caritas India and Indian Social Institute, Bengaluru for this publication and I hope it will benefit a broad spectrum of audience in South Asia.

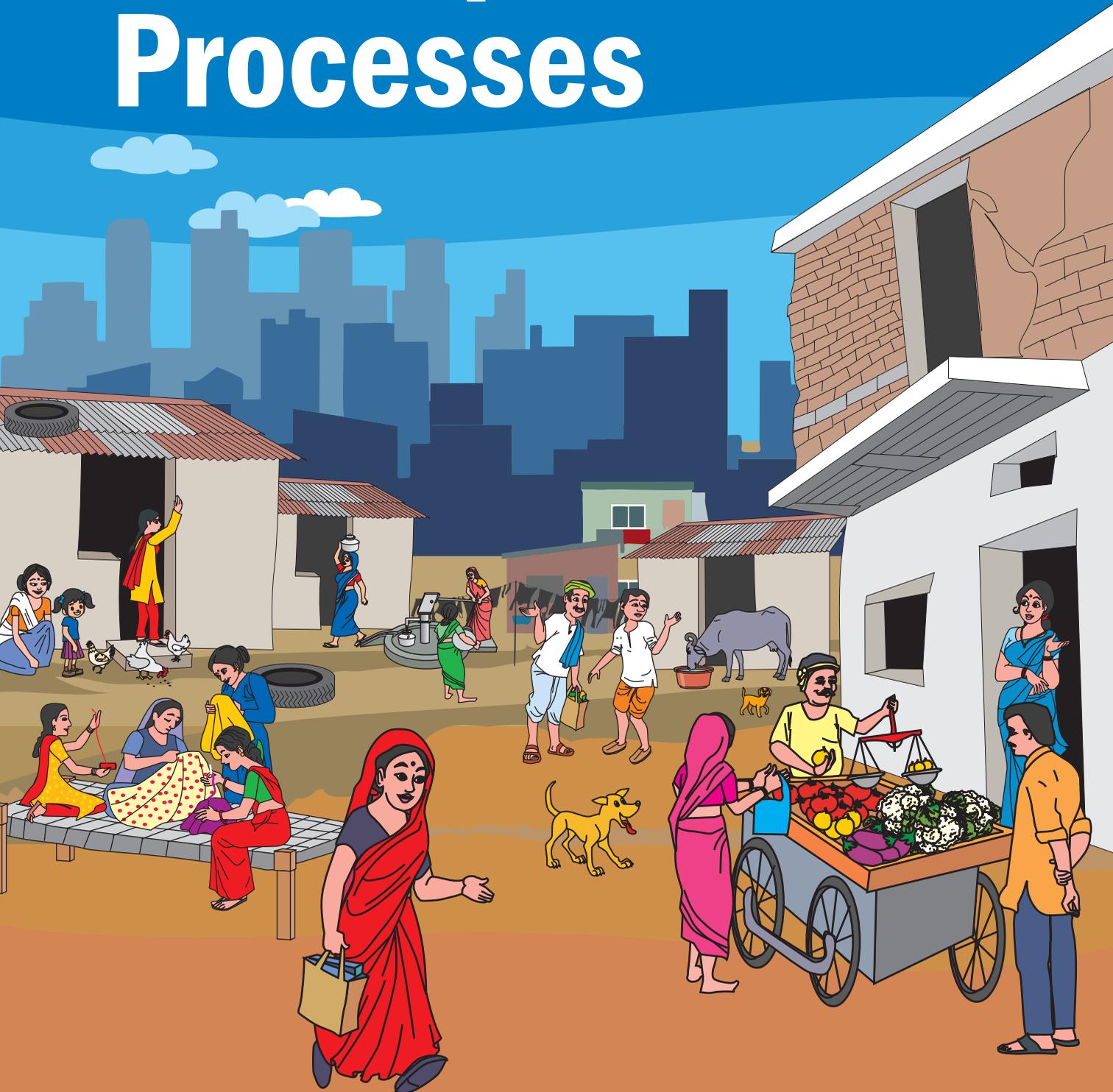
We also thank the German Ministry for Economic Cooperation and Development for the financial support to the different programmes, an assessment study and the handbook.

Peter Seidel
Desk Officer, Caritas Germany

Abbreviations

ARLP	Action, Reflection, Learning and Planning
B.Ed	Bachelor of Education
BPL	Below Poverty Line
CBO	Community-based Organisation
CBR	Community-based Rehabilitation
CD	Community Development
CM	Community Mobilisation
CO	Community Organisation
CSR	Corporate Social Responsibility
DPO	Disability People's Organisation
HR	Human Resource
IEC	Information, Education and Communication
KSWS	Kripa Social Welfare Society (Kripa)
NGO	Non-Government Organisation
PANEL	Participation, Accountability, Non-discrimination and Equality, Empowerment and Legality
PGSS	Purvanchal Gramin Seva Samiti
PLA	Participatory Learning and Action
PRA	Participatory Rural Appraisal
PWD	People with Disability
RTI	Right to Information
SHG	Self-help Group
SKC	Seva Kendra Calcutta
SMART	Specific, Measurable, Achievable, Realistic and Time-bound
SXSS	St. Xavier's Social Service Society
UNTERM	United Nations Terminology Database

Community-led Development Processes





Introducing Community-led Development Processes

Community and Community Development

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 or religion-based. It has also 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). Community is thus, a relational entity. Community organisation 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 action (Kenny, 2007). 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 disadvantage (<https://aifs.gov.au/cfca/publications/what-community-development>).

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 'facilitating organisations' and their staff are designated as 'community mobilisation practitioners'. Neither these organisations nor the staff are owners of community mobilisation process. They do not make decisions for 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, 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, recognizing 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 norms. 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 a right orientation and understanding of community, that it is an inclusive relational entity, transcending caste, religion or ethnicity with shared mission and values.

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. Community mobilisation must be a community-led or people-led process.

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 communities as well as facilitating, moderating or motivating community engagement, making things happen by inspiring a quickening of action. 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. The organisation that is partnering with the community in community mobilisation process is a ‘facilitating organisation’ and not a project implementing organisation.

One of the expected major 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. Methodologically, the process includes equitable participation of the community in decision-making, increased linkages and coordination with social



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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.

From Poverty Alleviation to Community Mobilisation

The poverty alleviation model produced substantial results. Identifiable indicators of growth were seen in the communities. The ‘external’ facilitators not only worked for the development of the poor, but also acted sometimes on behalf of the poor, by becoming their voice. It is important to note the perspective of “Can the Subaltern Speak?” (Spivak, 1988), 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.

There was an inherent assumption that the educated external players knew what was good for the community and community members themselves were not capable of bringing about a change. 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. However, as there was also 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 mode of development produced some quick desired results. However, as the community members 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.

Theories of Development

Development, as a concept, has been associated with diverse meanings, interpretations and theories advocated by various scholars. Development is defined as an ‘evolutionary process’, in which the human capacity increases in terms of initiating new structures, coping with problems, adapting to continuous change, and striving purposefully and creatively to attain new goals. A brief note on theories and models of development are presented, in order to understand and appreciate the importance of people-led or community-led development.

a. Dependency Theory

According to dependency theory, underdevelopment is mainly caused by the peripheral position of affected countries in the world economy. Typically, underdeveloped countries offer cheap labour and raw materials in the world market. These resources are sold to advanced economies, which have the means to transform them into finished goods. Underdeveloped countries end up purchasing the finished products at high prices, depleting the capital, they might otherwise devote to upgrading their own productive capacity. The result is a vicious cycle that perpetuates the division of the world economy between a rich core and a poor periphery.

b. Modernisation Theory

Modernisation theory explained the underdevelopment of countries in Asia, Africa and Latin America, primarily in terms of cultural ‘barriers’ to development’. The proponents argued that developing countries were underdeveloped because their traditional values held them back. They also favoured a capitalist-industrial model of development, as they believed that capitalism (the free market) would encourage efficient production through industrialisation, the process of moving towards factory-based production, for which developing countries would require aid and investment from Western governments and companies.

c. Catch-up Development Theory

In 1949, Harry S. Truman, former US President, announced a massive new programme to ‘develop the underdeveloped countries’. He mooted the idea that by investing in developing countries and by offering them technical and economic aid, they would be enabled to advance towards ‘ultimate prosperity’.

d. Social Development Theory

Social development is about improving the wellbeing of every individual in the society, so that they can reach their full potential. The success of the society is linked to the wellbeing of each and every citizen. Social development is a comprehensive concept, which implies major structural changes, i.e., political, economic, cultural and its goal is to create a new society in the place of the present, where living condition of the people is improved so that they do not suffer from hunger and are not denied the basic necessities of life.

e. Sustainable Development Theory

The key principle of sustainable development underlying all others is the integration of environmental, social, and economic concerns into all aspects

of decision-making about human development. All other principles in the Sustainable Development framework have integrated decision-making at their core (Dernbach J. C., 2003; Stoddart, 2011). It is this deeply fixed concept of integration, that distinguishes sustainability from other forms of policy.

Models of Development

We cannot offer yesterday's answer for today's problems. As we work for the integral development of the people we serve, we need to search for relevant and appropriate responses to answer modern day challenges. For this, we need a clearer understanding of various models of development as advanced in history. While all the models have relevance in a particular context, we need to discern what is appropriate with a scientific analysis of the context and a clear focus and appropriate strategies.

a. Charity Approach

The Charity model provides services to the needy persons and communities, especially in times of emergencies and natural calamities like, floods, earthquakes, droughts, and epidemic diseases. This is done with minimum involvement of the affected persons and holds the belief that outside agents must help those who are unable to help themselves. Charity demands that we express our philanthropic gestures in words and deeds and help people in their miserable conditions. We will have to do so whenever such needs arise.

At the same time, those who are genuinely interested in people's welfare will help the people of disaster-prone areas to be prepared beforehand as a community, to face disasters which can considerably reduce the loss, damage and their sufferings. Those who have no time for such engagement can work with those who are involved in Community-based Disaster Preparedness, so that assisting disaster-stricken people becomes, not an isolated activity, but a part of the process of people's empowerment.

b. Developmental Approach

It is based on the belief that the poor lack skills and resources and must change the way they run their lives with the help of outside experts, who are 'considered' knowing the wellbeing of the poor better. Therefore, institutions, be it a Non-Governmental Organisation (NGO), Field-based Organisation, or Developmental Organisation, initiate development works, in order to reform the present condition of the people and equip them with required skills and

capacities and thus, help them to stand on their own. However, this model does not sufficiently look into and address the root causes of the problems, which make people vulnerable. It primarily, focuses on the development of the people from their present status and condition. Moreover, such developmental activities usually focus on a few selected beneficiaries or target groups, which can cause division in the community or become an obstacle to community mobilisation.

c. Social Action Approach

It is the direct involvement in the struggles of the oppressed and the marginalised for structural change, as it results in a society based on justice, equality and freedom. Social Action adopts cadre-based strategy for building movements. It is movement-based, politically oriented, adheres to democratic approach within the organisation and is in relationship with external groups or organisations.

It is a political action that leads to struggle for participation in power. It is a cultural action, putting an end to dominating, dehumanising culture and establishes equal opportunity. It is an economic action where the marginalised will have equal share in the resources. It is a spiritual action that tries to establish a society based on justice, equality and fraternity. Every such movement has a painful history, thirst for justice and quest for dignity of life.

d. Human Rights Approach

New understanding of 'people as rights-holders' gave birth to the rights-based approach. Human rights approach or rights-based approach builds on social action approach and includes human rights standards and principles as its focus. Human rights discourse and defending rights of the poor have become the predominant themes of political discourse today at the local, regional, national and international levels. All injustices meted out to the people fall under the category of human rights violations. Atrocities against the people are aimed at destroying their economic, social, cultural, civil and political rights. To give universal political thrust and importance to people's issues, we need to adopt human rights perspective.

Here, the challenge is to change the mindset of the affluent people of the society to become sensitive to the sufferings of the marginalised, so that the poor can have their rights in a conciliatory process. Peace, reconciliation and justice are inseparable.



Community-led development process

Bottom-up socio-cultural and structural transformative method and capability approach of Amartya Sen paved way for new ways of engaging with a community. 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. Community through societies or social groups are also divided based on caste, ethnicity, language, religion, region of origin and occupation by vested interest individuals and groups for political and economic gains. In this scenario, it was realised that facilitating the 'collective intelligence of the community' could be the right way forward and sustainable, however slow and limited it might be.

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, participation of all, respect for the others transcending the caste-creed-religion divide, collective decision-making, ability to manage themselves, deal with conflicts, negotiate with duty bearers, identifying lessons learnt, celebrating change, deepening of

values and attitudes and celebrating concrete outcomes and results. The shift is from results-based management to community-owned and led processes. Such processes effectively combine quantifiable and qualitative indicators and emphasises on practical praxis premised on action-reflection-knowledge building process. For some organisations, it might seem too ideal, but this is the manner the Caritas partners understood community-led or people-led process.

Recently, a research study was undertaken to capture the processes, strategies, methodologies, interventions, gains made and lessons learnt in community mobilisation processes carried out by five organisations. Three of these worked in urban areas – Seva Kendra Kolkata (SKC), Chetanalaya Delhi, and St. Xavier’s Social Service Society (SXSSS) Ahmedabad, and two worked in rural areas - Kripa Social Welfare Society (KSWs) Ujjain and Purvanchal Gramin Seva Samiti (PGSS) Gorakhpur.

Learning from the field, communities and organisations, this handbook is prepared as a ‘help’ to facilitating organisations and the field staff, to better understand community-led processes from the perspective of community members and leaders. A twelve-step model emerged from the interactions. These 12 steps are not to be considered as an exhaustive list. The intent is to provide a methodological framework:

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

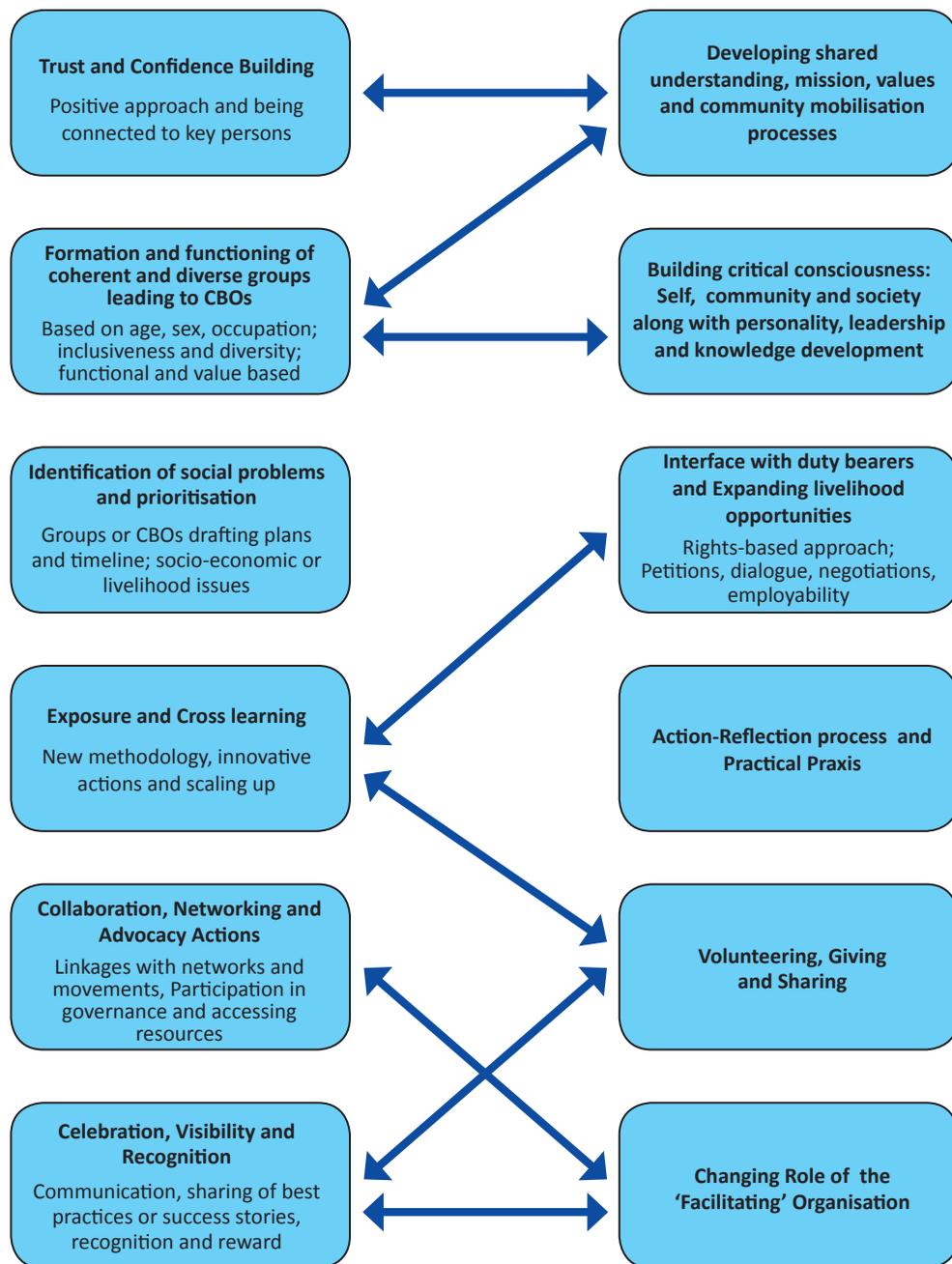
It is important to explain the process with a few notes. The step-by-step process is developed keeping in mind, the initiating of community mobilisation in a totally new area. If an organisation had been working already in the select area with a different project strategy, the steps can be suitably adopted. 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 practitioners 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 strict right or 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.

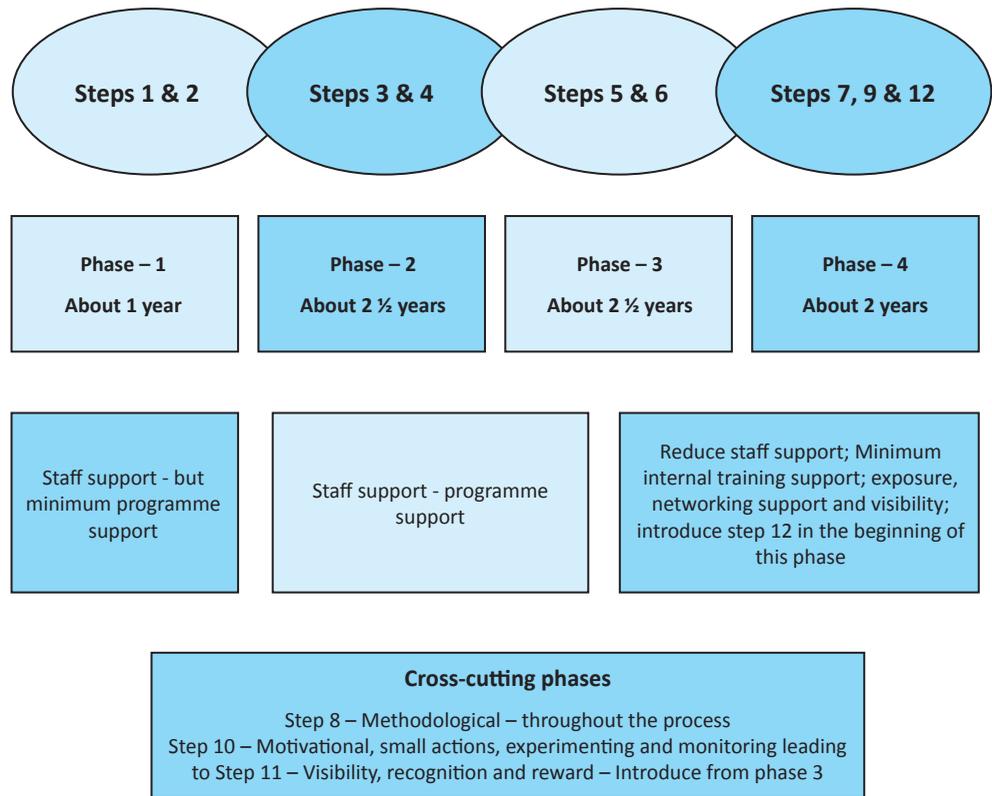
Programme support and timeframe

This 8 to 9 year timeframe and programme support are conceptualised from the experiences of the five facilitating organisations in the 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, 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.

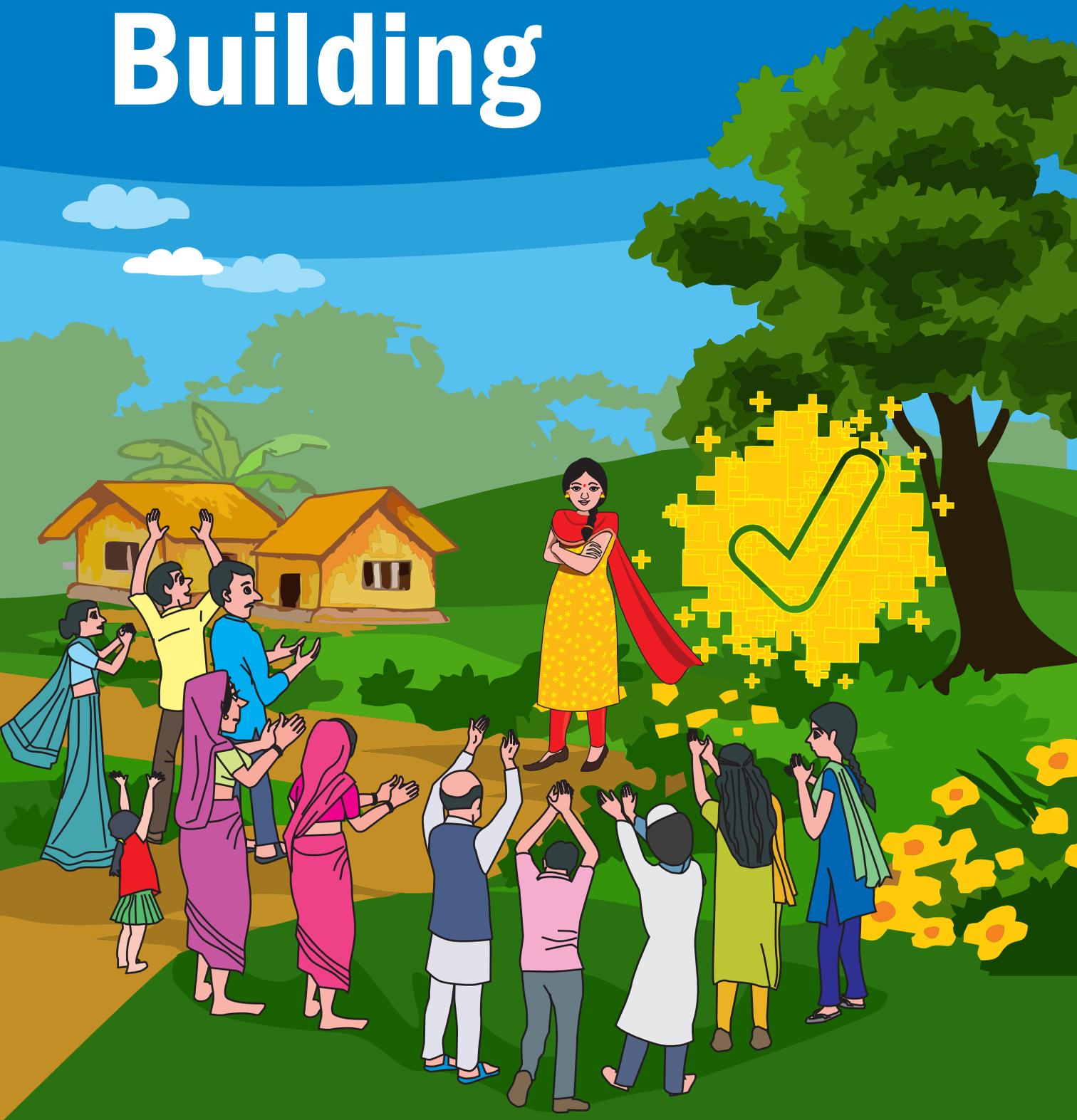
Community mobilisation process – A model timeline



Community mobilisation process – A model timeline



Trust and Confidence Building



Trust and Confidence Building

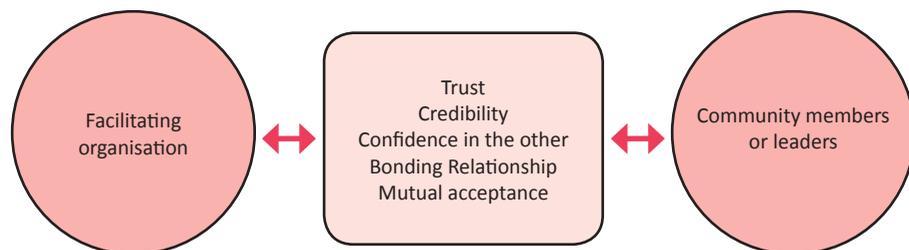
Purpose

The first step in community-led development process is trust and confidence building. The purpose is to establish 'credibility' of the staff and the organisation and build friendly 'relationships' with the community. The plan is to develop a sense of 'being welcomed and mutual acceptance' and 'accepting the other as they are'. The community members must eventually see the community building practitioners (the organisation and the staff) as persons who are credible, capable of relating with all, ready to listen, and willing to walk the extra mile with patience and perseverance. The outcome must be mutual bonding, improved understanding, mutual acceptance and confidence in one another.

Time duration

Usually, building credible relationships between facilitating organisation staff and community members and winning over the trust and confidence of each other take around 6-8 months.

Building Trust and Mutual acceptance



Ways to proceed

- Walk through the residential areas and familiarise yourself with all kinds of people, young and old, male and female; streets, lanes and common facilities where people gather, play spots of children, youth, schools, temples, mosques.
- Be courteous and respectful to all and plainly state who you are, if someone questions your identity or intention.
- Become a familiar face to the children, women and others. Learn names of people and allow yourself to be called by your name.
- Build rapport with as many persons as possible, demonstrating that you are available for everyone and not just for a chosen few.
- Be flexible in field visit timings and occasionally, visit the field after the sunset to understand the challenges faced by the community members at night.
- Apply strongly the senses – see, touch, smell, hear and taste along with objective understanding of the realities. Observe the web of relationships among the members.
- Observe the life rhythm of the community in all its complexities and participate. Do not question the complexities but be a learner.
- Spend time in active listening, avoiding any sort of advice or passing any judgement.
- Affirm positive perceptions during conversation or if someone questions you.
- Be in touch with formal, non-formal, traditional, and religious leaders.
- Be sensitive when you meet people in houses. Respect privacy, especially of women and adolescent girls.
- (Add or modify as per the context)

Helpful Tips

- Good to have staff from the community or neighbouring communities to the extent possible. Ensure gender balance among the staff.
- Orient the staff to have positive approach towards the community. Help the organisation staff to understand that the community has inherent potentials to change.
- Initially, the focus could be on women and children, as they are available and easy to interact.

- Take interest in learning and understanding how socio-economic, political, cultural, religious, linguistic and caste dimensions play out.
- Invite yourself and participate in family or common celebrations or death. Spend time with the aged, sick, People with Disability (PWD) and vulnerable. This would send out a strong message about yourself and your mission.
- Develop informal mapping of the area, highlighting where different religious, caste and ethnic groups live; common facilities available, such as, school, water tank, health centres, and government offices.
- (Add or modify as per the context)

Useful cautions

- Do not send out any sort of negative signals or messages.
- Do not challenge the members, even if you observe some undesirable activity.
- Do not highlight negative aspects at this stage. Avoiding does not mean approval.
- Do not judge or offer advice or counselling. Nor even justify the reality as 'fate'.
- Do not start any activity, except some games for children.
- Do not make any promises, except that you will be with them.
- Do not break the conversation because your office time is over.
- (Add or modify as per the context)

Indicators

1. About xxx children, xxx youth, xxx women, and xxx men are friendly with me.
2. Xxx women, aged, sick, and PWD shared their problems with me in confidence.
3. Xxx families offered me a glass of water or tea.
4. Xxx young boys and girls shared with me about ____, ____, ____, as concerns.
5. Xxx children took me to their houses.
6. About xxx traditional, local and religious leaders had conversations with me.
7. Xxx called me up for help and guidance.
8. Xxx appreciated me for spending time with them and listening.

9. Xxx different actors identified in a specific situation and their roles played for, with and against the community members.
10. Xxx routines of everyday life identified and how community members organise themselves.
11. (Add or modify as per the context)

Assess yourself

It is a self-assessment tool. Tick the appropriate answer. 'Not sure' means you neither agree nor disagree.

S. No	Aspects to be assessed	Strongly agree	Agree	Not sure	Disagree	Strongly disagree
1.	I felt comfortable to walk around where community members live.					
2.	Community members reciprocated my greetings.					
3.	About 40 per cent families welcomed me into their houses.					
4.	I kept cool even when I was intimidated by some persons.					
5.	Some women felt free to share their life stories.					
6.	I felt sharing by some members was irritating me.					
7.	I was feeling depressed looking at the reality.					
8.	I felt uncomfortable when children touched me.					
9.	I was angry when I saw young drug addicts.					
10.	Some people looked at me with suspicion.					

- Give marks to your assessment: For questions 1 to 5, give score as: Strongly agree = +2, Agree = +1, Not sure = 0, Disagree = -1, Strongly disagree = -2.
- For questions 6 – 10, use reverse marking as - Strongly agree = -2, Agree = -1, Not sure = 0, Disagree = +1, Strongly disagree = +2.
- Total your marks. If you are 15 and above, you are on the right track. If it is less than 15, there are areas for improvement and learning.
- Share your marks and feelings with the staff of the organisation.

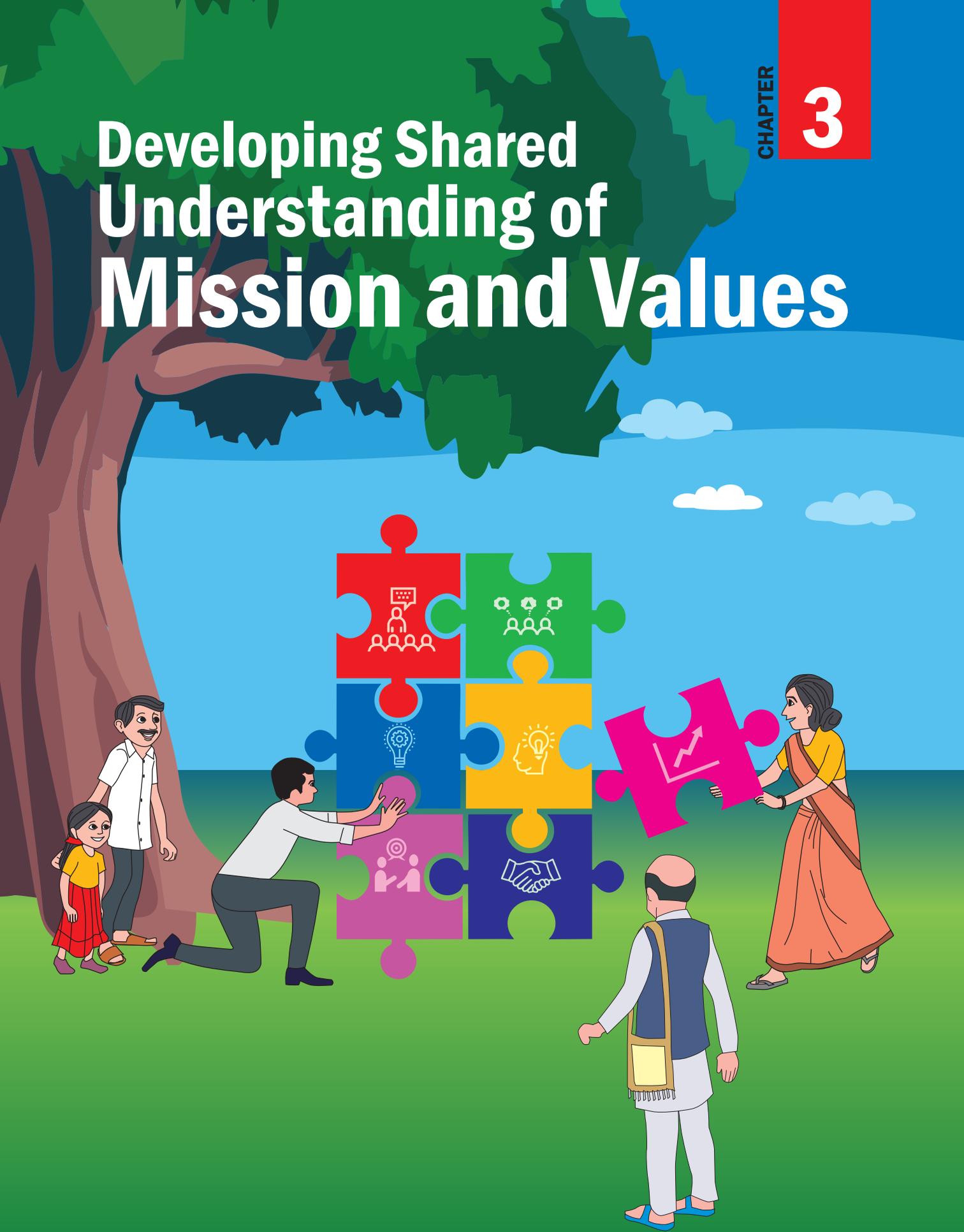
Questions for reflections and sharing

1. What did you see, observe and hear as you interacted with the community members?
2. Prepare a list of familiar faces, traditional, religious leaders, and common facilities.
3. Were you welcomed and accepted by members of the community? If yes, how? Illustrate with examples.
4. Could you give examples to narrate on how the community members began to trust you or facilitating organisation and developed confidence in you?
5. What comments did you hear about yourself and the organisation?
6. Did you personally face some challenges? What were they?
7. Were there some changes in you due to visit to the community? What were they?
8. (Add or modify as per the context)

Community mobilisers' attitude and approach changed me

“Initially, when the organisation staff visited our area, I suspected them. As they were from Christian organisations, I questioned their intentions. Once, I directly asked them whether they planned to convert us. Eventually, I found all field staff were from our own communities or from neighbouring areas and none of them were Christians. No one talked about Christianity. But, the organisation staff participated in our religious and cultural celebrations. They spent time with every family listening to our stories, for hours together. Some of us shared our joys and struggles. I realised that their attitude, approach and behaviour were different. I found them simple, credible and reliable. This changed my thinking and increased my trust in them”, said Mr. Ram from Ujjain. Such observations were made by the community members across project areas. The Directors of the organisations agreed to these observations and said that building trust and confidence was one of their major challenges and it took a long time.

Developing Shared Understanding of Mission and Values



Developing Shared Understanding of Mission, Values and Community Mobilisation Processes

Purpose

This is the second step that prepares the ground for the community to start their work from. It begins with the interaction and conversation among the community members, facilitated by community mobilisers or development practitioners (staff) to help the community members explore common interests that bind the members together, their common aspirations aimed at improved quality of life. It is also the time to affirm the inherent values of the community, such as, solidarity, compassion, common good (good of all), fraternity, sense of social justice and care of the most vulnerable and the nature. This provides space for members to reflect about who they are, their strengths and resources and also articulate their dreams and aspirations. The outcome of this step will be that, the community members realise, articulate and deepen their common interests cutting across religion, caste and sex, their latent potentials, the values they cherish in their everyday life and how these could be harnessed to build a shared understanding and bonding for improving quality of life of all, collectively.

Time Duration

To arrive at a collective and common understanding, it usually takes about 4 to 5 months.

Shared Mission and Values



Ways to proceed

- Identify the individuals and families with a willingness to engage in conversations of common interest.
- Get people together into small, informal and spontaneous gatherings, based on age, sex, occupation or interest and begin by asking simple questions about their lives, lifestyles and livelihoods.
- Find out who are the respected members in the community and why they are looked up to, by all.
- Identify the events or occasions that bring the entire community together and what they cherish during those days.
- Encourage the community members to recollect instances and share moments where they or someone else have helped someone or received help from someone in dire need.
- Encourage members to reflect and articulate instances where they have experienced, seen, or heard of people practicing values such as, solidarity, compassion, wellbeing of the poor and sense of social justice.
- Affirm the strengths and potentials of the community positively. Build on their strengths.
- Steer discussions to identify resources within the community – talent, skills, knowledge, infrastructure and financial and who possess these.

- Facilitate the members to identify capabilities of different individuals in the community and how they can share their knowledge and skills with others.
- (Add or modify as per the context)

Helpful tips

- Plan the gatherings at a time that is suitable for the community.
- Begin conversation in small and familiar groups and ensure participation of all.
- Identify and understand existing informal groups or affiliations within the community.
- Keep community and traditional leaders informed or keep them in the loop.
- Reach out to the older members in the community, who can shed light on forgotten aspects of community history and experiences.
- Allow for diverse or even contradictory reflections or views to emerge from different small groups.
- Steer discussions to enable members to reflect on their diversity and variations.
- (Add or modify as per the context)

Useful Cautions

- Do not underestimate the community and its capabilities.
- Do not be carried away by pessimistic comments of some persons or what is visible in the external environment, be it poverty or unhygienic living conditions.
- Avoid discussing negative aspects or issues related to ‘morality’ at this stage.
- Do not rush into contentious issues that have the potential to create confrontation.
- Do not coax the members to say ‘yes’ to what you say. Facilitate their articulation.
- Resist the temptation to construct simplistic and singular narrative of community history or culture or religious practices.
- (Add or modify as per the context)

Indicators

1. Informal meetings have been held among xxx women, xxx men, xxx young girls, xxx young boys and xxx children.
2. About xxx members belonging to Hinduism, xxx members who follow Islam and xxx other religions (Christianity, Sarna or Buddhism) have been met with through the informal meetings.
3. About xxx members belonging to dalits, xxx members belonging to other castes have been met with through the informal meetings.
4. Xxx women and xxx youth have been identified with specific skills, who are showing willingness to share the same with needy community members.
5. Xxx women and xxx youth with leadership potential have been identified.
6. Xxx religious or traditional leaders expressed cooperation and support.
7. (Add or modify as per the context)

Exploring common interests, values and aspirations of the community

	Common interest that binds together					Values cherished	Common aspirations
	Women	Men	Young girls	Young boys	Children		
Month 1							
Month 2							
Month 3							
Month 4							
Month 5							

Note: Common interest means wanting to know or learn about or something that binds the members together.

Questions for reflections and sharing

1. Were all sections of the community adequately represented in the informal meetings? If not, why?
2. Were any groups left out or unreachable? If yes, what was the difficulty?
3. How difficult or easy was it for the community members to identify common interests, values cherished, strengths and opportunities?

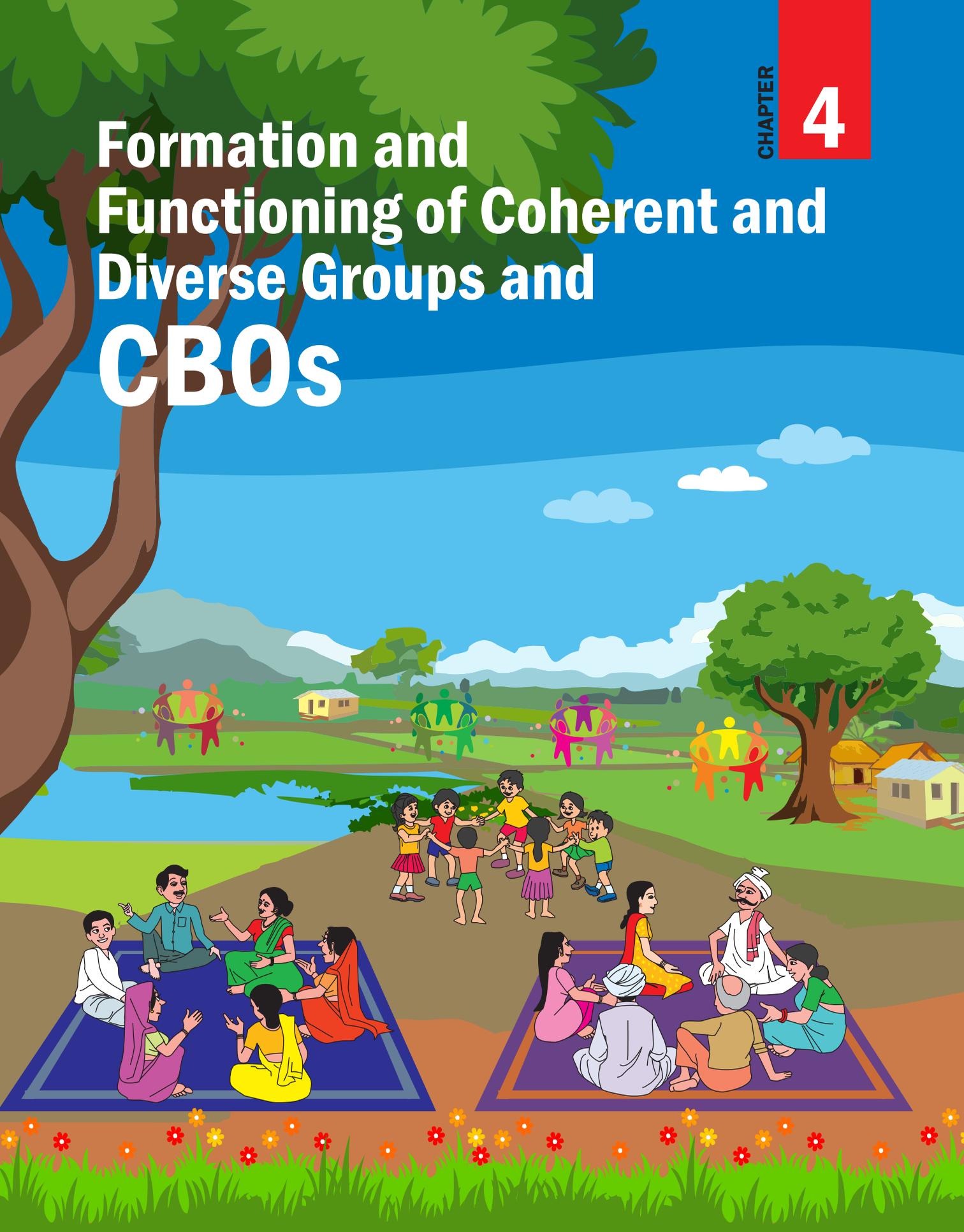
4. Did the exercise generate some insights on what makes them a community with a sense of collective identity?
5. Did the exercise open up any positive possibilities for the community members?
6. (Add or modify as per the context)

Sharing gives me joy and satisfaction

Ms. Amisha, an 18-year old Muslim girl, residing at E-44 Block in New Seemapuri, was 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 the 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, but how do you manage to bring food for common meetings?" She said, "We curtail some of our expenses and with that savings, 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".

Formation and Functioning of Coherent and Diverse Groups and CBOs



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

Purpose

Formation of coherent groups and Community-based Organisations (CBOs) is seen as the next logical step. When individuals come together and form a group, they experience companionship, identity, security, self-esteem, sense of belonging, generation of new ideas, and space for information sharing. Group identity provides strength for the members, especially to the most vulnerable individuals. Regular interaction and interdependence provide impetus to the group members to work together to achieve a common set of goals. Functioning of groups provide space for members to develop leadership qualities.

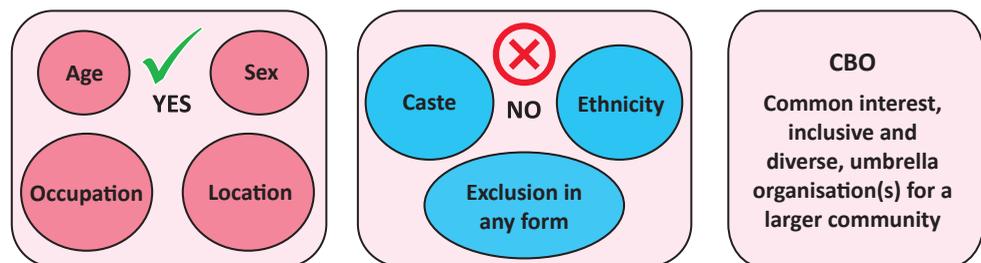
The plan is to organise the community members into different but coherent groups based on age, sex, occupation and common interests. Groups vary in nature, such as, credit group, self-help group, mutual help group, youth group, women group, children group and farmer group. Each group functions according to its own interests and takes up activities which help all the group members. As the group space is generally limited to location, sex, age and occupation, the next logical step is to form broad-based groups, often called as CBO. There is no prescribed format for a CBO. As an organisation, their membership, nature of functioning, coverage of households, area of operation and command over

community are much larger than group space. The expected outcome is formation and well-functioning of as many groups as possible, animated by group leaders and functioning of CBOs, whose members are rooted and organically linked to leaders of the groups in the community.

Time duration

Usually, formation and functioning of coherent group takes a minimum 1 year. It is ideal to initiate formation of CBO(s), once smaller or focused groups start functioning.

Form Inclusive Groups and CBOs



Ways to Proceed

- The pattern of forming, storming, norming, performing and adjourning will be highly beneficial:
 - a. Forming – Socialising, questioning, group identity and purpose, conversation of safe topics and limited agreement – Needs much facilitation and direction.
 - b. Storming – Resistance, lack of participation, power struggle and conflict, competition, discussion on group norms and recognition of differences – Needs encouraging leadership and coaching and mediation.
 - c. Norming – Reconciliation, lowering anxiety, agreement and consensus, clear roles and responsibilities, developing cohesion, recognising group efforts, providing learning opportunities and feedback, initiating small actions and monitoring the collective energy of the group – Needs facilitation and direction.
 - d. Performing – Good group relations, clear vision and purpose, results oriented, ability to perform as a team – Needs delegation and minimal intervention with occasional monitoring.

- e. Adjourning – (Pausing for rejuvenation) Strengthen process orientation, tasks accomplished, sharing learning and change narratives, opportunity for acknowledgements, recognition and reward – Needs pausing, refreshing and handing over of responsibilities.
- Mobilise children, women, youth and men and start having conversation by sharing stories, lives of inspirational personalities, good incidents observed in the communities, narratives shared by individuals without names, focusing on the importance of unity or coming together.
 - Encourage the community members to form groups with members having similar interests. Usually, they will prefer to form group based on their age, sex, and occupation.
 - It might be relatively easy to form children and women groups, as they generally show interest and are able to give time. However, do not leave out others such as, youth and men.
 - Suggest, insist or coax that it is ideal to have members with mixed backgrounds i.e., caste, religion or ethnicity.
 - Facilitate the group members to decide who should be the members, name of the group, what should be objectives of the group and who should be the leader(s) of the group.
 - Initiate games involving socialising, learning, questioning using safe topics.
 - All activities must be cherished by the members as useful, meaningful and promoting values and principles.
 - Ensure participation of all, encourage leadership and gently mediate when there is conflict.
 - Allow members to recognise and accept differences of views, perceptions and understandings.
 - Promote agreement and consensus, defining roles and responsibilities and develop cohesion.
 - Facilitate small actions by group involvement or programmatic actions for each group based on their interests. Self-Help Group (SHG) formation, Children's Parliament, Youth Peace Ambassadors and Eco-clubs could be thought of.
 - Encourage task completion and celebrate successes. Recognise and appreciate successes in public.
 - Allow members to take responsibility to complete tasks, even if they struggle.
 - Move to formation of CBO(s) – broad-based organisations, either comprising of leaders of various groups, of village elders (women and men) or the entire village in the model of Gram Sabha.



- Ensure that CBOs are organically linked to group members and their plans.
- Facilitate CBOs to focus on improvement of common or community resource development such as, drinking water and sanitation for the entire community, road to graveyard, improved public distribution system, healthcare and care of PWD.
- (Add or modify as per the context)

Helpful Tips

- It is important to have a name for each group. Name gives identity, inspiration and motivation.
- Encourage the group to have periodic rotation of leadership, so that many get opportunities and feel recognised. It is not necessary that only educated persons must be in leadership position. Any person with strong passion and commitment can be a leader.

- Use group space for providing ample opportunities for group members to develop personality related soft skills, leadership qualities, interpersonal and communication skills.
- Allow the group members to discuss, debate and arrive at a consensus on what internal activities they will choose. Encourage taking up small and manageable activities.
- Strategies such as, facilitation, providing direction and guidance, coaching and mediation could be deployed.
- Be innovative, creative and meaningful in organising games, motivational sessions, age appropriate games and group activities.
- Encourage members to come up with ideas on how to move forward at every stage and give each idea a due consideration.
- Handle conflicts with gentle mediation.
- Focus on practical experiences and indigenous or community wisdom and collective intelligence.
- (Add or modify as per the context)

Useful cautions

- Do not use group space to demonstrate or prove facilitator's skills and capacities.
- Do not offer advice as if facilitator is a knowledgeable person and the members are ignorant.
- Never ridicule or get irritated with the mistakes of the members.
- Allow differences in thinking and planning but facilitate the group to arrive at a consensus.
- Do not attribute lack of knowledge of members to their educational or religious backgrounds.
- Do not take the easy way of organising the members as exclusive group, based on religion or caste or ethnicity.
- Do not force any group to come together. Inspire them. Looking at what is happening, they will fall in line.
- (Add or modify as per the context)

Indicators

1. Xxx women groups, xxx children groups, xxx men groups and xxx youth groups are regularly attending meetings and interacting with one another.
2. Xxx occupation-related groups, such as, rag pickers, farmers and artisans are formed.
3. Xxx members with leadership potentials have been identified.
4. In xxx groups, there are leaders from different castes and religions.
5. Xxx per cent of groups are working together, transcending caste and religions.
6. Xxx per cent of leaders are passionate and committed.
7. Xxx per cent of group members feel that they are able to see a purpose in coming together.
8. Xxx groups have initiated small collective activities.
9. In xxx per cent of groups, there is a rotation of leadership.
10. Xxx CBOs have been initiated and formed.
11. (Add or modify as per the context)

Mapping formation and functioning of groups – A model

Mapping formation and functioning of women groups									
	No. of groups formed	No. of members	% of regular attendance	Issues discussed	Activities decided	Activities implemented	Conflicts/ disagreements	No. of leaders from dalit/advansi and minorities	Remarks
Month 1									
Month 2									
Month 3									
Month 4									
Month 5									

Note: Develop similar mapping tool for each group - age, interest, occupation-based, or CBO and track their progress.

Questions for reflections and sharing

1. Among women, youth, children and men, who showed much interest in group formation and who were reluctant? Why?
2. What did the members like the most in group formation? Did they articulate some purpose for coming together?
3. How difficult or easy was it to bring together members from diverse caste, religious, ethnic, linguistic and cultural backgrounds? Was there mutual acceptance or conflict? How did the groups overcome the barriers, if any?
4. Did the group members find group meetings joyful and useful? How?
5. What were some of the difficulties and challenges expressed or experienced by the group members?
6. What collective activities were decided by the group and how were the members fulfilling their assigned tasks?
7. Did the members appreciate rotation of leadership? What were the plus and minus points?
8. (Add or modify as per the context)

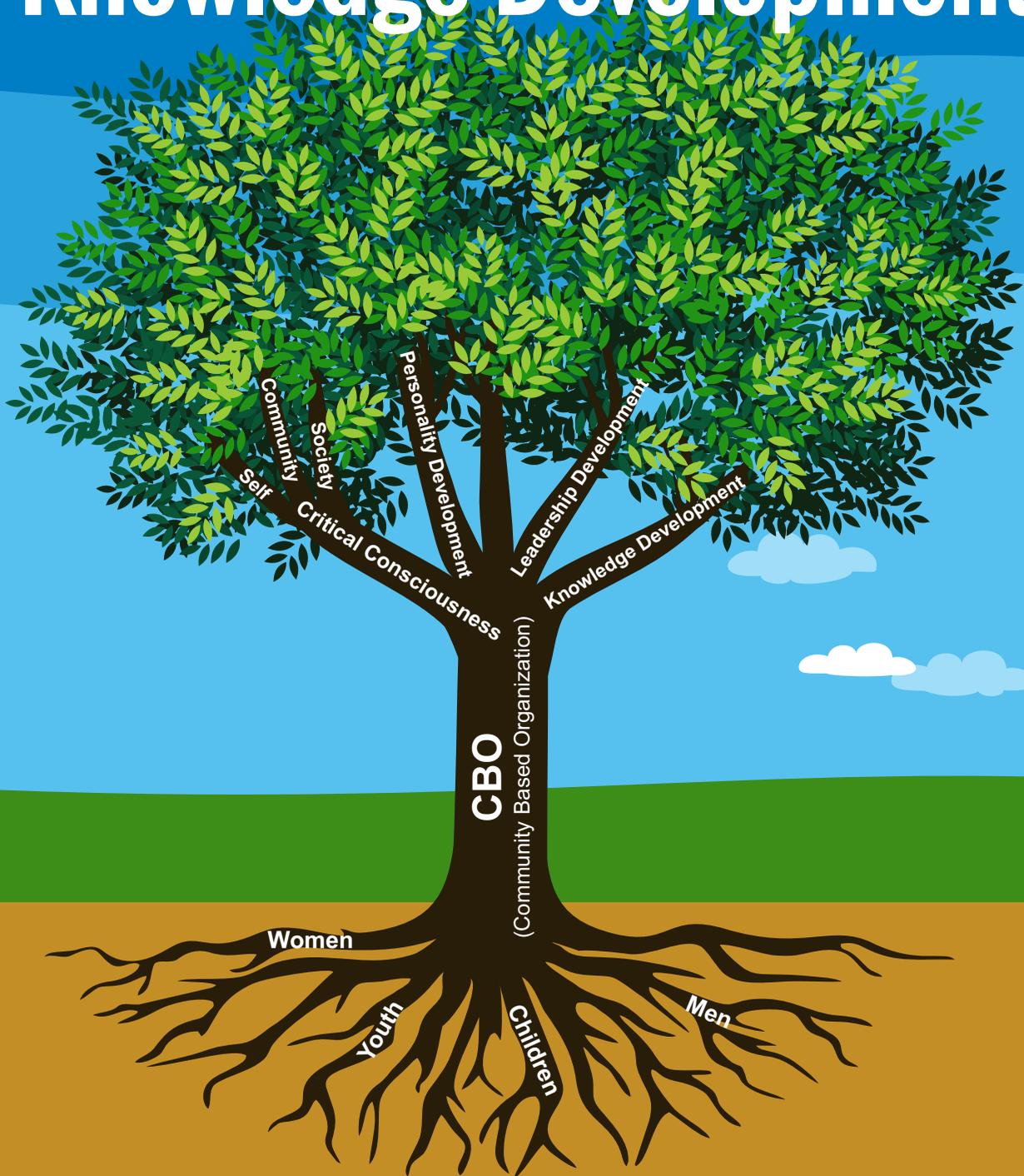
Effect of SHG formation among PWD

Mr. Jitendra resides in a village in Gorakhpur district, Uttar Pradesh. He was struggling to complete higher education and shared his problems during one of the regular meetings 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 the SHG group, of which he was a member.

So far, he has 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.

Similarly, a social action group member in Tangra, Kolkata said, "I can conduct the meeting efficiently now, even if the staff does not come. I feel that I am someone and I can speak my mind in the group. I am well respected. I am aware of where to go if I need something".

Building Critical Consciousness, Leadership and Knowledge Development





Building Critical Consciousness:

Self, Community and Society along with Personality, Leadership and Knowledge Development

Purpose

The purpose of this step is to guide the groups through an intensive process of introspection at the individual, family, community and societal level. The plan for the groups is to pause and take a long and deep look at the realities that surround them in all its complexities. Through this process, the groups will appreciate aspects considered as good and meaningful and question those aspects which they had so far accepted as unchangeable aspects or dimensions of their own lives and the ecosystem. Ability to ask, 'why' and 'why not' and search for answers is key in this stage. Group members are to be facilitated to develop an understanding on what it means to be a person, leader and what kind of leaders foster community strength and unity. The group members who gather regularly for group meetings, are to be helped to affirm and articulate not only what is happening to them but why it is happening the way it happens. They must be guided to gain critical knowledge about the socialisation process, social construction of reality and the changing roles and functions of families, community and society. The outcomes of the processes of this stage are multiple

and range from personality development at the individual level to building a collective consciousness at the community level. Through this process, the community members develop knowledge on citizenship rights, and analytical and critical capabilities.

Time Duration

This is an intense process that requires a lot of self-analysis and reflection and this step is carried out along with Step 3, 'formation and functioning of coherent groups and CBOs'. The process of formation of CBOs has to be led by the groups themselves without undue external influence. Together, stage 3 and stage 4 are likely to take about 2 years and 6 months.



Ways to proceed

- Begin with self-introspection, where individual members dig deeper to understand themselves.
- Facilitate discussions on how members describe themselves, their strengths, fears and insecurities, hopes and dreams and how they wish to grow.
- Stories or videos of inspirational people who have overcome personal odds and challenges to achieve success can be shared.
- Group members are to be introduced to the endless possibilities for individual growth, despite unfavourable circumstances.
- Generate next level of discussions around family and gender roles.
- Questions can be asked on merits and demerits of changing family structures.
- Engage members in critical understanding of equal or unequal status of different family members (men or women, earning or non-earning, boys or girls, condition of neglected persons such as, PWD, mentally challenged, widows, and aged family members) and why it is so.
- Steer deliberations on traditional or stereotyped gender roles assigned to members and whether members perceive it as fair or discriminatory and whether anything needs to change.
- The next level of discussions will focus on the community and society.
- Facilitate members to understand vulnerability, deprivation, discriminatory and exclusionary experiences and discuss why certain individuals or groups are more vulnerable than the others, without getting into conflicts.
- Steer deliberations about people within the community who are less privileged and if the group members think anything can be done to improve their situation.
- Discuss aspects like, education, occupational hazards, health, water, sanitation, elected leadership's role, employment opportunities in the community in terms of what is working well and what needs improvement.
- Organise input sessions on personality and leadership development, group formation and purpose, family life, social relationships, socio-cultural analysis, gender analysis, understanding of socio-political and governance structures to enhance knowledge development.
- Offer inputs and encourage deliberations on constitutional provisions, basic laws and human rights (civil, political, social, economic and cultural) and human dignity and if community members feel their rights are being respected, protected and fulfilled.
- (Add or modify as per the context)

Helpful tips

- Discussions on self should lead to enhancing self-confidence and overcoming fears like facing an audience or meeting new people.
- Use innovative and creative techniques. Let it not be an exercise only for the head. Involve heart, feelings and emotions. Encourage members to draw pictures and perform skits or dramas or show motivational videos to bring out their emotions and views.
- Invite resource persons from the community and outside to share their views with members on various topics.
- Be tuned in and alert to the differential status of members within the community.
- Connect all discussions around the members' life experiences. Also, focus on psychosocial aspects and experiences.
- Pick up the lead and help participants to articulate by asking, "Are you saying this?"
- Handle the distracters, deviants and those who sabotage the process individually and not in a public space.
- The exercises need to focus on why things, in the community, are the way they are.
- (Add or modify as per the context)

Useful Cautions

- Do not take sides or pass judgements; encourage members to delve deeper on issues.
- Do not suppress or avoid articulation of differences.
- Do not allow debates to turn hostile. The group can agree to mull over the issue and resume discussion later.
- It is not necessary for the group to agree on everything, they may agree to disagree as well.
- Consciously act as a 'facilitator' or 'animator' of the process, rather than being the 'provider' or 'bulldozer' of knowledge and analysis.
- Ensure that the discussions are not dominated or hijacked by few pre-established leaders or privileged members.

- Do not impose or fill the participants with overdose of ideas.
- Neither prepare a list of ‘to-do’ things nor a list of ‘complaints’.
- (Add or modify as per the context)

Indicators

1. Xxx members feel more confident and self-assured than before.
2. Xxx per cent of members have developed critical understanding of self and community.
3. Xxx per cent of members are able to articulate their views without fear or shyness in groups.
4. Xxx group members are re-evaluating positions and roles accorded to different family members.
5. Xxx groups have identified the vulnerable members in their community.
6. Xxx groups have identified a list of critical community issues that are neglected.
7. Xxx per cent of members feel that they must do something together to improve their quality of life.
8. Xxx per cent of members understand the importance of strengthening the CBO and its role in leading the community.
9. Xxx members feel that a mixed group formation is the right orientation and it helps in transcending caste and religion.
10. (Add or modify as per the context)

Introspection and Analysis

S. No	Inequalities/Vulnerabilities/Discrimination identified by members based on				What do members think should be done to change it?
	Caste	Religion	Gender	Disabilities	
Women					
Young girls					
Young boys					
Children					
Men					
CBOs					



Articulation of issues

S. No	Articulation of issues		
	Concerns of individuals	Common issues of the community	Issues which the members found it difficult to articulate
Women			
Young girls			
Young boys			
Children			
Men			
CBOs			

Questions for reflections and sharing

1. Did you find any correlation between members who are quiet and shy in the group and their role or status in the family or community?
2. What strategy did you adopt to ensure participation of all members?

3. Did you face any hurdle in enabling members to critically look at and question things around them? If yes, how did you handle it?
4. What aspects of personality development paved the way for leadership development of individuals and groups? If yes, how?
5. How did the members receive inputs on various topics? Did they feel helpless, angry or increased determination to change the current scenario?
6. What did you hear from the community members as groups started meeting regularly?
7. What were the identifiable change narratives?
8. (Add or modify as per the context)

I saved my sister who was trafficked

Ms. Nafisa Khatoon, a 13-year-old student and a member of a children's group narrated this incident:

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, dressed in a *burqa*, taken to Uttar Pradesh and was 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 eloped with someone. 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 childline 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.

Identification of Social Problems and Prioritisation



Identification of Social Problems and Prioritisation

Purpose

Community's assessment of social problems is the foundation for all future decisions of the community. Social problems assessment includes identification of what ought to be changed as well as identification and mapping of resources in the community. A problem can be felt by an individual, a group, or an entire community. It could be as concrete as the need for food, water, sanitation or as generic as peaceful coexistence across caste and religious diversities. Resources or assets can include individuals, organisations and institutions, buildings, common assets, entrepreneurs and philanthropists. The purpose is to develop a realistic and comprehensive picture of the community. Social problems identification would help in understanding the gap between what it is and what it should be. The process involves gathering of broad array of data, facts, figures, realities, vulnerabilities, histories, and experiences and analysing the same to arrive at a common understanding of the specific needs. The facilitators could help the members by suggesting and supplying missing or other relevant information and data.

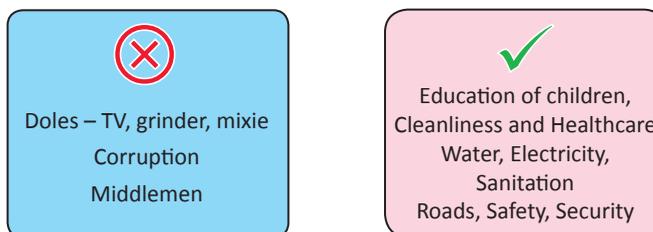
It is neither practical nor feasible to address all social problems at the same time. Therefore, once the social problems are identified, the community members are facilitated to prioritise the problems, which the members think as most urgent and require immediate attention for the benefit of vulnerable individuals, groups

or the entire community. When social problems are prioritised, the community members are guided to prepare a plan of action for each problem or issue and responsibilities are assigned to members taking into account the complexities of the issues and skills and experiences of the members. The outcomes of this stage would be to develop and own up concretely identified social problems, prioritised and linked to mapping of resources, with future directions and action plans with shared responsibility among the members.

Time duration

Identification of social problems is not a one-time exercise. It will be repeated as the community members deepen their understanding of reality and what they should be doing in a progressive manner. Initial process might take three-four meetings of the community members to list out the problems and arrive at a consensus on that could be taken up on a priority basis.

Learning to say 'NO' and 'YES'



Ways to proceed

- Invite the members and have an open conversation to share what they feel as social problem and why so. Bring on board available data, facts, figures, realities, vulnerabilities, histories and experiences, so that most of the members are on the same page in understanding the realities and problems.
- Problem analysis could be done, and the information could be fed into the discussion, without imposing external views, following practice-research methodology. 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 a part of everyday social work to measure outcomes (Osborne 2002; Heinrich 2002).

- Participatory Learning and Action (PLA) and Participatory Rural Appraisal (PRA) techniques, focussed group discussions, and transect walk could be effectively utilised to develop a ‘big picture’ of the community and identify critical issues. PRA and PLA are approaches for learning about 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 problems, 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.
- Undertake resource mapping exercise to identify potential sources and resources, which could be tapped in addressing the problems.
- It is ideal to develop a set of criteria by the members on the basis which the prioritisation exercise will be undertaken. For example, an issue that affects the greatest number of members, a need that is very important to vulnerable members in the community, a problem that is manageable with the strength of the community and available resources, an issue that would bring most of the members to work together, or an issue for which a solution could be found without too much struggle without external dependence. Use the criteria to prioritise the problems.
- Generate a discussion on how to address these problems considering the resources available and steps to be taken to move to a changed scenario, by transforming problem analysis into objective analysis. Trigger positive thinking.
- Prepare an activity matrix adhering to Specific, Measurable, Achievable, Relevant and Time-bound (SMART) principles, adding responsible person for each activity, monitoring person or mechanism and time for review.
- Help the members to draw a schedule of activities with a timeline, so that everyone knows from the beginning till the end on how the logical steps are interconnected and how it is important that everyone plays their role. This will help in the ownership of the planning process.
- In taking up responsibilities for activities, guide the members to match their skills and capacities to the required activity.
- Offer guidance, moral and technical support to the groups, who have taken up the responsibility for activities.
- Motivate the groups to accept failures as a part of life and not to feel discouraged if they are not able to taste the success. Training, planning and learning new ways of dealing with issues as a group must take precedence over undue anxieties, success and results.
- (Add or modify as per the context)



Helpful tips

- Understand that each community has its own needs and assets, as well as its own culture and social structure, history, strengths and conflicts that define a unique web of relationships. Be sensitive to identify and bring out on how social relations and social structures play out.
- If possible, bring in people who have good information or data about the scenario such as, government officials, experienced persons and local leaders who could objectively enlighten the members of the realities and opportunities. However, the decision-making will lie only with the community members.
- Ensure that most of the members develop good understanding or the big picture of the community, its problems and they own it up. This will help in avoiding unnecessary conflicts.
- Prioritisation is not only about identifying the most important problems. It is also about linking communities' abilities, skills, interests, time required and ability to manage and deal with the problems.
- Facilitate the conversation in such a way that everyone's voice and concerns are heard and listened to.

- Some community members may be aware of internal and accessible external resources and opportunities. Let all of them be placed before the members.
- Observe and identify the emerging leaders and create opportunities, so that everyone could bring forth their best.
- Every group must be encouraged to develop their own plan of action according to their interests and capacities.
- A planning process will give community members the opportunity to voice their opinions, hopes and fears about the community and a good plan will provide an easy-to-follow road map.
- (Add or modify as per the context)

Useful cautions

- Do not encourage taking up too many problems to be addressed at a time.
- Go along with the pace of the members and not to rush. Some groups might take more time than the others.
- The most important problem in your view or assessment of the facilitating organisation may not be the top priority of the community. Respect the decision of the community.
- The facilitator must encourage, guide the members, provide technical support and know-how but not to lead the process or impose external views.
- Do not use technical jargons that might create uneasiness among community members.
- (Add or modify as per the context)

Indicators

1. Xxx per cent of groups have agreed on the big picture of the community and its realities.
2. Xxx per cent of groups identified their problems and xxx per cent of groups prioritised the problems.
3. Xxx per cent of members expressed that mapping of resources of the community provided them with new insights to address the problems.
4. Prioritisation of the problems and mapping of resources led xxx per cent of groups filled with new energy and increased collective commitment.
5. There was full participation of the members in xxx per cent of groups.

6. In xxx per cent of groups, there were internal conflicts in the prioritisation of the problems. Out of this, xxx per cent of groups, resolved the conflicts amicably, by consensus.
7. Xxx per cent of groups have prepared their activity matrix.
8. (Add or modify as per the context)

Mapping of Social Problems and Prioritisation

S. No	Identification of problems		Prioritisation of problems	
	Problems of individuals	Three problems prioritised	Problems of the community	Three problems prioritised
Women				
Young girls				
Young boys				
Children				
Men				
CBOs				

Activity planning matrix

Activity Plan Matrix						
S. No	Details of activity (SMART)	Resources - Required and available	Responsible person (s)	By when? How often?	Monitoring	Review

Scheduling of activities

Scheduling of activities							
S. No	Details of activity (SMART)	Jan	Feb	March	April	May	June
1	xxx	xxx					
2	xxx	xxx	xxx				
3	xxx		xxx				
4	xxx		xxx	xxx	xxx		
5	xxx					xxx	xxx

Questions for reflections and sharing

1. What were the experiences of community members in identifying the problems? Comfortable or challenging? Illustrate with examples.
2. Were there conflict of interests, domination of a few and exclusion of some? If yes, how were these handled?
3. What were the set of criteria developed by the members for prioritising problems?
4. How did you feel or handle a situation when the group members were taking more time than usual?
5. What was the mood of the community when they identified and prioritised the problems to be addressed?
6. (Add or modify as per the context)

Micro planning was a game changer

“Micro planning and community ownership of the plan was a game changer in Ujjain area. Every village community was facilitated to develop its own plans. After preparing list of plans, the community members identified the most urgent issues. Often, these were roads to dalit settlement, graveyard or water facility to the villages. As the entire community owned up the plans, in a number of villages, Rajput women came forward to join Dalit women to demand a road for dalit residential area. Support from higher caste women to dalit women could not be imagined some years ago and it is a reality now in our area”, proudly stated Mr. Santhosh, a staff of Kripa. In villages, the women proudly stated that out of 16 plans made, they have realised 6 plans. Similar sentiments were also expressed in urban areas where community members transcending religion supported other community members. Community collective prioritisation of plans did change the way members of community worked together.

Interface with Duty Bearers and Expanding Livelihood Opportunities



Interface with Duty Bearers and Expanding Livelihood Opportunities

Purpose

The purpose of this step is to make a conscious paradigm shift from 'Development Model' to 'Rights-Based Social Action Model'. A human rights-based approach empowers people to know and claim their rights. The groups and CBOs are capacitated to break the 'culture of silence and dependency' on facilitating organisations and are guided to affirm and assert their identity as citizens, claim their rights and entitlements as rights-holders and hold the legal and moral duty bearers, accountable. Rights-based actions are premised on five principles: Participation, Accountability, Non-discrimination and Equality, Empowerment and Legality (PANEL) - legal rights that are set out in our Constitution as well as international laws, generally known as PANEL principles. The PANEL principles are a way of breaking down what a human rights-based approach means in practice. Rights are not given by the government. They are inherent and should be ideally ensured to every citizen by the State. However, experiences show that 'rights are not given, but are taken'. Community members must also be facilitated to understand the implications of rights-based model. There could be

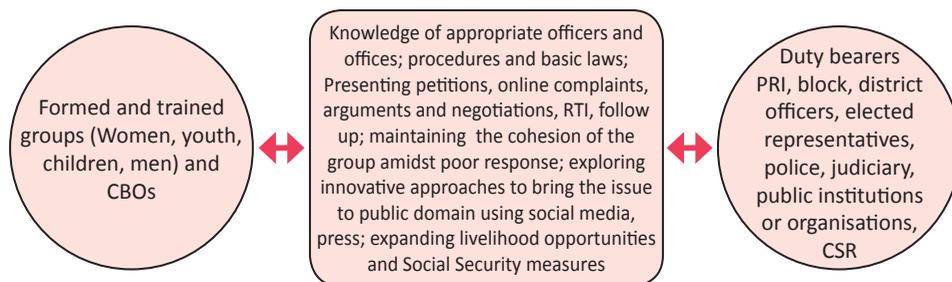
ruptures in relationship due to highhanded actions of the state, while negotiating with government officials, elected representatives, public institutions and police. This demands that the community members are strengthened with adequate human capital, relevant skills and capacities, knowledge of laws, procedures and ability to negotiate and dialogue with, to get their rights realised by adopting non-violent strategies.

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. The outcome of this stage will be increased interface and negotiation with duty bearers as well as affirmation and realisation of rights and entitlements as citizens towards improved quality of life.

Time duration

It is at this stage, the groups formed start articulating and asserting their needs, rights and entitlements and bargain and negotiate with duty bearers. They start exploring new ways of affirming their citizenship. Given our administrative and bureaucratic governance system, sustained efforts must be pursued, be it accessing entitlements or obtaining developmental schemes or livelihood opportunities. It would take about 2 to 3 years.

Knowledge and Skills for Effective Interface



Ways to proceed

- Train the members to become informed and knowledgeable persons on rights and entitlements.
- Organise trainings on knowledge and procedures of various social legislations, such as, Right to Information, Right to Education, Mahatma Gandhi Rural Employment Guarantee Scheme, Right to Food; and entitlements, such as, how to have access to ration through Public Distribution System, Free Legal Aid, Maternity Benefits, Pension, support for People with Disability,



Educational scholarship for dalits, adivasis and minorities, and how to avail identity cards such as, voter identity, aadhaar identity, job card, Below Poverty Line (BPL) card and various certificates such as, birth, death and income.

- Train the community members on the values enshrined in the Constitution and various laws, policies and schemes such as, access to loans, subsidies and welfare schemes which are relevant to them.
- Ensure that trainings provide both theoretical knowledge and practical procedures, such as, filling of forms, online access, information about different nodal offices, governance structures – panchayat, various departments and administrative offices at the local, block, district or state levels.
- Introduce 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.

- Guide the community members on how to draft petitions and to present the matter to concerned officials, either by submission of petitions or during face to face meetings.
- Set up model facilitating centres with youth volunteers, so that community members practice what they learn and avoid middlemen and brokerage.
- Following the process of empowerment i.e., enabling, realising and raising, build the capacity of the community members to break their 'culture of silence' and dependency syndrome.
- During interaction with duty bearers, articulation of entitlements, procedures, dialogue and negotiation play a key role.
- Introduce PANEL principles and ensure that they are nurtured and practiced in the community itself.
- Introduce important advocacy tools, such as, generating public opinion and support through public meetings, poster campaigns, social media, press meet, press interviews, public hearing in the presence of eminent personalities and participation in grievance day (*Jan Sunvai*) organised by the government.
- As in some cases dharna, sit-in protest, public rally or any other form of non-violent protests might be an option to make the government officials understand the dire needs of the community, inform the community about such forms of protest.
- Exposure visits to police station, courts and government offices will be helpful in gaining confidence.
- (Add or modify as per the context)

Helpful tips

- Shift from the developmental to rights-based mode takes time. Some groups might require handholding support to get familiarise with the government structure and systems. Sometimes, the community members might ask the staff to accompany them. This is a part of the training. Eventually, the members must be guided to occupy the 'driver seat'.
- Credibility of the facilitating organisations is very helpful in the interface with duty bearers. However, organisations must consciously promote people-led interactions.
- The support required could vary from moral support to writing skills to technical support. Wherever possible, it is important to train the community members or their children. Youth would easily pick up writing and technical skills. Their skills could be fully utilised.

- Prepare resource manual on government schemes, social security measures and various central and state government programmes for the poor with all procedural details.
- Establish community managed library with many resource materials to develop a culture of reading and sharing.
- Once the members have individually and collectively gained motivation, passion and commitment and if they have prioritised their issues and developed action plans, they will take the lead to meet the officials. Go with the rhythm of the community members.
- Organise periodic process review and reflection meetings of the community members to learn lessons from their own experiences.
- Not to forget the advocacy slogan “*Jiski ladai, uski aguvai*” (She or he should take the lead, if it is her or his fight).
- Experiences show that emotions override rational thinking during public action. Insist on good planning, defining of roles and responsibilities, crowd control, negotiating team and demands to be presented before any public action.
- Encourage members to follow required protocol and procedure such as, taking police permission before taking on a peaceful protest march or rally.
- (Add or modify as per the context)

Useful cautions

- Do not ‘force’ the community members, to challenge or confront the duty bearers.
- Do not coax people to take up protests or dharnas. Decision regarding any protest must be made by the community members only.
- Make people understand the implications of public actions, such as, dharna and protest and possible fall outs, since at times, the government could handle the citizens with highhandedness.
- Instruct people that they should shun any kind of violence and damage to public or private properties during protests, as these acts are illegal.
- Interface with duty bearers is not just the job of leaders or educated members. All must be encouraged to get involved.
- (Add or modify as per the context)

Indicators

1. Xxx women xxx men xxx youth and xxx children have learnt drafting petitions and applications.
2. Xxx individual applications have been submitted to obtain ration card, voter identity, and aadhaar card; and xxx widows have submitted applications for widow pension.
3. Xxx individuals have received identity cards; xxx students have received educational scholarship; xxx families have received job cards and xxx families have received certificates.
4. Xxx groups have submitted petitions to appropriate authorities on various common problems of the communities.
5. Xxx per cent of leaders have developed dialogue and conciliation negotiating and monitoring skills.
6. About xxx community members have become familiar with government offices and they are able to meet the officials on their own.
7. Xxx community members have access to various government or private developmental schemes and projects.
8. Xxx per cent of youth offer voluntary service to help families to draft petitions.
9. Xxx members have understood that the duty bearers have responsibility towards the citizens.
10. Xxx face-to-face meetings have been held with concerned government officials by groups for their individual or community issues.
11. Xxx persons have learnt how to draft Right to Information (RTI) applications and submit it to Public Information Officers.
12. (Add or modify as per the context)

Self-Assessment tool

In a scale of '1' to '5' where '1' is minimum and '5' is maximum, how will you assess progress?

S. No	Growth areas	Score
1	I have learnt to draft applications and petitions.	
2	I know where local government offices are located.	
3	I am confident of going alone to offices to submit my petition.	
4	I have learnt to negotiate with officers.	
5	I follow up continuously to get my entitlements.	
6	I can help others in need to draft petition and meet the officers.	
7	I have developed a strong sense of citizenship.	
8	I have grown in knowledge of schemes, entitlements and the procedures to access them, due to trainings organised by the facilitating organisation.	
9	When officers come to visit our areas, I speak to them about our demands without fear or shyness.	
10	The group members are united in approaching local government officials for various problems.	
11	The group members show courage, clarity and confidence while meeting with the officers.	
12	The group members share responsibilities according to their abilities and skills.	
13	The group members are demanding accountability from the facilitating organisation and other NGOs working in our areas.	
14	We, as a community, make plans, strategise and implement them.	
15	The group leaders organise planning and review meetings regularly.	
16 (Add context specific growth areas).	

Note: Ask all leaders to self-assess and total the marks. Have a conversation based on total marks. First 8 areas indicate personal growth. Recognise the strengths and identify the challenges. Similarly, another discussion could be around growth of groups or leaders.



Questions for reflection and sharing

1. What were the experiences, struggles or challenges of the community members in understanding and adopting rights-based model of interventions?
2. Did the community members find various trainings useful? If yes, what did the members assess as highly useful? Did they make comments about the content or methodology?
3. Did the community members feel confident to meet with the officials on their own? If yes, what were their learning and challenges?
4. What is your level of satisfaction in linking the right-holders and duty bearers? Give examples to illustrate your level of satisfaction.
5. For what issues did the community members go for campaign, protest and dharna and what were their learnings?
6. (Add or modify as per the context)

‘Cost’ attached to accessing entitlements

Ms. Maina Devi of PGSS narrated an incident: “When men carried a pregnant woman to a hospital, she passed away. 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 the people. Still, women did not move out. Later, the Block Development Officer came, met the women and assured to repair the road. Reflecting on this incident, the women group members wondered how they got this power to block the road and were prepared to face the officials despite lathi-charge. This was a demonstration of our collective strength”.

Ms. 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 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 the key officials in different departments. Now, she walks in and out of the government offices with confidence and gets problems resolved in a flash.

Exposure and Cross Learning



Exposure and Cross Learning

Purpose

The goal of this step is to provide community leaders and members an opportunity to see processes and outcomes of similar community mobilisation practices, either in different areas or by visiting other facilitating organisations. The objective is to learn and share to strengthen mutual learning. Exposure visits promote the cycle – See, Judge and Act. Though Community Mobilisation emphasises on ‘Learning by doing’, the importance of ‘Learning by seeing’ and ‘Interaction with members engaged in community development in similar and different contexts’, cannot be discounted. Exposure not only means going out to meet with another community, it also includes receiving another community. Both scenarios provide opportunities for learning.

In this case, exposure is understood as a visit to a similar community but facilitated by another organisation; and cross learning is understood as a visit from one geographical area to another area, under the operational purview of the same facilitating organisation. Cross Learning and Exposure Visits help to expand the horizon for the community members by offering alternate perspectives to

address problems that are particularly difficult to overcome. As teams mutually learn different methodologies and approaches in community mobilisation, it helps them in becoming more open to innovation and experimentation. These exercises provide good ways to energize and motivate the community members, as they witness first-hand successful outcomes achieved by other teams. The expected outcome will be to think out-of-box, imbibing innovative methodologies, interventional strategies and exploring opportunities for mutual learning and networking.

Time Duration

Though theoretically, exposure and cross learning visits could be organised at any stage of the community mobilisation, it would be most effective, if it is undertaken after the first 6 stages and are reasonably pursued, as the groups would have reached a certain level of maturity, knowledge and experience, where they are able to apply what they witness to their own situations and contexts. Visits can be for a day or a couple of consecutive days and is entirely context specific.

Ways to proceed

- Discuss with the groups and identify and list down the aspects, issues or problems that need to be explored during the cross visit.
- Prior to the visit, organise a planning meeting with the team to define the objectives, methodology and schedule of the visit and what will be the role of the team members. It is important that the entire team is on the same page, having a clear idea of the purpose of the visit.
- Motivate the selected persons, to make a financial contribution towards the visit expenses.
- Start the visit with an ice breaking activity or game, where the visiting team and home team become familiar and comfortable with one another.
- The volunteers or animators of facilitating organisations should only play a facilitating role and encourage the two teams to interact with one another freely.
- The exposure visit should not be restricted to the NGO's administrative or field office only but needs to mandatorily include visits to communities and direct interaction with the community members.

ग्राम पंचायत भोगीपुर

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- Encourage both team members to ask questions and clear doubts. A visit must benefit both the teams.
- Encourage both the teams to focus on various innovative methodologies, interventional strategies and learnings.
- The visit should conclude with a debriefing meeting, where the visiting team shares their experiences and lessons learnt with the home team.
- Encourage visits to other groups as well as welcome groups, which would like to learn from the community.
- After the visit, NGO staff need to discuss with the team on what they propose to implement or change in their areas, based on what they have seen and learnt and devise a plan for the same.
- (Add or modify as per the context)

Helpful tips

- Good for the visiting members to have some preliminary understanding of the community to be visited, the nature, functioning and issues that the community is grappling with.
- Encourage visits in small and mixed groups, such as, age, gender, occupation, religion and caste to have comprehensive learning.

- The agenda for the visit should be arrived at, in a participatory manner by taking everyone's views into consideration.
- The visit should be planned at a time that is convenient for the visiting team as well as the community members, who are to be visited.
- There should be a clarity and uniform understanding among all the team members on what they have to look out for, during the visit.
- The objectives should be rational keeping in mind the diverse capacities of visiting team members and time available at hand.
- There should be a well-defined plan on how the team will go back and disseminate what they saw and learnt, to other members of the community.
- Facilitate the community members to take a lead in organising the visit and interaction.
- (Add or modify as per the context)

Useful Cautions

- The staff of facilitating organisation or a few leaders, should not monopolise the process and discussions.
- The visit should not be completely unstructured as reflection and learning will be compromised.
- The team should not be homogenous as far as possible and should include representatives from all segments of the community, who can take back and disseminate the learnings to everyone.
- As the purpose is learning and the contexts are different, there cannot be any unhealthy comparison or competitive attitude between the two communities.
- (Add or modify as per the context)

Indicators

1. Xxx exposure or cross learning visits have been undertaken.
2. Xxx group leaders and xxx members have participated in visits.
3. Xxx groups have been received by the community.
4. Xxx community members have been appraised about the cross-visit experiences and learnings.

5. _____, _____ as methodologies and _____, _____ as interventional strategies have been newly learnt, due to exposure visit.
6. Xxx plans have been modified based on cross visit learnings.
7. Xxx members were in constant conversation with the members of the community visited and the host organisation staff.
8. (Add or modify as per the context)



Feedback form

S. No	Aspects to be Reviewed	What worked well? How?	What could have been better? Why?
1	Community or project area and organisation chosen for visit		
2	Selection and composition of team for visit		
3	Preparatory works and appropriateness of agenda finalised for cross visit		
4	Date and Time selected		
5	Relevance of agenda chosen for the project implementation		
6	Sufficient time for interaction with community members		
7	Satisfaction level of interaction of visiting and home teams		
8	Adequacy of time for covering all aspects		
9	Facilitation by organisation staff		
10	Effectiveness of debriefing meeting		
11	Sharing of learning with larger community		
12	Application of learning in reshaping or sharpening future community development plans.		

Questions for reflections and sharing

1. What were the major strengths and weaknesses of the visit, from the perspective of planning, implementation and learning?
2. Did the members realise the purpose of the visit? If yes, what aspects were facilitated; and if no, what were the challenges faced?
3. Were the community leaders able to lead and guide the members?

4. Did the members feel confident to interact with new group of people and organisation staff?
5. How was the learning curve of the cross visit different from that of a training or capacity building session?
6. What were the outcomes of debriefing?
7. (Add or modify as per the context)

Learning from Children's Parliament

“The children of Chetanalaya were one of the key beneficiaries of the exposure visits. Chetanalaya organised exposure visits for the children and were taken to other organisations, facilitating children's parliament. The children returned totally energised and were very active. Learning from other organisations, the children also decided to act together and decisively and thus, make a contribution to the community. They realised the power of children in bringing about a change. This was the motivation behind children of Seemapuri getting involved in reclaiming Mobile Crèche park”, said Mr. Vikas, the field coordinator of Chetanalaya.

Action – Reflection Process and Practical Praxis





Action-Reflection Process and Practical Praxis

Purpose

Community Mobilisation begins with the communities coming together for a common cause, continues to grow as groups and organisations, and begin to plan and implement activities to address their own specific issues and concerns. The process, however becomes deep, rich and gets strengthened, only if the groups involved are able to reflect on their experiences, learn and build community knowledge around it. In an action-packed everyday life, developing a culture of reflections helps members to be in touch with themselves and the inner movements of the community members. Reflection time must help one another in having an in-depth conversation.

Going beyond ‘what had happened or what was done’, the Action-Reflection process focuses on ‘How’ and ‘Why’ – how did the individual or group do it and why did they decide so? It is more than just evaluating the processes and outcomes. The process of reflection involves thoughts, emotions, body and inner spirit. It helps in critically looking at values and belief systems. It is the time for hibernation, digestion and making-meaning from experiences and moment to ‘let go’, as integral to the life-death cycle. The action-reflection process might



also throw up certain insights, possibilities and potential actions that might have been overlooked earlier by the groups during planning and implementation. Practical praxis is the knowledge or theory, born out of reflective experience and Action-research, that could help the community members to deepen spirituality of communal social action.

Appropriate Time

This is a cross-cutting theme and should be done throughout the Community Mobilisation process. It would be best for the groups to do an action-reflection process, after the completion of each stage. This way, the feelings, thoughts and responses with regard to the processes, remain fresh in the memory of the participants and nothing is missed out during recollection and knowledge building.

Ways to proceed

- Facilitate group discussions to identify the exact decisions or actions, which they would like to reflect upon.
- Encourage the group to decide on a method or tool that they are most comfortable with, to recapitulate and reflect.
- Choose an appropriate model for reflection, from the list presented below, that the participants would be comfortable with and can contextualise.

- Introduce innovative ways of articulating feelings, mood and thoughts using charts, pictures, collage and skits, according to the interests of the participants.
- Facilitate the participants to go beyond thoughts and articulate emotions, and feelings. Observe the body language.
- Systematisation tool, in a way, uses these techniques. It is a very effective tool for group members to delve deeper into their own thoughts and feelings and identify their learning and generate knowledge from experience.
- PRA and PLA methods that groups are comfortable with, can also be used for action-reflection. Alternately, groups can also be encouraged to come up with their own innovative ideas to capture learning.
- There can be multiple narratives to the same event or activity, and the differences in perspectives will facilitate learning.
- The reflection could conclude with what the members would do if they had to repeat the processes – what would be the things they would do similarly and what would be the things they would do differently, and the reasons for both their choices.
- (Add or modify as per the context)

Helpful tips

- Develop a culture of reflection process, though it would be initially challenging.
- The reflection process will be more effective, if the number of subject matters or areas chosen for reflections, are limited. This will enable in-depth reflection and articulation.
- Every thematic area of the Handbook has segments on assessing outputs and outcomes and questions for reflection and sharing. These could be used as 'triggers' for kick starting discussions on action-reflection.
- The focus should be on 'How' things happened, 'Why' they happened and 'How' people felt during the process. It is not merely to list out successes.
- Sometimes, members moving to a different location, disconnected from everyday chores, would be helpful for intense reflection process.
- Organising two or three days of annual reflection would be helpful.
- Reflection process, sometimes, aids in healing wounds, addressing differences, to acknowledging one's own limitations and recognising the contributions of others.

- It helps in building deeper bonds among the community members in trust and freedom.
- Where community mobilisation is being implemented in a larger geographical area, learnings from reflection in pockets that are ahead, can be used to guide processes in other pockets.
- (Add or modify as per the context)

Useful Cautions

- Do not force a reflection process. Facilitate and nurture the spontaneity of the participants.
- Initially, participants would get into self-glorification, achievements, judgement on others, arguments, debates and fights. Some might find it difficult to speak from the gut level or articulate feelings. Guide them gently.
- The process of action-reflection is to have in-depth conversation and should not be reduced to producing an accomplishment list or as a fault-finding exercise. Depth conversation will help in building collective knowledge on the nuances and finer details of the various processes that have or could have led to changes.
- Voices of difference or dissent should not be suppressed but should be encouraged to share the reasons why they feel that way.
- (Add or modify as per the context)

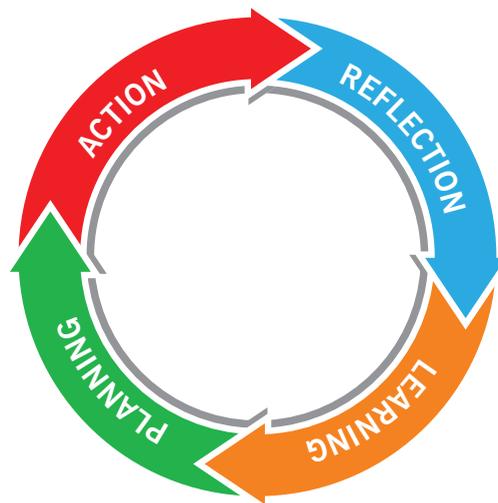


Indicators

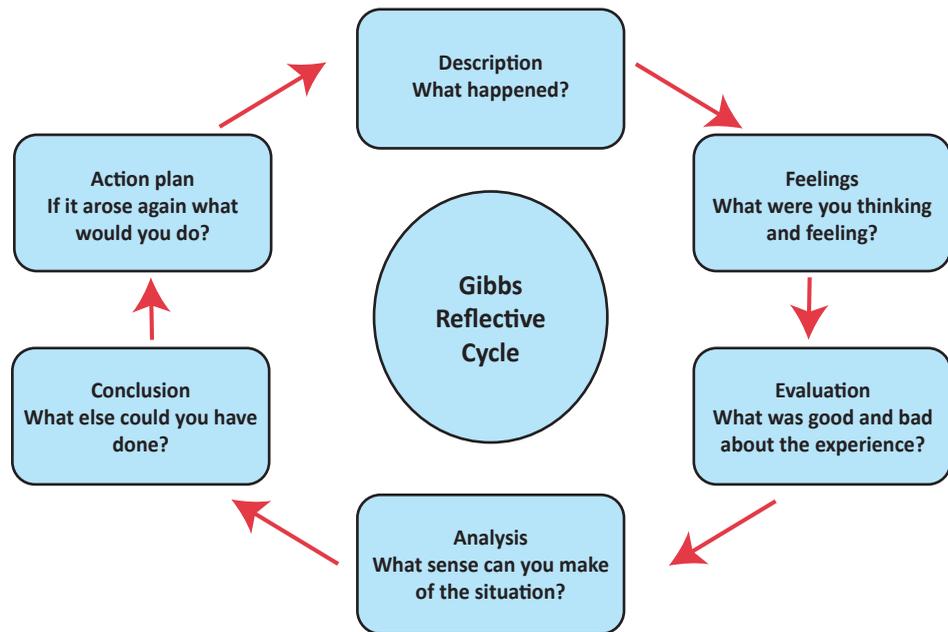
1. Xxx groups or CBOs have gone through action-reflection process xxx times.
2. Xxx participants felt that they expressed their thoughts and feelings freely; and xxx felt they also actively listened to others.
3. Xxx participants or groups felt that they had changed their views and opinions after listening to others.
4. Xxx participants or groups felt that they had uncovered learning outcomes, which were not captured in the regular reporting formats.
5. Xxx participants or groups felt that the reflection process strengthened their bonding with one another.
6. Xxx participants or groups expressed that the reflection sessions provided an opportunity to acknowledge their own strengths and limitations and of others.
7. Xxx participants or groups made changes to their planned activities based on learnings from the reflection process.
8. (Add or modify as per the context)

Models of Action-Reflection

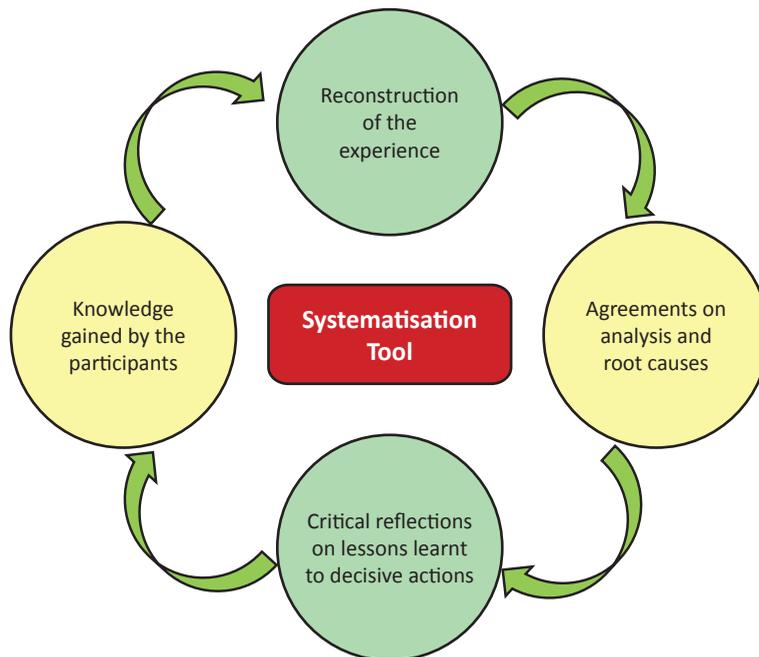
Model 1: Action, Reflection, Learning and Planning (ARLP)

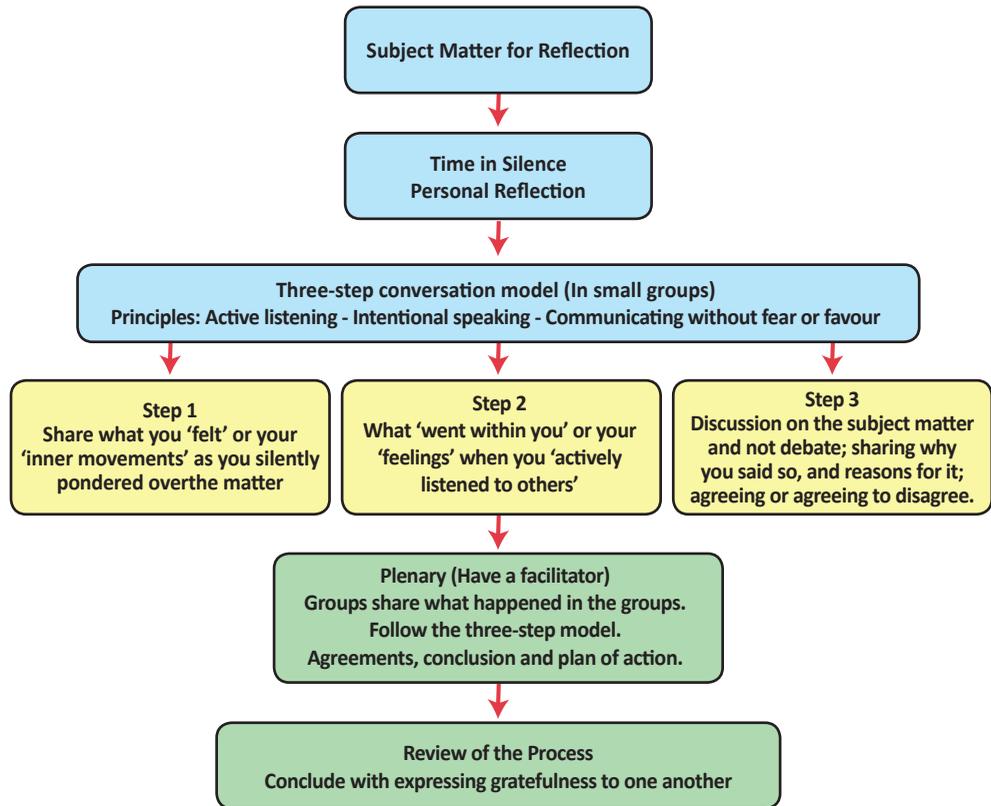


Model 2: Gibbs Reflective Cycle (Gibbs G, 1988)



Model 3: Systematisation Tool

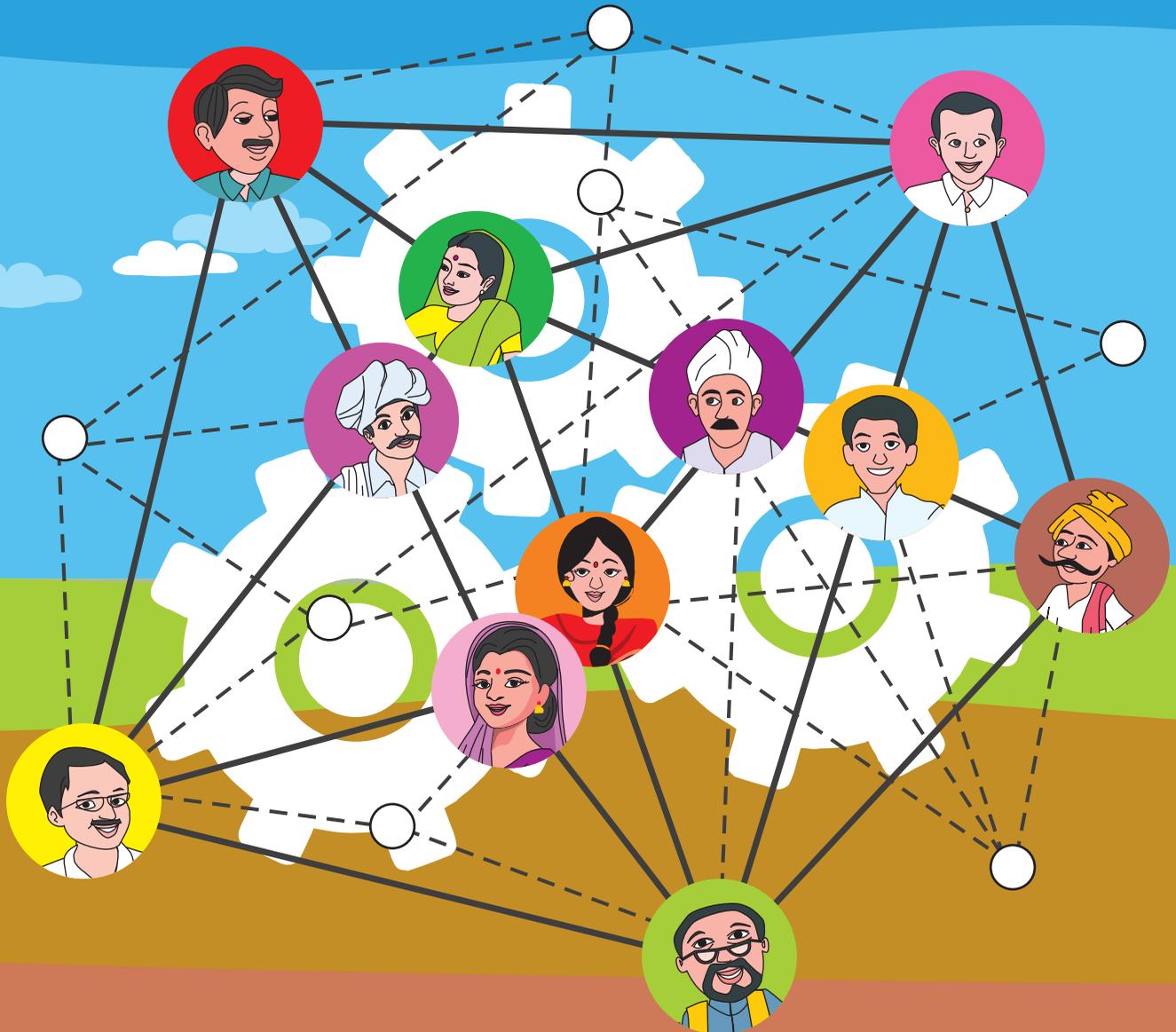


Model 4: Ignatian Depth Conversation - Personal and Communal Discernment

Questions for reflections and sharing

1. What was the experience of the group as they were engaged in action-reflection process?
2. Were the members able to be fully involved? If yes, how? If not, why?
3. What were some of the difficulties and challenges experienced by the participants?
4. What was the energy level of the participants at the end of the reflection process?
5. What new insights did the participants obtain through the process?
6. (Add or modify as per the context)

Collaboration, Networking and Advocacy Actions





Collaboration, Networking and Advocacy Actions

Purpose

Collaboration, networking and advocacy actions provide significant value addition in community-led processes. Overall development and realisation of rights and entitlements by the community members cannot be achieved in isolation or being connected with only one particular facilitating organisation. Collaboration means ‘working together’ and it includes information sharing, programme coordination, joint planning and action, having a common interest. A network is composed of a group of organisations with diverse relationships, strengths of relationships and trust among them and work on a specific goal or for broader support function. It is like an ecosystem, where different types of actors work together. There are also related concepts, like coalition and partnership building. Advocacy is a planned action directed at changing the laws, policies, structures and programmes of institutions. Advocacy actions could be initiated at the grassroots level to higher echelons of society and structures. Lobbying means influencing the decision makers through personal and informal interactions.

Considering the enormity and complexities of the rights-based development process, it is imperative that the community members avoid ‘my way or the highway’ approach and learn to collaborate with other organisations, media, individuals, activists, academicians, local bodies and join networks for effectiveness and for initiating advocacy actions. Programmatically, common minimum programmes could be worked out and constantly reviewed. Collaboration and networking provide opportunities to access different skills, expertise and experiences and sometimes resources needed and an opportunity to leverage more people to initiate broader actions. Complex issues, especially, policy matters require collective strength and action. The outcome envisaged is to develop a culture of working with different entities, organisations, communities and networks having common interest and goal.

Appropriate time

This stage presupposes that groups and CBOs have grown as strong entities with their own identities and agenda. In the absence of these, it is possible that they could be co-opted by some vested interest groups. As collaboration and network define the way of working, this has to be part and parcel of other stages, especially, as the community leaders begin interfacing with duty bearers.

Ways to proceed

- Identify and prepare a database of likeminded organisations, networks, movements, individuals, activists and media (hereinafter called as ‘potential collaborators’) at the local, block, district or state levels, with whom, groups and CBOs could work together, share best practices and engage in collective actions.
- Develop contacts with potential collaborators through email, phone call, meeting them in conferences, workshops and meetings and sharing about your work and listening to them.
- Encourage leaders of CBOs to volunteer to participate in various common committees and working groups and partnering with other groups.
- Help the community members in identifying potential likeminded friends and friendly organisations with whom they could discuss and develop common plan of action.
- Look for groups involved in advocacy actions and facilitate members to join them.



- Facilitate and guide the members to participate in pro-poor policy campaigns and programmes organised by networks and other organisations at the district, state and national levels. Such exposures will help the community members to acquire skills, which will enable them to take up local advocacy actions and demand their rights and entitlements from the government officials.
- Encourage community members to become members of various bodies, such as, school committee, health committee and development committee. This will provide them a space to express their views and also a chance to participate and contribute to the decision-making processes.
- Inform groups and CBOs about the importance of Panchayat Raj Institutions as a unit of local governance and their right to participate in these. Encourage the community members, especially, the women members to contest elections.
- Introduce the CBO leaders with philanthropic organisations and CSR entities. Guide the CBO leaders to form registered entities and help them in entering into formal agreements with such potential partners to work for the betterment of the community.
- Guide the members to monitor the work on schemes or programmes implemented in their locality by the local government officials and demand accountability from the officers, in case of any failure or discrepancies.
- (Add or modify as per the context)

Helpful Tips

- Emphasise the principle of complementarity or learning the culture of working together for greater effectiveness.
- Convergence of interests and leveraging of peoples' power is crucial for sustainable changes.
- Collaboration, linkages and networking provide scope for not only to engage in developmental actions, but also to participate in decision-making processes.
- Working together helps in avoiding duplication, reduction in wastage of resources, pooling the best from everyone and learning from one another.
- In some locations, multiple organisations might be working on different aspects, such as, education, health and hygiene, entitlements, trafficking, domestic workers, children and youth. A collaborative approach among the network members will help in the overall and comprehensive development of community.
- Networks provide opportunities for major policy advocacy actions and to address the root causes.
- (Add or modify as per the context)

Useful cautions

- Discourage 'my way or the highway' culture and reluctance to join others.
- Developing collaborative actions and network strategies could be time consuming, since people with varied interests work together.
- At times, some groups may have to compromise their plans to arrive at a common strategy and plan of action.
- Some participants or organisations may grab a public profile for themselves or go for photo-ops more than what they contribute.
- Competitions among various organisations could be a hindrance to this process.
- Between organisations and community members, organisations are the duty bearers and community members are the rights-holders. People must be prepared to constructively collaborate and if need be, even challenge the facilitating organisations.
- (Add or modify as per the context)

Indicators

1. The CBOs have identified xxx potential friends and xxx likeminded organisations operating nearby their village.
2. Xxx CBOs have prepared brochures explaining their profile and works, along with change narratives.
3. Xxx meetings were held between leaders of CBOs and likeminded organisations and _____, _____ issues were discussed.
4. Xxx CBO leaders and community members had participated in xxx district, xxx state, xxx national level programmes and campaigns organised by networks.
5. Xxx grassroots advocacy actions have been carried out.
6. Xxx community members have become members of various bodies such as, school committee, health committee and development committee.
7. Xxx leaders of the groups contested in Panchayat elections and xxx got elected.
8. Xxx philanthropic organisations or CSR were contacted, and CBO profile was shared.
9. (Add or modify as per the context)

Mapping of collaborative partners

Collaborative Partners						
Name of the CBO	Individuals		Organisations or Movements		Institutional support	
	Name and contact details	Potential themes or issues	Name and contact details	Potential themes or issues	Name and contact details	Potential themes or issues
CBO 1						
CBO 2						
CBO 3						
CBO 4						
CBO 5						

Mapping of Resource partners

Name of the CBO	Resource Partners					
	Individuals		CSR or Govt sources		Institutional support	
	Name and contact details	Interest areas; Human resource or financial support	Name and contact details	Interest areas; Human resource or financial support	Name and contact details	Interest areas; Human resource or financial support
CBO 1						
CBO 2						
CBO 3						
CBO 4						
CBO 5						

Note: Similar templates will be helpful with regard to Networks and Advocacy issues.



Questions for reflection and sharing

1. What were the experiences of the CBOs and groups with regard to collaboration, networking and advocacy initiatives? What were their strengths, learnings and challenges?
2. Have CBO leaders grown in the culture of working with others? What were their comfort or discomfort areas?
3. In what ways, collaboration and networking efforts added value to rights-based development processes?
4. What were the thematic areas that helped the CBOs to develop collaborative actions and how?
5. (Add or modify as per the context)

Join the governance structures and raise your voice

There were a few signs of collaboration and networking with NGOs in the field and district level by the facilitating organisations. However, the staff of the facilitating organisations played a key role than the community leaders. One of the success areas was the leader of the communities and groups regularly participated in various local body meetings. Some became members of school committee, village development committee and health committee and were able to collaborate with local governance bodies. These meetings provided opportunities to advocate the concerns of the communities in the meetings. Such constructive relationships ensured and increased effective delivery of public institutions.

Volunteering, Giving and Sharing





Volunteering, Giving and Sharing

Purpose

Another important aspect of community mobilisation is to nurture the spirit of volunteerism and an attitude of giving and sharing among the members. Volunteering is the commitment of time and energy, for the benefit of the society and the community. It is undertaken freely and by choice, without expecting anything in return or any tinge of financial gain. It is a *sine qua non* (an essential condition) of a free and fair democratic society. Volunteerism can be nurtured by motivating members to share time, skills and capacities to offer helpful and free services to the needy members or for the common concerns of the community.

As human beings, we all need a sense of belonging, and this sense of belongingness propels us to develop and cherish interconnectedness, interdependency and a web of relationships. Sharing is not just an action but a culture of living or a way of life that has become an exceptional reality. Still, during disasters and tragedies, many come forward to extend assistance. 'Communion' or 'Sharing Communities' could be still witnessed among the rural and adivasi communities. Consumeristic culture has destroyed this aspect. Caring for the poor and the needy is one of the divine purposes of humanity. Those who feel for humanity and have developed an attitude of compassion and empathy, come forward to



share, even from the minimum they have. A community is genuinely healthy, when every single person feels being treated with respect and dignity. It is based on the principles of common good, solidarity and fraternity.

A sharing community is a sign of maturity and growth. Giving or sharing cannot be limited to just economic terms. It could also be sharing of information, skills, knowledge, talents, willingness to contribute through labour and service, or simply giving time. The community members, despite their poverty and minimum resources, have a lot to share. The groups and CBOs can also mobilise resources from the philanthropic organisations and CSR, to support the poor and the needy in the community. 'Asking' or 'begging from' others, to assist the poor and for the common development is another noble form of sharing.

Appropriate time

There is no specific time frame. As a cultural dimension, it must be nurtured in small measures from the beginning.

Ways to Proceed

- Inspire the community members to cherish the values of volunteering, giving and sharing through motivational stories, events and experiences of individual givers.
- Train the community members to appreciate and treasure respect for human life and human dignity, equality, equity, social justice, fraternity, common

good, solidarity, option for the poor and vulnerable, stewardship, and participation.

- Motivate the youth, children, women and men to volunteer and share their time, skills and capacities to offer help or free services to the needy members.
- ‘Each one - help one’ could be a good strategy. For example, youth could train the other youth and children could organise study hours to help the weak students.
- Link the volunteers in the community having various skills and capacities with needy persons.
- Guide the groups and CBOs to mobilise resources from the philanthropic organisations and CSR, to support the poor and needy in the community.
- One way of developing a culture of sharing could be, by motivating the members to contribute for all the common activities; ask the participants to share food expenses, either in kind or in cash.
- Generally, the community members show extraordinary generosity for a cause, that they think is useful for them. Identify the right intervention strategy that can generate the spontaneous generosity of the community.
- (Add or modify as per the context)

Helpful tips

- Encourage the members, who are willing to share their time, skills and capacities, even in small measure.
- Organise volunteer recognition or award function every year. Recognise or give awards to those in public, who had offered voluntary services to motivate other community members.
- Be generous in affirming the goodness of those who volunteer, give and share. Take each and every opportunity to appreciate the volunteers in public by naming them. It will encourage other members to take up volunteering and sharing.
- Encourage the poor who have given from their minimum.
- (Add or modify as per the context)

Useful cautions

- Do not force the community members to volunteer or to share something against their will.
- Do not feel discouraged or demotivated, even if some efforts do not result in generosity of the community.
- Do not put your focus on success or failure. You may not get the desired or expected results initially; however, your efforts will bear fruit in the long run.
- (Add or modify as per the context)

Indicators

1. Xxx youth, xxx children, xxx women and xxx men in the community have volunteered to share their time, skills and capacities to offer help to the needy members.
2. Xxx youth have volunteered to train other youth on various skills.
3. Xxx children have organised study hours to help the weak students.
4. Xxx women groups or SHGs donated money from the common pool to help the people in dire needs.
5. Cleaning the area was done with voluntary service of xxx members of the community.
6. Xxx members visited the sick and PWD and spent time with them.
7. Xxx youth, xxx women and xxx men are monitoring the development works undertaken in the community by the government and to give feedback to the concerned government departments.
8. Xxx amount was collected from the community for a common function.
9. Xxx per cent of food expenses for training was covered by the contribution of the members participated in the training.
10. (Add or modify as per the context)

Self-Assessment tool

In a scale of '1' to '5' where '1' is minimum and '5' is maximum, how will you assess your progress?

S. No	Growth areas	Score
1	I have grown in volunteering, giving and sharing.	
2	I am proud of serving the poor and the needy.	
3	I spend my time and share my skills and capacities with those in need.	
4	I share my knowledge gained from the trainings organised by the facilitating organisations with friends diligently.	
5	I curtail my expenses and share the savings for common activities of the community.	
6	I have been recognised in public for my voluntary services.	
7	The community members have grown in volunteering and sharing.	
8	Many community members share their time, skills, service and give money to the needy members without expecting anything in return.	
9	Many members are generous to contribute to common cause.	
10	The culture of volunteering, giving and sharing is cherished by the community members.	

Note: Ask all community members to self-assess and total the marks. Have a conversation based on total marks.

Questions for reflections and sharing

1. What kind of volunteering activities were the community members engaged in?
2. How did the community members demonstrate that they care for one another?
3. In what type of activities, the community members felt more interested to share their resources?
4. In what practical ways, the community members demonstrated that they have imbibed the culture of volunteering, giving and sharing?
5. Were the community members able to transcend caste and religion in giving and sharing? Highlight some change narratives.
6. (Add or modify as per the context)

उद्यान विभाग में संचालित योजनायें वर्ष 2014-15

1- जिला औद्योगिक विकास योजना

जयप्रद-गोरखपुर

कृषोषण को मातं, हे अपने हाथ

वि.सं. चरगावों

औद्योगिकी केंद्र-मिर्जापुर

जिला औद्योगिक विकास योजना

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उद्यान विभाग में संचालित योजनायें वर्ष 2014-15

वि.सं. चरगावों

औद्योगिकी केंद्र-मिर्जापुर

कृषोषण को मातं, हे अपने हाथ

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Support for cremation expenses

“Ms. Munna Bai belonged to a SHG group in Chakjajipur village, Shajapur district, Madhya Pradesh. Her husband was working as a daily wage labourer. When her mother-in-law passed away, Munna Bai did not have the means to organise cremation. Sensing her situation, the group members voluntarily contributed, and helped Munna Bai in completing the funeral rites. It was not just financial support. We were all together with Munna Bai during her time of grieving”, said Ms. Tara Bai, a member of the group.

We built our school in Solo Bigha, Kolkata

Solo Bigha is not only a slum but also an unauthorised colony in Kolkata, where a number of poor families reside. Many children stopped going to school and were engaged in rag picking. The children were also involved in many unwanted and criminal activities. This scenario disturbed us. As no help was extended by any NGO, 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. No experts were invited from outside. The community members were the engineers, mason and labour force. The community members, on a roster system gave free labour. Totally, we spent about Rs. 300,000. It was a huge amount. We never realised that it would cost us so much and that 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.

Celebration, Visibility and Recognition





Celebration, Visibility and Recognition

Purpose

Even among the poorest communities, whether they live in urban slums or remote villages, community celebrations are very much an integral part of their lives. They are generally religious or cultural in nature and bring together people who plan, organise and have a joyous time together. The purpose of this stage is to facilitate community groups to similarly celebrate their achievements, successes and change narratives of the mobilisation process. The aim is to provide an opportunity for looking back and recollecting all the breakthroughs and accomplishments and pausing to recognize and give visibility to all the people who have made it possible. Visibility also includes an appropriate communication strategy, that is to be in place to inform and be connected with every member of the community and with the external opportunities and society at large. Recognition and reward in public will reinforce community members' faith and confidence in themselves and their collective strength and will motivate more and more people to emulate similar strategies. Events like these can go a long way in establishing a counter narrative about the poor and the vulnerable and will be a testament of their capability to bring about progress in their own lives. The outcome is the generation of sustainable energy by the community born out of community intelligence and sharing this energy joyfully with other communities.

Appropriate time

This needs to be an ongoing and periodic activity and could begin from Step 3, when groups and CBOs are functioning in a stable manner.

Ways to proceed

- Facilitate groups and CBOs to brainstorm, identify and list out all aspects in the community mobilisation journey, that they think deserves to be celebrated, recognized and showcased. These could be milestones, specific events, contributions of leaders or members of the community, external facilitators who have played an enabling role or any other feature that the group deems noteworthy.
- Ensure that not only the contributions of the individuals, but also of the groups, are duly recognised.
- Start by developing a set of criteria or guiding norms, before discussing the names of persons or groups. Such agreed norms would help in being transparent and objective.
- Groups and CBOs to be guided to deliberate and select from the exhaustive list, the ones that are agreed by all, by consensus.
- It would be pragmatic for groups and CBOs to constitute an organising committee, which will be responsible for planning, implementing, monitoring and evaluating the Celebratory Event. Organising committee could also form many sub-committees to look into specific aspects of the event.
- Ensure involvement of as many community members as possible.
- One part of the event could be dedicated to showcasing the talents of the community members, particularly youth and children, as performing on a stage in front of an audience could be a life changing experience for many.
- The event can also be utilised as a platform to invite and inform potential network and advocacy partners about what has been achieved by the community members. This could open up possibilities for networking and collaboration in future.
- Recognition and reward to local leaders or members do not necessarily have to involve big cash reward or costly gift in kind. Recognition in public domain with a token of appreciation or a symbolic gift is also considered highly valuable. It could be through certificate or souvenir of appreciation or gestures like making them seated on stage next to key dignitaries or an opportunity to share their story with the audience.

- Getting the event featured in the local media – print, audio and visual will accrue greater visibility and publicity for the local leadership.
- Post the event, the organising committee could hold a debriefing meeting with the groups and CBOs and take their constructive feedback of the event – what went well and what could have been done better. This will help as a guideline for planning the next community event.
- Visibility involves production of Information, Education and Communication (IEC) materials such as, posters, flyers, leaflets, brochures, booklets of success stories and social media products to share and communicate with external world. Such materials are to be periodically produced by the community members themselves. Youth could be trained in the production of such materials.
- Look for opportunities to facilitate public recognition events.
- As people love to contribute to celebrations and public events, ensure maximum participation of the community members.
- (Add or modify as per the context)

Helpful tips

- The organising committee and sub-committees should be a representative one with members from among men, women, youth, children and PWD.
- Steps have to be taken to ensure that everyone’s voice is heard and every opinion and suggestion is taken into account.
- Community members should be encouraged to contribute their time, effort and resources to organise the event. It is only with their ownership that the event achieves its objectives.
- If multiple events are organised, then the composition of the organising committee can be changed, so as to give everyone an opportunity to learn organisational and event management skills.
- Youth committee could be formed to produce IEC materials and social media products to showcase achievements of the community.
- A website could also be a useful platform to communicate the success stories with global audience and source support and collaboration.
- Encourage potential youth to develop a logo for the community, which could give identity to the community and communicate its vision. Popularise the logo to gain public recognition.
- (Add or modify as per the context)

Useful Cautions

- Facilitating organisations or the staff should not act as judges in choosing the best practices or persons. It should be entirely at the discretion of the groups and community members
- The limelight should not be on the external stakeholders, like the facilitating organisation or animators or Government Officials or special guest invitees. The 'stars' of the event have to be the local leaders and change makers.
- (Add or modify as per the context)

Indicators

1. Xxx celebratory events have been organised.
2. Xxx groups and individuals have been involved in the planning and organising of the event.
3. Xxx community members have contributed to the event in terms of time, human resources, support through kind and financial resources.
4. Xxx community members attended and participated in the event.
5. Xxx agencies and stakeholders have been reached out through the event.
6. Xxx local leaders have been applauded and recognized.
7. Xxx new community groups have started similar processes in their area after attending the celebratory event.
8. Xxx new contacts for networking and collaboration have been established because of public celebrations.
9. (Add or modify as per the context)

List of Individuals Recognised and Rewarded by the community

S. No	Name	Personal details: Sex, age, location, occupation, group	Specific contribution	Impact
1				
2				
3				
4				
5				

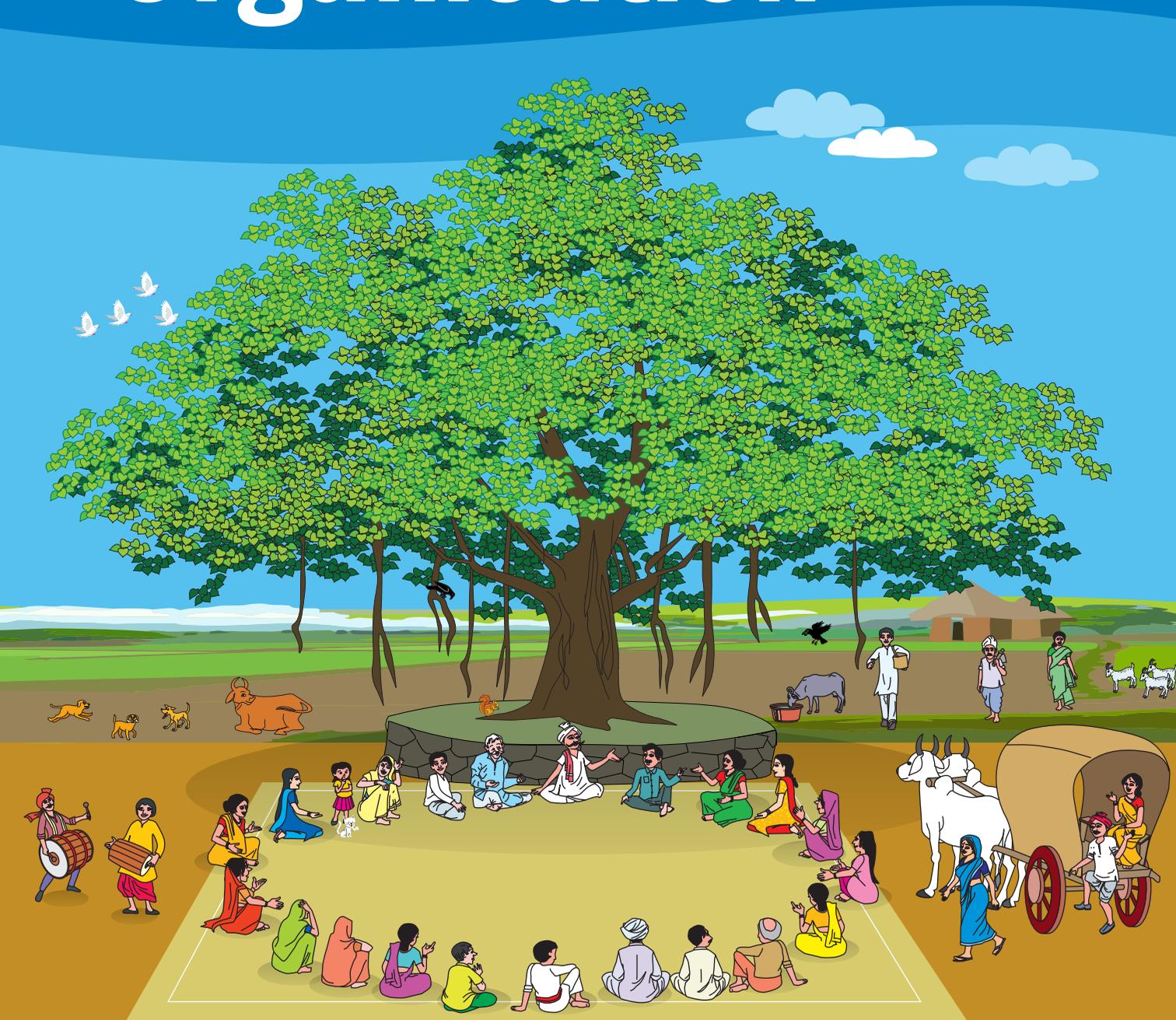
List of Groups Recognised and Rewarded by the community

S. No	Name of the group	Details: No. of members, when was it formed, activities	Specific contribution	Impact
1				
2				
3				
4				
5				

Questions for reflections and sharing

1. What was the process followed in evolving the criteria for identifying persons or groups to be recognised and rewarded by the community members?
2. Did the community manage to ensure participation of as many members or groups as possible, in the planning and organising the event? If yes, how did the community do it in practice?
3. What were the main obstacles in organising a community event and how were they dealt with?
4. What kind of impact did the events held have on community leaders and community members?
5. What were the learnings of the community by organising these celebrations or events?
6. What materials were produced to give visibility to the community and communicate success stories with larger audience?
7. What was the response of the others – government officers, local political leaders, and guests by witnessing the events organised by community?
8. (Add or modify as per the context)

Changing role of the 'Facilitating' Organisation





Changing Role of the ‘Facilitating’ Organisation

Purpose

The fundamental objective of the Community Mobilisation process is that members of the community are capacitated and empowered, and they assume responsibility for their sustainable development individually and collectively in an organised and systematic manner. Right through the various stages, as elaborated in this Handbook, it has been reiterated that the facilitating organisation will play the role of a ‘facilitator’, while the processes will be deliberated, led and owned by the groups, CBOs and community members. As community members progressively feel confident to lead the community, it is imperative for the facilitating organisation to redefine its role vis-à-vis the community, as a sign of appreciating and recognising the growth and maturity of the community members. In the development parlance, this phase is called as ‘exit’ or ‘phase-out’ strategy.

Neither ‘exit’ nor ‘phase-out’ strategy conveys the idea of ‘changed roles as logical outcome of a process’. Without entering into semantics, for the purpose of this Handbook, the authors prefer to describe this stage as, ‘changing role of the facilitating organisation’ than as ‘exit’ or ‘phase-out’ strategy. From the community perspective, this stage is understood as ‘100 per cent operationalisation of

sustainability plans and mechanisms by the community'. It is an invitation for the community as well as the organisation to define and recast their new roles, keeping in mind the changed paradigm. It does not mean complete severance of relationship, which is neither desirable nor humanly practical. While the relationship in a different form and nature would continue, the plan is to steadily reduce the degree of engagement and facilitation by the organisation. From a stage of intense accompaniment and interaction, the organisation maintains its relationship with the community with low intensive accompaniment. The nature and specific meaning of low intensive accompaniment needs to be determined by mutual understanding and conversation between the facilitating organisation and the community. In other words, it must be context specific and cannot be generalized.

Design and implementation

The 'change of role' strategy must be a part of the overall design and must be conceptualised in the beginning itself, though it may not be practical to state it in public, in the beginning. However, the process must be initiated consciously when the community mobilisation process is in its peak and the groups and CBOs have learnt the methodology of working together. Usually, the process takes a minimum of 3 years for a smooth transition of roles.

Ways to proceed

- Share and discuss with the groups about the changing role of the organisation, explaining the need and how it is a sign of maturity and readiness of the community and the groups to manage on their own the process set in motion, with strong sustainability mechanisms, without intense external facilitation.
- Initiate discussions at different levels to draw up a detailed 'phase-out' plan, when the groups and CBOs start functioning with increased self-confidence and ability to interface with duty bearers.
- Go slow initially, till the plan shapes into a final draft form as there could be some emotional hiccups in owning up the plan by key leaders and members of the groups and CBOs as well as key persons of the facilitating organisation.
- The plan could have two phases – transition phase and changed role of the facilitating organisation.

- Once the two phases are finalised with specific timeframes, disseminate the same, widely to the community members and all other relevant stakeholders.
- As a part of the transitional phase, list out all the areas where the facilitating organisation is currently giving inputs and discuss to find suitable alternatives to those – it could be through linkages to government schemes and other agencies or enhanced role of community and group leaders. Implement this phase with a constant review process, so that community members develop a foretaste of the future scenario and feel confident that they could be on their own.
- Take feedback and suggestions of group leaders and members on the kind of role they envisage or expect from the facilitating organisation in future, post phase-out and discuss, till a mutual consensus is arrived at. It could be an advisory role or limited facilitation in advocacy and networking or any other. Whatever the role may be, there needs to be a clear and common understanding on the same.
- (Add or modify as per the context)

Helpful tips

- Present a comparative status of community situation at the beginning of project to the current moment, so that the groups are able to fully comprehend the extent of transformation and their own readiness to carry on in the changed scenario.
- Organise small thanksgiving sessions to reminisce the pleasant memories of the journey together, so that the phase-out is done with grace and gratitude.
- The phase-out plan needs to be a dynamic one, which the facilitating organisation and community groups revisit every 6 months and make changes as per current and emerging scenarios.
- In a span of 8 to 9-year process of community mobilisation, about three years could be the right time frame to work on changed role of the facilitating organisation, before new roles of the organisation are crystallised.
- (Add or modify as per the context)

Useful Cautions

- There will always be reasons and justifications for continuation. Avoid temptations to extend intensive accompaniment process.
- Avoid exiting suddenly.
- Neither impose organisational ideas nor make promises of the role of the facilitating organisation post phase-out. Any decision must be mutually worked out.
- (Add or modify as per the context)

Indicators

1. Xxx groups and xxx CBOs have been informed about the phase-out strategy.
2. Xxx groups and xxx CBOs feel well prepared to move the community development process forward.
3. Xxx groups and xxx CBOs have worked out a detailed phase-out plan jointly with the facilitating organisation.
4. Xxx groups and xxx CBOs have incorporated sustainability plans and systems to make the transition smooth.
5. Xxx groups and xxx CBOs have worked out mechanisms to generate resources to carry out the sustainability plans.
6. Xxx groups and xxx community members take pride in their achievement and capabilities to take charge of their own community.
7. Xxx groups and xxx CBOs have recognised the new role of the facilitating organisation as the right step forward.
8. (Add or modify as per the context)

Outcomes of Phasing-Out

S. No	Key contributions of the facilitating organisation	Sustainability plans and mechanisms by the community	Person or Group or Agency responsible
1	Training or Capacity Building		
2	Advocacy with Government and other agencies		
3	Collaboration, networking and alliances		
4	Exposure and cross learning opportunities		
5	Action-reflection and application of learning		
6	Volunteering, giving and sharing		
7	Process documentation		
8	Mobilisation of human resources		
9	Mobilisation of Financial Resources		
10	Organising celebrations or public events		
11	Any other		

Questions for reflections and sharing

1. Did most of the groups and CBOs understand the purpose and logic of 'changing roles'? How were the dissenting voices heard and taken on board?
2. What were the responses of external stakeholders when the transition and phase-out plan was shared?
3. Which part of the transition plan was most difficult to implement and why?
4. What were the areas where the community was confident or feeling low to work on their own?
5. In what ways, facilitation by the organisation was different in the final phase as compared to previous years?
6. (Add or modify as per the context)

||| Epilogue

This Handbook is envisaged as a ‘companion’ for the development practitioners engaged in community mobilisation processes. Learning from experiences, it is built on the following four key pillars. While developing the 12-step process, these four pillars are kept as foundational contours. The indicators to assess the progress and matrices are developed primarily to strengthen these pillars.

Firstly, the handbook consciously places the community members in the ‘driver seat’ and invites all external persons, such as, NGOs, animators, philanthropists, and trainers to play the role of ‘facilitator’. Though this theoretical framework, in principle, is agreeable to many, when it comes to implementation and operation, often a reversal of roles happens. Many practitioners argue that the experience of social discrimination and exclusion, economic deprivation, cultural alienation, and political hostility is so deep-rooted and rampant, that a majority of urban and rural poor have unquestionably accepted the harsh reality as ‘normal’ and have lost the ability to critically analyse and question the status quo. Added to that, a majority of them lack education, skills, capacities, and motivation. So, placing the community members in the ‘driver seat’ is risky and many members might end up as ‘show pieces’, rather than ‘change makers’. While this argument could be partially accepted, there is another side to it. No one can deny the inherent

desire of the community members to improve their quality of life. Even in a hopeless scenario, they live with unflinching hope for a better future. Despite many odds, they continue to appreciate and cherish values such as, solidarity, fraternity, sharing, sense of justice and concern for the poor. The primary purpose of community mobilisation is to bring the best out of the community members and their collective wisdom than providing prescriptions to be followed. For eventually, the only permanent and lasting stakeholders who hold the reigns of community development are the community members themselves.

Secondly, a deliberate shift is made in terms of modelling development process. The call today is to shift from charity or poverty alleviation programmes to rights-based social action model. While care of individuals and the vulnerable persons is non-negotiable, the emphasis is on the collective intelligence of the community and their joint strength as citizens in negotiating with the duty bearers. In the era of liberalisation, privatisation and globalisation, where states rescind from their Constitutional obligations and commitment, it is all the more important that the citizenship discourse occupies primary place in the developmental scenario.

Thirdly, the strategy is to ensure community-led or people-led process. In order to facilitate this process, formation of community-based organisation is critical. Community members are facilitated to develop a shared understanding of the mission and values and are bound by a common vision for the community. The members are formed, trained and capacitated with knowledge and skills in order to make informed decisions in a democratic way. The process is as imperative as the outcomes. As much as success stories are important, the ability to learn from experiences is equally important. If the learning is internalized by the community, then they become truly empowered and are able to independently charter their way forward. The community members must own up the process and decide on every step they take. Patience, perseverance and sensitivity to the rhythm of community are crucial.

Fourthly, developmental process is not just an economic question, but is about an attitudinal and cultural change and fostering ability to dream together. The poor who have been treated by the dominant and ruling junta for long as 'disposable', 'good for nothing', 'illiterate', 'drunkard' and in some contexts as 'criminals' need empathetic approach. Facilitating positive thinking, affirmation of self, appreciation of the other and nurturing an attitude of volunteering, giving and sharing could produce enormous results. The process will be sustainable in the long run, when the members are appreciated, given opportunities to experiment new ideas, recognized for their contribution, rewarded in public and their success narratives become visible in the public domain. These action steps are 'priceless investments'.

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 the 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.

As it has been stated in the introductory chapter, an attempt is made to develop a comprehensive framework for community-led development process and the 12-steps are neither to be considered as exhaustive nor as prescriptive. These steps are to be contextualized to ground realities. An organisation following the 12-step method, being mindful of these four pillars, would definitively be remembered by the community members for long for their 'facilitation'.



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