

CNI-SBSS

# Let Justice Roll

## STRATEGIC ACTION PLAN

OCTOBER 2005-SEPTEMBER 2008



SYNODICAL BOARD OF SOCIAL SERVICES  
CHURCH OF NORTH INDIA

# Preface

“Let justice roll on like a river and righteousness like a never failing stream” (Amos 5:24)

Justice is a free gift of God’s grace. It transforms human beings and creation and liberates them from sin and enslavement. As a gift of grace, justice inspires a spirituality of resistance and alternatives to policies and practices which serve to increase the power and wealth of a few while neglecting the basic needs and the right to life of all. The process of transformative justice aims at human dignity for all people, a harmonious life with each other and the earth while walking humbly with God in righteousness (Amos 5:21-24). In this sense, justice is both the mean and end. Fulfilling this mission agenda, CNI Synodical Board of Social Services, a justice and development arm of the Church of North India with Dioceses and DBSS is involved in the struggles of the communities.

In pursuance of its long-term vision, *where there is justice in land, field and forest, every living being will dance and sing*, CNI SBSS has embarked on its next phase of its journey with the people, *Let Justice Roll 2005-08*. This strategic action plan is based on its perspective and program plan, ‘Resistance and Hope 2005- 2015’.

As a progressive and learning organisation involved in the struggles of the marginalised, SBSS would like to enhance its programme management capacity by improving its development impact. This action plan would serve as a monitoring tool for all activist and staff for self-reflection and renewal. As milestones and road map for the next journey are clearly defined and stated, I hope SBSS staff and partners would find this document useful. The plan is flexible and accommodative to be inclusive of new ideas and could absorb new learning from the field. This would help to evolve a new mission practice and praxis to realize His mission. While this plan provides broader theme and concerns which each of us should be aware of, it is also very important to keep reminding ourselves of “*What does the Lord require of us? To act justly, to love mercy and to walk humbly...*” (Micah 6:8)

**Dr. Shailendra Awale**

*Chief Coordinator & Secretary*

# Contents

Executive Summary

---

**1.1** Introduction

---

**1.2** Who is my neighbour?

1.2.1 Historical victims: the Dalits

1.2.2 Out of Boundary: the case of aboriginals or Tribals

1.2.3 Triply burdened and discriminated: the case of Women

1.2.4 Soft skin, deep wounds: the status of Children

---

**1.3** The Problem

---

**1.4** Process of Planning

---

**2.1** Goal

---

**2.2** Objectives

---

**3.** Intermediate Results for 2005-2008

---

**4.** Assumptions and Risks

---

**5.** Sustainability of the Process and its Impact

# Executive Summary

Synodical Board of Social Services is a justice and development arm of the Church of North India. To fulfill the mission agenda and restore the dignity and His image among the marginalised, SBSS with Dioceses and DBSS is involved in the struggles of the reference communities. For SBSS, it was a time for celebration of its mission and thanks giving, when it completed 25 years of journeying with the people. SBSS underwent an evaluation and review process to assess the impact of its work on community and congregations to retrospect and affirm. While the process recognized the contribution of SBSS in the lives of marginalised, it suggested various course corrections to improve its development impact.

SBSS undertook 16 month planned and structured organizational development process supported by external accompaniers to incorporate the recommendations, define its roles and improve its capacity. Developing the 10 year- long perspective plan and evolving a participatory project proposal for the next 3 years were the goals of the preparatory phase. Based on the perspectives, a micro-level planning was undertaken to evolve the action plan for the next three years. This document is a reflection of aspirations of community and the changes they seek to work in next three years. The new role, responsibilities and actions of SBSS and its partners need to be complemented with a transformation of organisational systems and process which are the ingredients necessary for the next course of action. The 10 years perspective and programme plan has three phases. Duration of each phase is three years. This is the action plan of the first phase towards realization of the vision to enable the marginalised to be an alternative political force.

The goal for the next three years is as follow:

To accompany and work with the partner organizations (Dioceses and People's Organisations) so as to sustain and focus the struggles of the marginalised communities towards enhancing their negotiating capacity to acquire power and execute it at the level of decision making. Further, it will make them to realize their socio-economic, political and cultural rights to assert their political position and exert political authority. During this phase, ongoing work and involvement with the 2500 communities/people's group/ SHGs would be strengthened to become issue based people's organizations. They would be brought together to sustain and develop a movement. Their impact needs to be visible in terms of participation in political empowerment process.

Issues of livelihood, land right, social exclusion and tribal identity would be addressed. The gender issues would be incorporated in functions, policies and processes of the organization. The partners would be enabled to implement strategic shift and its implications. People centred advocacy would be developed as core strategy, supported by lobbying and networking efforts. The congregations would be empowered to own and take the mission agenda of the Church forward. As a core of all its functions SBSS would like to develop accountability to gospel and people.

## Objective 1

### ***To enhance the governance and operational capacity of the partner organisations***

SBSS partners and their support and capacity are crucial in bringing desired changes. A special programme and well-designed strategies are developed to enhance their governance and operations. Enhancing human capabilities and assets to have access to and control over life and livelihood.

Developing systematic efforts to build their capability would enable communities to get their aspirations materialised. Issues would be responded with rights based approach. Analysis would be supported and assistance would be provided to build their capacity in consolidating their negotiating potential with the existing power relations in society. Through community mobilization, advocacy campaigns and various actions (morchas, dharana, and petitions) are planned.

## Objective 2

### ***Enhancing human capabilities and assets to have access and control over life and livelihood***

SBSS would accompany its partners to address issues of livelihood, food security, land, tribal identity and dalit concerns with rights based approach. With partners, proper research and analysis of underlying causes would be determined. Accordingly assistance would be provided to develop alternatives. Communities would be mobilised for action (negotiation with government and opinion makers) and advocacy to assets their rights and restore their dignity.

## Objective 3

### ***Building people's organisations towards people's movement***

This is key strategy where indexing and profiling of PO would be done. Based on need, their support would be available to built people's movement to address common concerns and issues.

## Objective 4

### ***To ensure congregation in solidarity with the poor***

Having prepared for strategic shift, congregations would be equipped to own the development process and identify themselves with community.

## Objective 5

### ***Mainstreaming gender concerns at all levels of society and organisational structure***

Gender components would be systematically incorporated in all functions and responsibilities. To be gender sensitive and inclusive, systemic changes in policies and procedure would be brought in. At field, SHG federation with political empowerment process would be transformed as *mahila adhikar manch*.

## Objective 6

### ***Leadership for social entrepreneurship and mission engagement***

A few leaders 'for the community and by the community' would be developed. They would sustain the struggle and develop new methodologies for mission engagement.

## Objective 7

### ***Ecological conservation, disaster mitigation and conflict management***

Disasters would be responded by SBSS with the help of other network of relief agencies. Appropriate research studies would support advocacy efforts for transparent relief responses towards vulnerable communities to protect their cultural integrity.

## Objective 8

### ***Organisational capacity of SBSS***

The capacity, structure and process in SBSS would be continuously modified as per changing needs of communities. To develop inbuilt dynamism, a culture of free and open changing communication and participation would be promoted.

We take this opportunity to thank God for choosing us to be His instrument. We would take every effort to bring transparency and accountability in our systems and functions. We are grateful to the resource sharing agencies for their faith and confidence in our mission and abilities. Their support and involvement is critical and crucial to sustain the struggle of marginalised communities. SBSS would try to accomplish mandate and the mission, to be accountable to gospel and His people given by the Church. We work towards time...

***"Where there is justice in land, fields and forest  
every living being will dance and sing".***

Submitted for His glory!  
***Shalom!***

CNI-SBBS

Let *Justice* Roll

# Strategic Action Plan

October 2005-September 2008

## 1.1 Introduction

The chronic existence of material poverty has always challenged the people in the Church to act, to be generous and kind. In many cases, Church has the experience of providing social services, such as health care and education. This involvement with the poor has taught the people in the Church what poverty and oppression are all about and they can give countless examples of ways in which, mostly at a local level, they have often been successful in overcoming its most detrimental aspects.<sup>1</sup> Thus Church and its various institutions have a very important practical contribution to make and be a part of the struggles of the poor.

In this historical involvement with people, Church of North India (CNI) has been a part with its social service arm called Synodical Board of Social Services (SBSS). CNI-SBSS is the justice and development wing of the CNI. SBSS came into existence as soon as the church was inaugurated in 1970. The mission, vision, and values of SBSS reflect the mission of CNI, which is:

“The Church of North India as a United and Uniting together is committed to announce the Good news of the reign of God inaugurated through death and resurrection of Jesus Christ in proclamation and to demonstrate in actions to restore the integrity of God’s Creation through continuous struggle against the demonic powers by breaking down the barriers of caste, class, gender, economic inequality and exploitation of the nature”

It also gave a mandate to promote the process of socio-economic transformation for the human and national development at local level in the spirit of service, sacrifice and love demonstrated by Christ in his own life.

The initial approach of SBSS was dominantly operated within the realm of ‘charity and relief’ or western modeled institutionalized development.<sup>2</sup> Subsequently, it shifted to community based approach. But still the approach was welfare centred. A consultation in 1988 helped SBSS to take shift from “social welfare” to “social action”. This process led to another method of development to engage people in the planning process. The first phase of the planning process emerged in 1992. It aimed at strengthening the capacity of the communities. In 1996, during the second phase of People’s planning process, the significant change was to join in solidarity with the people in their struggle towards asserting their own rights.

The subsequent phase spanning three years (2001-2004) integrated an empowerment model with rights-based approach. The major activities of this phase were socio-economic development, women’s empowerment and organization of communities on gender issues. In this endeavour SBSS engaged with more than 2, 500 communities in 24 dioceses, worked with people’s organizations, took up the struggle and demanded their rights and entitlements. Struggles related to land rights in Marathwada, Kolhapur and Nagpur have achieved

1. Paranjape, Makarand (2005), *Dharma and Development*, The Future of Survival, Samvad, New Delhi

2. Sail, Rajendra K (2001), *Introduction* in George Ninan edited *Church and Society, Challenges and Responses in the 21st Century*

encouraging success. During this phase, our journey with women's groups culminated in formation of federations of women's organizations and larger participation of women in the political process through community based advocacy measures.

This eventful history of SBSS has brought a modest change in the life of the people. But given the fact that the life of the poor largely in India still remains the same, ironically the government is busy reducing the percentage of poverty only in documents.

## 1.2 Who is my neighbour?

In progressive development thinking, the word 'growth' is replaced with 'empowerment'; still our policy makers talk passionately about the shining growth of Indian economy. If the people are poor, if they remain unemployed, and their livelihood is threatened, if they don't have access to clean water and clean fuel, if they do not have adequate health services, and if rural and urban development remain unsatisfactory, then 'growth' does not need any glorification. When we look at India's capability of standing amidst other countries in terms of Global Development Index, it stands 124<sup>th</sup> on the Human Development Index even after its 58 years of independence and has very low rank on Transparency International Index, i.e., 72<sup>nd</sup> of 91. This proves the extent of corruption and its tentacles in handicapping the developmental programmes.

There is a very high incidence of starvation deaths when there is a plenty of food grain stocked in government godowns. High inflation rate all through the decade of 1990s has led to a sharp rise in absolute price levels of most essential commodities. Growth of agriculture slowed down considerably in the 1990s, as compared to the earlier decade. Compared to 3.2 per cent per year in the 1980s, food production in the 1990s has grown only at 1.2 percent, an uncomfortable ratio between food production and population growth. As far as net per capita availability of food grain per day is concerned it was 510.1 grams in 1991, it was 416.2 in 2001. Largely the country has never had such low per capita net availability of food grains in the post-green revolution period. Even high production of food grains does not automatically solve the problem of food security. When poor people cannot afford to buy adequate quantities of high cost food grain, there could be highly deceptive situation with the food sector showing a surplus. It is estimated that about 300 million Indians do not have food security. In this situation the plight of the most marginalised communities (dalits, tribals, women and children) is horrendously worse and their problems range from basic food to threat to their very survival.

### 1.2.1 Historical victims: the Dalits

Dalits constitute 16 per cent of Indian population (160 million). They are excluded on the basis of Dharma (faith) and Karma (fate). Their exclusion is evident even in secular spaces like bureaucracy, judiciary, public sector enterprises, banking, educational institutions and institutions of higher learning. Added to the caste-based discrimination, atrocities against dalits is increasing (it is reported that approximately 617 cases per day). But their contribution to society in terms of labour, art and culture is enormous. Their share of the country's resources and riches is, however, disproportionately lower.

They account 1/6 of India's population, but not of its land. Indeed most of the Indian states cannot provide reliable data on lands owned or distributed to Dalits. The fact is they are mainly landless and where they own land at all, it is marginal and usually of low quality. As much as 77 per cent of the dalit workforce is in the primary or agricultural sector of the economy. But very, very few of them own land. They form, instead, the bulk of agricultural labourers in this country. Land has a great deal to do with both economic and social status. Of the India's poor, 40 per cent is landless agricultural labourers; 45 per cent is small or marginal farmers (60 per cent of Indian farmers own less than an acre of land). This means that 85 per cent of the poor are either landless or marginal farmers. It's in the first category that you will find Dalits in large numbers.<sup>3</sup>

The exclusion of the dalits becomes more problematic when the institutions, which are supposed to be the protectors, become the oppressors. That is why most of the policies launched for their upliftment have been

3. Sainath P (1999), "Dalits and Human Rights", *PUCB Bulletin*, June

utter failures – whether it is distribution of *Patta* land or distribution of food grains from the Public Distribution System shops or distribution of houses under Indira Awas Yojna. That was why, in 1999-2000 even after nine Five-Year plans, about 35 percent of the dalits were still living below poverty line.

SBSS, through its involvement with the communities have observed that the rural areas where dalits are living lack drinking water facility and other basic amenities. Apart from these they are not allowed in several places to take drinking water from the common taps provided by the government in towns and villages, and they are assaulted and injured when they protest against the denial. These incidents often exacerbate and drifts into serious communal violence.

### 1.2.2 Out of the Boundary: the case of aboriginals or Tribals

In an industrialized India the destruction of the aboriginal's life is as inevitable as the submergence of the Egyptian temples caused by the dams of the Nile. . . . As things are going there can be no grandeur in the primitive's end. It will not be even simple extinction, which is not the worst of human destinies. It is to be feared that the aboriginal's last act will be squalid, instead of being tragic. What will be seen with most regret will be, not his disappearance, but his enslavement and degradation.

— NIRAD C. CHAUDHURI,  
*The Continent of Circe, 1965*

Displaced from their homes, alienated from their lands and deprived of their resources, the tribal people are one of the most exploited communities of India in spite of their well known history of being aboriginals or of their indigenous status. The lives of the tribal communities are best understood in the context of the sociological process of their enslavement, their inter-dependence and a local economy that is based on cooperation. Any incursion of outsiders into their habitat engenders competition, and the tribal people withdraw into areas where they can continue to have command over resources and have numerical superiority. Such retreats have been a feature of tribal life over the last three centuries. But dramatic reduction in forest covers in the last hundred years, forced them having no place to go; the strategic retreat has turned into enslavement and concentration.

The Constitution makes it obligatory on the government to “take care” of the country’s tribal population. Articles 15 and 16, which refer to fundamental rights of citizens, seek to ensure that the provisions for the tribal people are implemented. Article 244 allows the state to make special arrangements for their development. Article 275-1 enables the state (in particular, the Central government) to make financial provisions for tribal development. The Fifth Schedule of the Constitution is unique in that it empowers the Government of a State to suspend any Act of Parliament or the State legislature if he/she thinks it is not in the interest of the tribal people. This can be done even with retrospective effect. The Sixth Schedule allows the formation of an autonomous district-level body wherever the tribal population is substantial. But despite all these guarantees, the tribal people are caught in a vicious cycle of landlessness, illiteracy, disease and poverty.

Land alienation, displacement, land degradation and environmental degradation-these problems of tribals are caused by several lop sided development policies launched by the government at different points of time in the past. In the 50s, the large scale multi-purpose projects, in the 70s, irrigation and hydroelectric projects; all these developmental activities came very close to the process of completely marginalising the tribal communities when the government ushered in policies of liberalization, allowing multinational companies into the resource-rich tribal areas to set up projects ranging from power generation to mining.

### 1.2.3 Triply burdened and discriminated: the case of Women

Clichés may not be scant if one listens causally to the Indian harping on the status of women in the society. It is repeatedly boasted that India is the land where women are respected in the form of Mother Goddess from the time immemorial. The folklores and mythologies of India affirm this view. But, a close approach towards the present status of women in India provides an entirely different story altogether. India is one of the first

countries in the world to give women the right to vote. The Indian Constitution is one of the most progressive in the world, and guarantees equal rights for men and women. All this is cited as evidence to support the contention that Indian women are free and equal members of society.

But the official statistics and daily experience of women tell us a different reality of women in India. Women generally earn a far lower wage than men for doing the same work. In no State do women and men earn equal wages in agriculture. Women are under-represented in governance and decision making positions. At present, less than 8% of Parliamentary seats, less than 6% of Cabinet positions, less than 4% of seats in High Courts and the Supreme Court, are occupied by women. Less than 3% of administrators and managers are women.

There are far fewer women in the paid workforce. Women's work is undervalued and unrecognized. Women work longer hours than men, and carry the major share of household and community work, which is unpaid and invisible. Women are legally discriminated against in land and property rights. Most women do not own any property in their own names and do not get share of parental property. Statistics related to education, control over fertility and reproductive rights, nutritional status, sex ratio etc are very miserable. Statistics alone do not tell the whole story. The public portrayal of women and women's issues in the media is also very dismal.

Even the statistics is not showing the real contribution of women. Statistics on work-force participation rates continue to show low figures for women workers. For instance, only 26% of women in India are recorded as workers or as being employed in 1999-2000. As a result, most of the work that women do the collection of water, fuel and fodders, cooking, cleaning and care of the children and elderly; unpaid work on family land or in family enterprises-is made invisible and removed from national estimates.<sup>4</sup> In this scenario, the case of dalit women is worse than any body else. They are triply discriminated against: first, on the basis of their gender, second, on the basis of their caste, and then on account of their economic class. Their exploitation emanates from their structural position in Indian society.

#### **1.2.4 Soft skin, deep wounds: the status of Children**

Children form one-third of the population of the world. Children in India constitute almost one third of the Indian population. But their status and condition is not all that good. There is much to be desired in terms of their nutrition, health, education, forced labour, child labour, child abuse and displacement related trafficking that are leading to moral and material abandonment of children in India. Among the marginalised, the dalit children (both boys and girls) suffer most as they are deprived of health, education, livelihood and development. The denial of health facilities to the infants in general and the Dalits infants in particular, can be proved by the high mortality rate existing in India. Moreover, the withdrawal of states from welfare responsibilities has worsened the condition of the children. This is evident from their mortality rate and drop out rate (infant mortality among SC 83.00, others 61.8; child mortality among dalits 39.5, others 22.2; school drop out among dalits (I-X) 76. 63, others 67.44) Apart from these the worst atrocities like rape, beatings of dalit children and girls are inflicted upon them casually by the non dalits.

As children cannot unite and protest against the injustice meted out to them, their plight usually goes unheeded. Education can work as an independent variable for social change. But quality public school education, equally accessible to everyone, has never been India's priority.

In this context, SBSS through is reaching out to 3, 500 children through 74 Community Study Centres (CSC). The activities of the community based centres include learning and advocacy. The process is informative, informal, educative and interactive. It is expected to go beyond the four walls. Retrospection and revitalization of the present system, structure, values and ethics would be a part of the process. Children's right to education and information will be given adequate emphasis. In due course of time, it is expected to transform into movements for child rights.

---

4. For more details; Sen, Kalyani Menon, Shiva Kumar AK (2001), *Women in India, How free? How Equal?* United Nations Resident Coordinator in India, New Delhi.

### 1.3 The Problem

The way society and the economy operate makes somebody poor or rich. It is not the fault of the poor<sup>5</sup>, or the traumatic experience<sup>6</sup> — but it is in the way ruling class makes policy, governs and enjoys the resources of the country and decides the fate of its citizens. In India, we see important factors that cause and keep oppression and poverty as permanent feature of its socio-political and economic history. One is the social system i.e. the caste system. Its detrimental and oppressive features dehumanise people and generate unemployment and underemployment. Dalits for instance, remain landless community in spite of their enormous labour for generations together. Thus the major reason for poverty is structural.

This age old 'dharma' of Indian society is further aggravated by the neo-liberal market driven reforms. The world now is colossally rich as never before (one may correlate with the liberalized economy). But the fruits of this richness are not shared by all. A simple analysis of who enjoys how much resource will describe the nature of structure in which we live. For example 80% of the world's resource is shared by 20% of its population and 20% of the resource is shared by 80% of its poverty stricken population. The share of the bottom 20% is only 2%. This unequal distribution of resources which includes land, forest, accessibility to government institutions, public goods and other natural resources like water, decides whether one becomes poor or rich. This unequal resource distribution is further aggravated by the uncontrolled market driven economy of the global world.

Globalization and its free market seem to have given the market forces a *carte blanche* to continually push up the prices of their products and redistribute incomes in their own favour. The process of empowering the market which is the kernel of liberalization, has increased financial returns for white-collar work far beyond returns for other occupations. The arrival of MNCs during the 'reform' period has led to land grab, privatization of water, forest and natural resources. In other words, a miniscule section of the population has become rich by exploiting the limited natural resources i.e. it is not hard labour, which bore the fruit of richness but constant misuse of forest, land and water. Precisely this is the reason for ever increasing number landless dalits and tribals, degrading ecology and feminization of poverty. In short, the degradation of the democratic institutions have further marginalised the communities and pushed them to the periphery where first, the existence of poverty is not counted now the existence of poor themselves is denied.

This situation of Indian society and the condition of its most helpless population call for democratisation of civil, political, social, cultural and economic institutions, which in turn increase and help people to enhance their capabilities and claim their right over assets and resources. Any disturbance to the fabric of the society, it is said that will be felt first by the minorities of the society, which means the role of the Church is vital in alleviating the pain of the most marginalised section of the society. The Church in India should involve itself actively to realize its potential to fulfill its mission responsibility of joining with the struggles of the poor. The question is, does Church able to feel that pain of the oppressed. If so, is it ready to be with the poor to resist the forces of injustice and oppression?

### 1.4 Process of Planning

Towards the end of the third phase of the people's plan (2000-2004), SBSS went through a comprehensive evaluation and review process both at the field and the congregational levels. The evaluation and the review raised some vital and critical issues that affected the organization, its relation with the grass root communities and the Diocesan Board of Social Services. We debated our roles and existence and asked fundamental

5. I.e. the fault lies with the poor person who is somehow abnormal in the standards of the rest of the population. He or she may be lazy (the most prevalent concept), unmotivated, rebellious, apathetic, stubborn, uneducated, unskilled, illiterate, disabled, ill, or a sociopath in these or other ways. If the person is the problem, then solution lies in changing the person himself.

6. Considering the incidence of poverty as accident, for instance, floods and natural disasters impoverish many people through no fault of their own. The same reasoning applies to those who sink into poverty through the death or withdrawal of a bread-winner or as a result of war or a natural catastrophe. In these cases there is no blame attached, and poverty is seen as one of the exigencies of living to which anyone may be subjugated.

questions like, who our neighbours are, what are their concerns and aspirations, what are they doing, and what we ought to do.

### ***Search-Fundamentals: being with Community***

While trying to answer some of these vital questions, we found that macro economic reforms and liberalization at the local level have led to casualization of labour, migration, unequal wage distribution, lack of access and control over natural resources and loss of identity of tribals and dalits. Intense discussion with all the stakeholders took place to take the process forward. Necessary data, case studies and testimonies were collected and analyzed. Several consultations and meetings were held at every diocese in this regard.

This collective repositioning process helped us to move from 'general approach' to 'issue specific thematic intervention'. Three core sectors were identified as strategic thrust areas in order to impact sustainable change in the communities namely, *right to livelihood, land right and identity and social exclusion* with the cross cutting themes of *Church-Mission Engagement, Lobbying Advocacy & Networking and Gender*. Manthan 2004, the annual conclave of SBSS provided a platform for wider ownership of the new strategic thrust and discussed and formulated the statement of deliberation and action plan.

In order to actualize the action plan as per the strategic shifts, it was essential for us to once again go to the community. Therefore, a pilot study was conducted at the diocese of Kolhapur and Nagpur jointly with the reference community, DBSS, SBSS staff and our accompaniers Mrs. Uma Ramaswamy, Mr. Ray Kancharla. This study helped to formulate the module for the programme and perspective plan.

### ***Building Perspective***

In January 2005, the staff team with DBSS coordinators collectively developed the process, instruments and methodology for the perspective and programme plan. During the months of January to February SBSS was engaged with the DBSS staff, DBSS board, reference community and congregation to determine the impact, relevance of ongoing activities and capture emerging perspectives. In this process, assistance was also taken from external experts like Paul Siromoni, Anirudh Prasad, Ray Kancharla and A. K Singh. These experts helped us to identify and detect the emerging trends and aspirations of the reference community and the dioceses. All the information's collected from the reference communities, staffs and the congregation was compiled and presented to the DBSS board.

At two regional consultations held in Goa and Kolkata the findings from the dioceses were shared and discussed. In addition, clarity and common understanding of perspectives, approaches, processes and implications on structure were defined and clarified by the Coordinators, Bishops and SBSS staff. Finally, by collecting all the reports from the dioceses along with the discussions based on the two regional consultations the draft perspective document was evolved collectively. The document was translated into seven regional languages (Marathi, Bengali, Hindi, Nepali, Oriya, Assamese and Punjabi). It was made available widely to all our stakeholders. A system was developed to receive their feedback and comment and incorporate wherever required.

### ***Check and verify***

In order to enhance the dynamism and flexibility of the draft perspective plan, SBSS further initiated the sharing of the perspectives with its constituency including resource sharing and implementing partners. The draft perspective plan was shared in the meeting of resource-sharing partners in April for their suggestions. This was followed by the sharing with DBSS coordinators at the different zonal forums, then in DBSS board meetings and most important was with the leaders of the reference community.

To endorse the acceptance and ownership of the perspective plan of CNI-SBSS at all levels, the draft perspective plan was presented in SBSS Board and to the CNI-Synod in the Synod level consultation on 23-24 June 2005 for final approval.

### **Micro planning**

SBSS once again initiated a micro planning process from the community. Special thrust was given to organize training on planning and PRA in all the zones for the SBSS and DBSS staff. The planning process of SBSS ideologically subscribes to facilitate community based participatory planning process. The perspective plan, which reinforces the new emerging perspective, programme interventions, structure, approach and roles of SBSS, was considered the base of the project plan. The methodology adopted for the plan were

- PRA and Group process at the field level
- Meeting at village, cluster and area level on perspective development and problem analysis ( focus group discussions)
- Village profile and survey records

The major stakeholders in the process of project plan formulation were community people. In the whole planning process special attentions were also given to emerging peoples organizations / pressure groups and women through different meetings held in village committee, cluster committee and areas committee. The DBSS board and local pastors were actively involved in the planning process and participated in some of the community meetings. The plan evolved from the reference community was given a shape in each DBSS. A framework for analysing DBSS proposal was evolved collectively. Subsequently the community plans were screened. Special thrust was given to research and analysis, assistance, advocacy and action to give a final shape to the plan.

The approach of the planning process was well structured, designed and timely scheduled. At every step skill building, resource inventory and external supports were taken to monitor and assess the progress. SBSS ensured mandatory participation of every community groups throughout the process. SBSS, time and again involved communities to learn and draw ideas to maintain the reliability and validity of the process and information.

The planning process was dynamic, flexible, open ended and in touch with community. As SBSS strongly believes in process oriented development interventions, an utmost care was taken to maintain dynamism and flexibility in the process. This open-ended exercise helped the SBSS and DBSS colleagues to be with people while allowing the latter to express their concerns without fear. This has not only ensured a close bond between us but has made us mature and wise.

## **2.1 Goal**

To accompany and work with the partner organizations (Dioceses, People's Organizations) sustain the struggle of the marginalised communities, enabling their negotiating capacity, acquiring and executing decision making power, realizing socio-economic, political, and cultural rights to assert their political position and exert political authority.

## **2.2 Objectives**

1. Partnership Cooperation.
2. People's Control over Life and Livelihood.
3. Strengthening People's Organizations to build People's Movement.
4. Congregations in Solidarity with Poor.
5. Gender Concerns.
6. Leadership for Social Entrepreneurship and Mission Engagement.
7. Ecological Conservation, Disaster Mitigation and Conflict Resolution.
8. Organisational Capacity of SBSS.

## OBJECTIVE 1

### To Enhance the Governance and Operational Capacity of the Partner Organizations

#### **Rationale**

SBSS is a collective form of cooperation (CFC). It accompanies Diocesan Board of Social Services (DBSS) to fulfill the mission agenda of the Church. DBSS is an autonomous organisation and partner of SBSS engaged with communities building their capacity to be resilient. SBSS provides technical and monetary support to its partners. On their behalf, it coordinates with the resource sharing agencies.

To be an effective organization, DBSS needs to develop its process, design strategy and build structure to make an impact on the environment. It requires systematic and pro-active approach and designed interventions. DBSS' are at various stages of growth and development. SBSS would like to strengthen them to be a facilitator and autonomous in functioning.

Good governance practices, reliable managerial systems and procedures, qualified and passionate staff, smooth flow of funds and dependable financial systems and practices are key determinants. Technical inputs need to be complemented with vision, mission and perspectives of the organisations. Recapping the vision, sustaining the values developing and ownership among larger constituency are the essential elements to reinvent and enhance the organisational performance.

#### **Activities**

##### 1.1 Good Governance Program

SBSS would initiate structured proactive programme for developing good governance practices for the partner organization. The programme would be offered at three levels.

Activities	Output	Outcome
<p><b>Good Governance Programme Induction Orientation</b></p> <p>Orientation and sensitization programme for the newly formed Board of DBSS.</p> <p>This three-day programme would include vision and perspective building, role of board and management, policy development processes, accountability measures, government rules, regulations and obligations.</p>	<ul style="list-style-type: none"> <li>All DBSS board members would develop clarity on role functions and expectations.</li> <li>Accountability measures are developed for each DBSS.</li> </ul>	<ul style="list-style-type: none"> <li>Ownership of DBSS programme</li> <li>Board members would take constructive measures</li> <li>Productive board meetings giving specific programme directives</li> <li>Policies are formed with due care</li> </ul>
<p><b>Capacity Enhancement</b></p> <p>In a year, there would be three programmes each with two-day duration. Selected members would undergo this exposure. It includes community analysis, strengthening people's organizations and managing advocacy campaigns, resource mobilization and management.</p>	<ul style="list-style-type: none"> <li>Four selected board members from each diocese are equipped in community analysis, people's organizations and advocacy</li> </ul>	<ul style="list-style-type: none"> <li>Ownership of DBSS programme is enhanced</li> <li>Constructive participation of board members in Peoples' struggle</li> <li>DBSS organisational dynamics is changed and professional aptitude is built up</li> </ul>
<p><b>Community Interface</b></p> <p>This would be a yearly activity where community members would get an opportunity to share impact, expectations and grievances, if any, with board. The reporting of DBSS functions would be verified. Board members would share their responses and responsibilities</p>	<ul style="list-style-type: none"> <li>Board members get first hand information about community</li> <li>Activities are verified</li> <li>Community concerns are identified</li> </ul>	<ul style="list-style-type: none"> <li>Pro-people programmes are developed</li> <li>Accountability is enhanced</li> <li>Community is well aware of the functions and limitations of the board.</li> </ul>

## 1.2 Developing Partnerships

### Process

Agreement of Cooperation (AoC) including non-negotiable standards are developed and audit agreements are signed in the beginning of the programme phase.

Activities	Output	Outcome
<b>Developing Partnership</b> A draft AoC is prepared with DBSS. It is discussed and approved by both boards. Auditors are identified. Terms of Reference (ToR) is developed	<ul style="list-style-type: none"> <li>● Formal partnership is developed</li> <li>● AoC and Audit Agreements are jointly developed and signed</li> </ul>	<ul style="list-style-type: none"> <li>● Clarity of role</li> <li>● Enhancement of partnership</li> <li>● Accountability is enhanced</li> </ul>

## 1.3 Accompaniment Services

### Process

Subsequent to the approval of the project and signing of the AoC and audit agreements, resource team including finance and programme staff would be finalized. They will arrange periodic visits for facilitating PME process to develop mechanism for work enhancement. Financial assistance would be provided as per cash flow and approved budget. With support of facilitators, policies and procedures would be reviewed and changed. Presence of SBSS programme staff at the Board meeting would help to pursue and implement the programmes of change. Conflict resolution and developing common agenda and collective efforts would help to bring diocese, DBSS, community and SBSS together. Staff appraisal would be done once in a year. Report would be submitted to the board. Appropriate training arrangements would be made to enhance the capacity of the community and staff.

Activities	Output	Outcome
<b>Accompaniment Service</b> <ul style="list-style-type: none"> <li>● Programme associate and support team would be identified</li> <li>● Visits and consultation</li> <li>● Facilitation of PME process</li> <li>● Financial Assistance</li> <li>● Review of present policies and procedures</li> <li>● Interventions and changes are introduced after verification</li> <li>● Appreciative enquiry</li> <li>● Staff development plans are developed with appropriate training arrangements</li> <li>● Mid-term assessment and end-term appraisal</li> </ul>	<ul style="list-style-type: none"> <li>● Development experts are available</li> <li>● Programmes are strengthened</li> <li>● Resources are available</li> <li>● Organizational policies and procedure are appropriated</li> <li>● Staff capacity is enhanced</li> <li>● Course correction measures are taken</li> <li>● Web based PME process would be developed</li> </ul>	<ul style="list-style-type: none"> <li>● DBSS and SBSS relations are enhanced</li> <li>● Organizational capacity of DBSS is enhanced</li> <li>● High staff moral and conducive working environment is ensured</li> <li>● Impact of interventions is enhanced</li> </ul>

After 18 months, a mid term assessment of each DBSS programme would be made with outside experts and accordingly course correction would be made. At the end of the project participatory evaluation is also planned. This would help to develop proposal for the next phase.

## 1.4 Financial Facilitation and Monitoring

### Process

Facilitation team including programme, finance and resource would be finalized for each DBSS. They will undertake quarterly review of the programme and finance process. Cost reimbursement model would be followed. Web based finance management would be developed. Auditors for every DBSS would be approved. Accordingly appropriate systems and process would be developed. A six-month auditing and programme reporting would be undertaken. Each year four DBSS would be randomly selected for audit check by SBSS.

Activities	Output	Outcome
<p><b>Financial Facilitation and Monitoring</b></p> <ul style="list-style-type: none"> <li>● Quarterly review and system development of fund flow and finance procedure</li> <li>● Web based finance transaction</li> <li>● Introduction of cost reimbursement model</li> <li>● Audit and check audits</li> </ul>	<ul style="list-style-type: none"> <li>● Finance Associate and programme team work in tandem</li> <li>● Collective review of finance and programme</li> <li>● Easy and smooth transfer of fund</li> <li>● Reliable audit reports made available</li> </ul>	<ul style="list-style-type: none"> <li>● Accountability and transparency are enhanced</li> <li>● Relations with DBSS are enhanced</li> </ul>

## OBJECTIVE 2

### Enhancing Human Capabilities and Assets to have Access to and Control over Life and Livelihood

#### 2.1 Right to Livelihood and Food Security

To enable 15 DBSS to build capacity and assets of 15000 marginalised families to claim their rights over resources.

##### *Rationale*

The challenge of overcoming the poverty and making the rural economy sustainable is a crucial to bring change. The need to correct the negative effects of market economy and gaining access to and control over means of livelihood are vital priorities today. Though the Constitution of India and the United Nations Charter on Human Rights (UNCHR) have ensured the 'protection of life and dignity of every individual', irrespective of caste, class, race, sex and colour, the poor and marginalised still remain exposed to insecurities and risk of survival even after 58 years of independence. Hence, our primary focus is restoring and sustaining the means of livelihood and the coping mechanisms of the tribals, dalits and other vulnerable communities for their sustainability.

The issue of livelihood is directly related to overall development of the human being. From the theological perspective, the pro-active dictum of Christ, "I have come to give life and life in its fullness" is the spiritual leitmotif in concertising the strategy of sustaining life and livelihood.

As a faith based organisation in spearheading justice and empowerment action of the church in solidarity with the poor and downtrodden communities, SBSS believes that any growth or progress that induces further impoverishment and dehumanization of the marginalised section, is to be met with resistance, as it goes against the theological principles of human dignity.

SBSS strongly reiterates that the solution to these problems lies in creating assets and developing capabilities of the deprived communities with rights based approach. SBSS believes that desired results are possible by strategically deploying rights based approach.

##### *Process*

In the first instance, the identified 15 DBSS will further identify the 15,000 marginal families and develop a concrete data of livelihood situation. This will be the baseline on which the communities will be enabled to develop feasible methods of restoring their agro-related/traditional livelihood. Further, new and viable Income Generating Programmes (IGPs) alternative entrepreneurial activities will be explored, identified and supported with adequate marketing infrastructure. As an essential part of this strategy, linkages will be built among the existing groups addressing their own livelihood issues locally. So that these communities will become a power-base, necessary for sustaining the livelihood of the poor.

The issues of livelihood will be addressed in consonance with the issues of BPL (where the BPL cards are not issued to the deserving communities) and issues over water, electricity, roads, etc.

The vast network of People's Organisations in the form of SHGs, Mahila Mandals, Youth Clubs and Farmers' association existing as the large mass base in the respective communities will be guided to lobby for the development projects. Small-scale entrepreneurial projects at the panchayat and block level would benefit the marginal communities.

Unlike in the previous years, the ethos of the livelihood will be towards collective effort and not merely individual progress and prosperity at the cost of the community. Necessary educative process will be initiated in the process while forming groups / communities.

The approach will be critical assessment of the, livelihood situation, building capacity and assisting community by resisting the dehumanizing forces. We will journey with the communities in building their own vision of well-being. People's participation to take this process forward will be the ultimate aim where trust and commitment will complement each other.

Approaches	Activities	Output	Outcome
<p><b>Research and Analysis</b></p> <p>Critical assessment of the livelihood situation and restoration of traditional livelihood among the identified communities</p> <p>Feasibility study for new alternatives</p>	<p>1. Survey of (a) the existing livelihood options among the identified communities and (b) discuss the new options available with the communities through Participatory Research Approach (PRA)</p> <p>2. Information Sharing</p>	<ul style="list-style-type: none"> <li>● The dioceses conduct the survey through</li> <li>● PRA position paper on livelihood and food security in 14 states</li> <li>● The findings of the survey and feasibility will be shared with the partners and communities</li> <li>● The identified 100 families from each DBSS begin to initiate the livelihood interventions</li> </ul>	<ul style="list-style-type: none"> <li>● The identified 15,000 families will begin to share their concerns and network</li> </ul>
<p><b>Assistance &amp; Capacity</b></p>	<p><b>Promotion of Sustainable agriculture</b></p> <p>1. Skill development on organic farming practices among 60 farmers from DBSS counterparts</p> <p>2. Exposure to other models of organic farming to the DBSS</p> <p>3. Initiate vermi-compost as Income Generation Programme</p> <p>4. Promote water and soil conservation</p>	<ul style="list-style-type: none"> <li>● 660 farmers were convinced and begin to practice organic farming methods</li> <li>● People gained practical knowledge</li> <li>● 20 men and women groups in 11 DBSS have set up vermi-compost units and have increased their income upto 40 %</li> <li>● 12 Check dams and ponds have been dug</li> </ul>	<ul style="list-style-type: none"> <li>● Communities are now convinced about organic farming practices and will sustain it in 10 villages in 11 DBSS</li> <li>● Reduction in migration</li> <li>● 660 farmers and 20 women groups have discovered a viable eco-alternative for their livelihood which is sustainable in nature.</li> <li>● Utilisation of 2000 hectares of public barren land in 40 villages for livelihood resources.</li> </ul>
	<p><b>Formation of Cooperatives</b></p> <p>1. Training of 9 DBSS in cooperatives formation and management</p> <p>2. Organizing the unorganized labourers</p> <p>3. Training in marketing rural products</p>	<ul style="list-style-type: none"> <li>● 200 people have been trained to form cooperatives</li> <li>● 10 cooperatives have been formed and are functional</li> <li>● Labourers are organized</li> <li>● Initiatives have been taken to facilitate marketing of project prepared in the cooperatives</li> </ul>	<ul style="list-style-type: none"> <li>● Community level cooperative structures have emerged and are well governed; people are benefiting economically and socially</li> <li>● 200 days of labour is available for the community</li> </ul>
			<i>Continued...</i>

Approaches	Activities	Output	Outcome
	<b>Skill enhancement for alternative means of livelihood for the identified villagers</b>  1. Entrepreneurship development with adequate technical support	<ul style="list-style-type: none"> <li>● 40 People in 8 DBSS have been trained in entrepreneurship development</li> <li>● 5 persons from 8 DBSS received support for setting up their own livelihood means</li> </ul>	<ul style="list-style-type: none"> <li>● Skilled resources are available in the community</li> </ul>
	<b>Human resource development for the livelihood issues</b>  1. Capacity Building of the Staff and community leadership for managing and sustaining livelihood initiatives	<ul style="list-style-type: none"> <li>● 20 DBSS staff and 30 volunteers from the communities increased capacities for managing and monitoring the growth</li> </ul>	<ul style="list-style-type: none"> <li>● Local managerial capacities are developed in the communities for sustainability and governance.</li> </ul>
	2. Political and legal education meetings/ programme	<ul style="list-style-type: none"> <li>● 25 people in 7 DBSS gained legal aid support</li> <li>● People acquired political education</li> </ul>	<ul style="list-style-type: none"> <li>● Clarity over legal matters have increased and people have effectively handled their issues</li> </ul>
Advocacy And communication	<b>Community advocacy campaign</b>  1. Community advocacy on livelihood and food security issues like BPL, unequal wages, right to food and food security, labour rights and forest policy	<ul style="list-style-type: none"> <li>● 20000 people in 13 DBSS have gained knowledge on organizing and mobilizing</li> <li>● People will learn to negotiate and bargain</li> </ul>	<ul style="list-style-type: none"> <li>● People are using their rights to vote in favour of good leaders</li> <li>● 500 people will be elected as alternative political force</li> <li>● People are advocating for more pro-poor policies</li> <li>● <i>Gram Sabha</i> is functioning effectively</li> </ul>
	2. Social Audit on Govt. Schemes and Targeted Public Distribution System (TPDS)	<ul style="list-style-type: none"> <li>● 20000 people in 11 DBSS have learned to coordinate and networking on livelihood issues</li> </ul>	
	<b>Advocacy with media</b> 1. Media Advocacy	<ul style="list-style-type: none"> <li>● Strengthened solidarity with electronic and print media</li> <li>● Local issues at various forum are highlighted</li> </ul>	<ul style="list-style-type: none"> <li>● The coverage of the local issues by the media</li> </ul>
	<b>Networking</b> 1. Identify and interface with like minded organisations and government	<ul style="list-style-type: none"> <li>● Strengthening solidarity among the like minded groups</li> </ul>	<ul style="list-style-type: none"> <li>● Mass base is created</li> <li>● 4 regional networks are built</li> </ul>
	<b>Lobbying</b> 1. Meeting with intellectual support group	<ul style="list-style-type: none"> <li>● Formation of proactive intellectual groups</li> </ul>	<ul style="list-style-type: none"> <li>● Community is able to bargain and negotiate with the government</li> </ul>
	2. Creating a pressure lobby on the issue of TPDS and livelihood sources	<ul style="list-style-type: none"> <li>● Local issues at various forum are highlighted</li> </ul>	

Continued...

Approaches	Activities	Output	Outcome
	<b>Communication and Information sharing</b> 1. Formation of Information centre	<ul style="list-style-type: none"> <li>● Formation of information centres in 10 DBSS</li> </ul>	<ul style="list-style-type: none"> <li>● People are aware of all the welfare schemes and facilities of the government.</li> </ul>
	2. Issue based Publication	<ul style="list-style-type: none"> <li>● Regular exchange of views and experiences through posters, pamphlets and magazines</li> </ul>	<ul style="list-style-type: none"> <li>● People are sensitized about the prevailing issues</li> </ul>
	3. Formation of groups on performing arts.	<ul style="list-style-type: none"> <li>● Youth are trained on alternative skills of communication</li> </ul>	
<b>Action</b>	<b>Rallies</b> 1. Rallies and Dharnas on livelihood issues and food security	<ul style="list-style-type: none"> <li>● Participating in rallies and dharnas to solve their issues</li> <li>● Irregularities in administering the duties of the government are made known</li> </ul>	<ul style="list-style-type: none"> <li>● Political platform is formed</li> <li>● Public opinion is generated</li> </ul>
	2. Demonstration on minimum wages 3. Bidding auction of community resource in panchayat area	<ul style="list-style-type: none"> <li>● Memorandum is submitted to ministers and bureaucrats</li> <li>● Labour cooperatives won the bid.</li> </ul>	
	<b>Convention</b> 1. Sammelan of labour and marginalised farmer	<ul style="list-style-type: none"> <li>● 1000 people in 3 DBSS participated in the Sammelan</li> <li>● Areas of common concerns identified and common strategy formulated to deal with the issue of livelihood</li> </ul>	<ul style="list-style-type: none"> <li>● People's organisations are getting formed</li> <li>● Movement is strengthened</li> <li>● Solidarity is developed</li> </ul>
	2. Celebration of events Labour day, Water day	<ul style="list-style-type: none"> <li>● Labour day and Water day are celebrated</li> </ul>	

## 2. 2 Right to Land

To restore the dignity of tribals and dalits through accessing and ownership of land

### **Rationale**

For the dalits and tribals, land is an integral part of their existence and identity. Today globalization and anti poor policies of the government treat land as a commodity and source of profit. The arrival of contractors, big landlords and multinational companies into the forest has actually pushed the traditional stewardship into distraught. Big dams and national parks have displaced hundreds of indigenous people. The problem of displacement is very high in Gosikhurd Prkalp, Diocese of Nagpur, Bargi Dam in Jabalpur Diocese, Lower Suktel in Sambalpur Diocese and mega city project, Kolkata.

There is a plot to systematically alienate dalits and isolate the adivasis from their land threatening their very existence and identity. The action from the Ministry of Environment and Forest on 3rd May 2002 may lead to

eviction of one million tribals. Non-tribals are systematically acquiring tribal lands, as they are not aware of rights and provisions of the PESA (Panchayat Extensions in Schedule Area) and 5th Schedule in Mumbai and Jharkhand.

Our involvement and struggles with the communities include the issue of land rights especially in the diocese of Kolhapur, Nagpur and Marathwada in Maharashtra, Phulbani and Sambalpur in Orissa and Eastern Himalayas in West Bengal. The initial success of these movements led by various People's Organizations facilitated by respective DBSS and SBSS, has given a new hope to the reference communities. For instance, People's Organizations in the region of Maharashtra have so far acquired more than 100 acres of land for dalits and about 1500 application for land entitlement have been filed in various government agencies. Acquiring even these lands has been landmark achievement and has given these communities a sense of confidence and dignity. With these achievements, in the coming decade, these people's movements aspire to develop a political identity. Considering the progress of these people's movements, it is imperative that the CNI-SBSS addresses the issues of land right more vigorously in the near future.

### **Process**

As demonstrated in the dioceses of Kolhapur and Nagpur, a systematic process to document the Government Resolutions (GR) and its impact on the dioceses dealing with displacement, encroachment of *Gairan* and *Gouthan* and tribal possession of land would be undertaken. This study would identify the land holding patterns among dalits, displacement packages and livelihood patterns, land holding patterns of women and the exploration of viable alternatives. This detailed information would be shared with the stakeholders. Subsequently, the knowledge base, capacities of the staff and village representatives would be built on 5th schedule, PESA, SC/ST Atrocities Act and other Constitutional provisions for tribals and dalits. Besides developing pragmatic strategy, enhancing critical awareness of the community would lead to formation of People's Organisation. As the issue of land rights is prevalent prominently in the western and eastern states, there would be the formation of regional land rights forums to influence policy makers at the regional level.

As the people's organisation gets stronger it would be imperative to network with organisations working on land issues. This would strengthen the organization working on land issues resulting in movement around land right issues. With the involvement of five regional forums a statewide advocacy group would be formed. The zonal office will transform itself into a resource centre for Dalit concern and Land rights. In short, a comprehensive analysis of land rights issues and its implication, strategizing response and building movement at regional and state level will be carried forward.

Approaches	Activities	Output	Outcome
<b>Research and Analysis</b>	1. Research study on land distribution, access to land, entitlements, displacement, land holding pattern of women, dalits & tribals	<ul style="list-style-type: none"> <li>● A complete study paper on the land distribution patterns is available.</li> <li>● A position paper on the adivasis' land alienation is available.</li> <li>● A comprehensive land holding pattern of dalits will be made available</li> </ul>	<ul style="list-style-type: none"> <li>● The data related to land issue documented systematically and disseminated to the grassroots in 13 dioceses</li> <li>● The existing realities of landlessness and displacement are identified</li> </ul>
	2. Documentation and dissemination of information on land related issues	<ul style="list-style-type: none"> <li>● The issue-based groups will be formed to tackle the issue of landlessness</li> <li>● Awareness on the status of being landless in the reference communities of 13 dioceses is generated</li> </ul>	

Approaches	Activities	Output	Outcome
<b>Capacity building and Assistance</b>	1. Leadership training (on land rights related to displacement, CNTA, encroachment and land entitlements)	<ul style="list-style-type: none"> <li>● 150 community leaders are trained to mobilize people on land related issues</li> <li>● 50 leaders are prepared on CNTA, displacement, land entitlements on each issues</li> <li>● Awareness among 240 villages on the rights of displaced communities</li> <li>● Awareness in 300 villages on the rights of tribals and land</li> </ul>	<ul style="list-style-type: none"> <li>● Government policies on tribal/dalit/women on land is understood</li> <li>● Tribal lands are not transferred to non tribal</li> <li>● People's Organizations are formed among the displaced.</li> <li>● In 13 dioceses legal cells meet regularly</li> <li>● Legal cells deal with land right cases - 5% land cases will be solved and necessary steps would be taken by the community leaders to manage the land resources</li> </ul>
	2. Legal consultancy and support	<ul style="list-style-type: none"> <li>● Documentation of legal papers is maintained in the DBSS</li> <li>● 13000 Land alienation cases are highlighted</li> <li>● Awareness among 600 villages on the land related laws</li> </ul>	
	3. Legal aid cell	<ul style="list-style-type: none"> <li>● Formation of 13 legal aid cells in 13 dioceses - Cases related to land are submitted in the court.</li> </ul>	
<b>Advocacy</b>	1. Jan Sunwai (public advocacy)	<ul style="list-style-type: none"> <li>● Verifications and surveys are conducted on land distribution Memoranda are submitted to the collectors and govt officials</li> <li>● Cases are solved on land related issues</li> <li>● Community leaders negotiating ability is developed.</li> <li>● Officials agreed to the utilization of wasteland and grazing land</li> </ul>	<ul style="list-style-type: none"> <li>● Community leaders are capable enough to deal with the govt officials and negotiate with them, this would enable them to bargain with the authorities</li> <li>● 20 organizations working on the land rights will unite and land acquisition rights act would be reviewed in the present day context 750 women will get their right to land</li> <li>● Media advocacy generates support for more than 200 villages on the issue of landless of tribals</li> <li>● Practice to see land in less than market prices is reduced.</li> </ul>
	2 Campaign on land related issues such as land entitlement, women's rights to land, displacement, utilization of wasteland and grazing land	<ul style="list-style-type: none"> <li>● 10,000 marginal families in surrounding villages join the land rights struggles</li> <li>● Women of 100 villages demand equal rights to land</li> <li>● Panchayat resources are mobilized for improving the wasteland</li> </ul>	
	3. Documentary for land rights	<ul style="list-style-type: none"> <li>● Documentary is prepared and circulated among the members community in the community</li> <li>● Bringing visibility to the issue</li> </ul>	
	4 Dissemination of information through Low Cost Information Media street theatre debates	<ul style="list-style-type: none"> <li>● Awareness among 600 villages on land rights.</li> <li>● Information material is prepared</li> </ul>	

Continued...

Approaches	Activities	Output	Outcome
<b>Action</b>	1. Organising rallies and dharnas for rights to land	<ul style="list-style-type: none"> <li>● The community is capable enough to deal with the authorities and mobilised panchayat resources</li> <li>● 5000 marginalised families received land patta</li> </ul>	<ul style="list-style-type: none"> <li>● The mobilized resources in 200 villages would increase the sources of income for the reference families</li> <li>● The mobilized resources would be allotted to those identified marginalised families.</li> <li>● Seasonal employment for 200 villages and migration is reduced</li> </ul>
	2. Formation of Land rights pressure groups	<ul style="list-style-type: none"> <li>● Each village will form a pressure group to tackle all issues related to land rights.</li> <li>● Demand for resources from government agencies.</li> <li>● Formation of cooperatives</li> </ul>	

### 2.3 Right to Identity/Social Equity

#### To protect and promote the rights of tribals and dalits

##### **Rationale**

The onslaught of globalization with the emergence of right wing ideology is distorting and curbing the tribal identity and dalit who constitute 8.69% and 16.73% of Indian population respectively.

The government policies and welfare measures aim at mainstreaming and assimilating rather than integrating. Education and social mobilization has contributed to a social mix, but it has not drastically altered the discrimination and marginalisation. Further the culture of silence has curtailed the participation of the community at the level of political and decision-making structures. Can we say that the community needs to return to their original status, or relocating them in their land would suffice the meaning of 'Adivasis'? The answers and the solution need to be explored.

Identification of issues/demands needs focused interventions to ensure, protect and promote the distinct identity of the tribal community through their rights and command over natural resources (jal,jangal,jamin) along with strengthening their culture and self governance system.

As per the Hindu chaturvarna, dalits are untouchable. The chaturvarna hierarchy does not give them any space. Despite being abolished, the hidden apartheid still exists. The 160 million dalits of India still eke out a very precarious existence. Dalits women face the triple burden of caste, class and gender. The landlords and police to teach "political lessons" and crush dissent from within use sexual abuse and other forms of violence against women. They have been threatened with physical abuse and assault, even death to make them withdraw from political participation.

However, it is observed that in the due course of time, as a matter of dissent, four major demands / issues of the Dalits have come to the forefront i.e. *izzat* (to overcome discrimination), *loksatta* (power with the poor), *rozgar* (just wages) and finally *jameen* (control and access). Addressing these four parameters would help in restoring dignity, by overcoming discrimination, acquiring decision making power at the political, administrative and other levels, finding just wages and gaining control and access over land.

##### **Process**

Formats and modules would be developed to conduct community study and research at the community level. It would emphasise/ensure a process oriented development intervention. Selected staff of SBSS, DBSS and village animators would be trained, updated to facilitate the tribal and the dalit concerns through various exposure and seminars. A data bank would be generated at different levels. Different means of information dissemination and awareness would be followed (like informal discussion, group meetings, public meetings,

interface programmes, development songs in local language, leaflet, pamphlets and poster). Efforts would be made to strengthen and transform the existing group into issue-based groups. Community would be empowered with various skills and technique for mass mobilization. Palli Sabha and Gram Sabha would be strengthened and women participation would be increased. Core groups would be formed at village and panchayat level to facilitate the events such as rallies, dharnas, debate, seminar and writing petitions. Like-minded NGOs would be identified and relationship with them would be strengthened. Interaction and interface with such groups would be organized through periodic meetings. With networks, collective action would be planned to promote people-centered and policy advocacy. To sustain the movement, adequate resource support and technical guidance would be ensured. Linkages with political outfits and media would be ensured to identify issues, plan campaigns to take the process forward.

### 2.3.1 Tribals Identity

Approaches	Activities	Output	Outcome
<b>Research &amp; analysis</b>	Information collection, study, analysis & research, on: PESA/5th Schedule/ National Tribal Policy/customary law/displacement Lower Suktel dam/traditional knowledge, faulty classification of tribe ( Kui tribes)	<ul style="list-style-type: none"> <li>● Position paper prepared and analyzed</li> <li>● Political, social, economic, and cultural implication of the faulty classification of the Kui tribe under the scheduled list</li> <li>● Community dialogues on PESA, 5th Schedule, National Tribal Policy</li> </ul>	<ul style="list-style-type: none"> <li>● Increased Political participation of people in local governance system.</li> <li>● Formation of pressure groups at panchayat</li> <li>● Increased women's participation in Gram Sabhas.</li> <li>● People's agenda put forward in Gram Sabha.</li> <li>● Gram Sabha develops community plan</li> <li>● Community mobilisation on tribal issues and concerns</li> <li>● Regional network is formed</li> </ul>
<b>Capacitation and assistance</b>	<ol style="list-style-type: none"> <li>1. Capacitation of on PESA/5th Schedule</li> <li>2. Exposure for village volunteers</li> <li>3. Seminar on National Draft Tribal Policy [NDTP]</li> <li>4 Training on herbal medicine</li> </ol>	<ul style="list-style-type: none"> <li>● Staff and village volunteers are trained on 5th Schedule/PESA/ draft NDTP</li> <li>● 140 village animators &amp; staff are trained, equipped and join the campaign</li> <li>● Staff &amp; animators sensitized</li> <li>● Strategy formulated for future interventions</li> <li>● Staff &amp; volunteer reinvigorated</li> <li>● 70 panchayat in 9 dioceses involved in discussing and reviewing NDTP</li> </ul>	
<b>Action</b>	<ol style="list-style-type: none"> <li>1. Community mobilisation on customary law, 5th Schedule &amp; traditional system</li> <li>2. Formulation of <i>lok niti</i> on pro-tribal policy for the implementation of 5th Schedule &amp; PESA</li> <li>3. Meeting for formation of fisher folk union</li> <li>4. Rally &amp; dharnas on 5th schedule, PESA, Lower Suktel dam</li> <li>5. Coordination meeting for regional network</li> </ol>	<ul style="list-style-type: none"> <li>● Community meetings held</li> <li>● People participating in large numbers</li> <li>● People have started taking initiatives on their own</li> <li>● Platform will be created to generate the public opinion on pro-tribal policy and implementation of the 5th schedule</li> <li>● Coordination committee will work out strategy</li> <li>● People will be able to analyze and articulate the situation and demand their rights.</li> <li>● Villagers are equipped with the Skill and technique for mass mobilization</li> <li>● Draft Lokniti evolved at 70 panchayats of 09 dioceses</li> <li>● Fisher folk union formed</li> <li>● Legal cell formed</li> <li>● Rally conducted, petition, field memorandum submitted</li> <li>● Panchayat level pressure group formed</li> </ul>	

Continued...

Approaches	Activities	Output	Outcome
<b>Advocacy and communications</b>	1. Formation of issue based group 2. Campaign on tribal issue [5th schedule, PESA, lower Suktel dam 3. Information dissemination on different provision of tribal concerns (leaflets, pamphlets poster) 4. Interface & panel discussion on 5th schedule and PESA 5. Publication of booklets on herbal medicine 6. Public meeting on identity issue	<ul style="list-style-type: none"> <li>● Issue based group formed</li> <li>● Group links with region</li> <li>● Inter diocesan linkage built up</li> <li>● Participation &amp; recognition in national and regional forum</li> <li>● Public opinion generated</li> <li>● Simplified version of act &amp; provision are made in local language</li> <li>● 1000 leaflets of act and provision are published and available with the community</li> </ul>	

### 2.3.2 Dalit Rights

Approaches	Activities	Output	Outcome
<b>Research and analysis</b>	1. Collection of cases on different social discrimination/atrocities against the dalits	<ul style="list-style-type: none"> <li>● Case collected, formulated and documented.</li> <li>● Position paper prepared on dalits right &amp; atrocities</li> </ul>	<ul style="list-style-type: none"> <li>● Political mobilisation for the dalit rights</li> <li>● Appropriate legal remedies</li> </ul>
<b>Capacitation and assistance</b>	2. Capacitation of selected staff & village volunteer on dalits rights, atrocities 3. Legal support	<ul style="list-style-type: none"> <li>● Staff equipped with basic knowledge (dalit right) and skill to promote the dalit concerns</li> <li>● Help in petition writing, help in filling cases</li> <li>● Formation of legal cell</li> </ul>	<ul style="list-style-type: none"> <li>● Publishing of the cases related to social discrimination/atrocities against dalits</li> <li>● Inter Diocesan national level network of Dalits formed</li> <li>● Women leadership recognized in decision making process ST/SC commission activated at state level</li> </ul>
<b>Action</b>	1. Community mobilization on dalit rights & dalit atrocities 2. Inter diocesan network on dalit issues 3. Network with likeminded NGO's 4. Formation of dalit solidarity forum 5. Debate on dalit rights 6. Street theatre on dalit issue	<ul style="list-style-type: none"> <li>● Issue discussed and groups sensitized on dalit rights</li> <li>● Forum for the dalit rights are formed at various levels</li> <li>● Increased participation of people</li> <li>● Women's participation strengthened</li> <li>● A platform to create public opinion is formed</li> </ul>	<ul style="list-style-type: none"> <li>● Vigilance group created</li> <li>● People have started taking initiatives on their own.</li> <li>● Dalit issue discussed in Gram Sabha</li> <li>● Women's leadership is evolved</li> </ul>
<b>Advocacy and communications</b>	1. Campaign and public hearing on dalit atrocity/ any form of social discrimination 2. Publication of leaflet, poster on dalit rights 3. Media advocacy	<ul style="list-style-type: none"> <li>● Memorandum/demand submitted to the authority concerned</li> <li>● Cases presented at the public hearing</li> <li>● Increased participation in strategic forum</li> <li>● Cases highlighted and published</li> </ul>	

## OBJECTIVE 3

### Building People's Organisations to People's Movement

To influence policies and practices of government and key stakeholders whose decisions affect and perpetuate poverty and inequality

#### **Rationale**

The essence and ideology of the vision and mission of the CNI-SBSS is to empower people by fulfilling their economic, social, political, and cultural rights. Claiming rights can be possible only through suitable social and political actions. It is imperative for CNI-SBSS to empower reference communities, its leaders, people's organisations and staff team of DBSS and SBSS for appropriate political interventions and actions.

SBSS and DBSS believe that it is important to integrate advocacy initiatives in the programmes to realize this. At present, advocacy as a tool is confined only to community mobilization for morchas and dharnas. But through appropriate approaches and methodologies, the message and need for change should be communicated to individuals and other like-minded institutions. Towards Building Communities of Resistance and Hope- strengthening of people's organisations and transforming them into people's movement is need of the time. It requires influencing the legislature and bureaucracy for effective implementation of constitutional guarantees and rights. For the benefit of people, it is mandatory to bring greater accountability in the system.

For the last five years, SBSS has been working with children. We would like to use their creative potential for wider social change. A space would be created for the children to advocate their own rights, which will enable them to mobilize communities and bring change. Community study centres would be developed and built as Centres for Learning and Advocacy.

Since advocacy has evolved into a key strategy for realizing rights, Advocacy Desk is expected to provide expertise in planning, developing and managing campaigns. In responding to the issues at regional levels, DBSS would adopt people-centred advocacy for community analysis and actions. They will also bring their experiences to evolve a response to formulate and implement policy with CNI-SBSS. Such policy advocacy initiatives would be supported by media advocacy. Special campaigns on key issues like trade justice, tribal policy, dalit rights, and project-affected people would be on the agenda of the desk. There is need to develop special skills and expertise to manage such events. We also need to develop cadre of advocates across the Church to speak with and for poor.

#### **Activities**

### 3.1 Strengthening Advocacy Initiatives

There is a need to bring special focus and purpose to present the function efficiently. A strategic framework of the concern would be developed. It would define SBSS's understanding, approach and application of the Advocacy in its programmes. Desk would be supported by a resource team.

#### 3.1.1 Capacity building

##### **Process**

First, training guidelines and then manual would be prepared for people-centred advocacy. Systematic efforts would help to bring our field experiences. Linkages with NCAS would be developed. To strengthen the activities of the desk and sustain the struggle, candidates with appropriate calibre and passion would be sponsored for NCAS internship programme (at least 2 candidates in 3 year). Issue specific training on campaign management will be organized at least once in a year by a resource team. Through this one person in each DBSS would be capacitated. He or she need not be a staff but could be a representative of PO, SHG or PRI.

Activities	Output	Outcome
<p><b>Capacity building</b></p> <p>This would be organised once a year</p> <p>A one-week long programme would be followed by field exercise in their own settings and submission of the assignments</p> <p>Training guidelines, manual, and case study documentation with identification of resource accompaniment</p>	<ul style="list-style-type: none"> <li>● Training guidelines and manuals are prepared</li> <li>● Resource team identified</li> <li>● 12 community advocates are trained in one year</li> </ul>	<ul style="list-style-type: none"> <li>● Community advocates lead the campaigns</li> <li>● Effective community mobilization.</li> </ul>

### 3.1.2 Strengthening people's organizations

#### **Process**

Advocacy Desk in participation with DBSS and PO would develop a required proforma and the procedure for information collection. This would be available for all DBSS who, with the support of the SBSS programme team and involving PO, would check, verify and complete the form. At central level, a cross tabulation would be done. A profile of each PO would be developed identifying their strength, capacities and documenting experiences. The resource centre for social action would study this profile and organize PO on the basis of issues, capacity and region. Periodic meeting, exposures would help PO to bring efficiency in their functions. People's organisations would include various areas, clusters, and village level groups, committees, SHGs and PRIs. At least one PO per diocesan area would be strengthened for a particular issue. Participation and involvement of various people's group in PO would be ensured while their specific functions will also be strengthened.

Activities	Output	Outcome
<p>Strengthening people's organizations</p> <p>Identifying, profiling, indexing and capacitating</p>	<ul style="list-style-type: none"> <li>● POs are indexed</li> <li>● POs identified as per issues and capacities</li> <li>● New structure at field is evolved</li> </ul>	<ul style="list-style-type: none"> <li>● Collective bargaining is enhanced</li> <li>● Pro-people leadership and decisions are made</li> </ul>

### 3.2 Building People's Movement

#### **Process**

The people's organisations would bring ongoing people's groups together over issues. The members of Village Panchayat, Panchayat Samiti and Zilla Parishad will be our primary focus. Opportunities will be sought to take the political empowerment process to go beyond educating and sensitizing the masses. Active participation of the communities and people's organizations at various political debates would help and create alternative political force.

First, regional people's organizations would be brought together to lead in campaign. Congregations and trained advocates would facilitate the process. The desk, with the support of related resource stream, would organize the event. Once a year, a regional PO meeting would be organized. One in two years, considering the feasibility a large event of issue, specific gathering of all PO across the work area is also in the agenda.

Activities	Output	Outcome
Building people's movement	<ul style="list-style-type: none"> <li>● POs are strengthened with enhanced information flow</li> <li>● Lateral linkages are developed</li> <li>● Regional forums are developed</li> <li>● Joint campaigns are undertaken</li> </ul>	<ul style="list-style-type: none"> <li>● Collective force across legislative assemblies is visible</li> <li>● Increased political bargaining for rights of the poor</li> <li>● Campaign yielded results</li> <li>● Resource centres are adequately developed</li> <li>● Issue based people's movements are built</li> </ul>

### 3.3 Specific Initiatives (Campaign Management)

#### Process

This would be done at two levels. Campaign on issues of global concern (trade justice, tribal policy) would be initiated, planned and developed by SBSS. At the second level, issues of the local level (burning of dalit houses or Lower Suktel dam affected people) would be blown up for larger attention and remedy.

At least one campaign in a year would be undertaken. Global Week of Action in 2005 has given that required experience. Diocese and DBSS would participate actively in such campaign. For the second level, resource team would rush to collect data in such unfortunate situation, which would lay down the plan and support to the local diocese and DBSS to take the process forward. In such situation, SBSS would respond as and when required with media and policy advocacy effort.

Presently, supporting dalits to overcome discrimination and protecting tribal identity are some major issues on the agenda. We have to find friends and allies and try to win fence sitters to be with us. Congregations and the Church, hierarchy and bureaucracy would be brought in for wider impact in our system.

Activities	Output	Outcome
<p>Specific initiatives (campaign management) This is once a year activity aiming to address particular concern and issue</p> <p>Campaign plan is developed by SBSS</p> <p>DBSS and Church partnership with other Ecumenical agencies' support is sought</p> <p>Resource material and worship material developed and distributed</p> <p>Key persons identified. Culmination of activities in a particular week. Reporting and sharing with media. Finalization of the report and evaluation of the process to decide next steps at local level</p>	<ul style="list-style-type: none"> <li>● Campaign plan is developed and executed</li> <li>● Capacity to manage such event is enhanced</li> <li>● Church participates in campaigns</li> </ul>	<ul style="list-style-type: none"> <li>● SBSS' ability is enhanced and recognized</li> <li>● Church is with the poor and their concerns</li> <li>● Policy and practice changes in favour of poor and marginalised</li> </ul>

### 3.4 Networking and Alliance Building

For an effective intervention and wider impact, issue-based networking would be developed on identified themes. Partnership of Forum for Collective Form of Cooperation (FCFC), ecumenical and civil society organizations (INSAF, URM Social Action Groups) would be drawn in. Under the umbrella of CNI itself, there are around 20 development related institutions. Coordination and networking among them is necessary to realize the vision of CNI. This process would better the capacity to influence policy making.

SBSS will participate in regional and national level events of INSAF, FCFC and URM. Within the region, the respective DBSS would take the lead. At national level process SBSS would coordinate and participate.

Activities	Output	Outcome
<p><b>Networking and alliance building</b></p> <ul style="list-style-type: none"> <li>● Yearly meeting of CNI related social institutions.</li> <li>● Participation in meetings and joint campaigns of the FCFC and INSAF.</li> <li>● Yearly meeting of Panchayat members.</li> <li>● Regional events of PRI members.</li> </ul>	<ul style="list-style-type: none"> <li>● Annual Meeting of CNI related institutions for sharing and broadening the platform</li> <li>● Participation/membership of FCFC, URM, INSAF and other agencies</li> <li>● Panchayat members' forum in SBSS is developed</li> </ul>	<ul style="list-style-type: none"> <li>● Network of all CNI related Social Institutions</li> <li>● Other agencies join in for collective struggle for policy change</li> <li>● Appropriate development management concepts and practices are developed.</li> <li>● Negotiating skills and capacity of PRI members developed</li> <li>● PRI, Gram Sabha and Tribal Panchayat forums are effectively used for pro-poor and pro-women decisions.</li> </ul>

### 3.5 Community Centers for Learning and Advocacy

#### **Rationale**

Children constitute 1/3 of the world's population. Healthy and safe environment, access to medical care, minimum standards of food, clothing and shelter are essential for the holistic growth of a child. Every child has right to realize his or her own intellectual, moral and spiritual potentials.

Children in India constitute almost one third of the Indian population. But their status and condition is not all that good. There is much to be desired in terms of their nutrition, health, education, forced labor, child labour, child abuse and displacement related trafficking which are leading to moral and material abandonment of children in India. Among the marginalised, the dalit children (both boys and girls) suffer most as they are deprived of health, education, livelihood, and development. The denial of health facilities to the infants in general and the Dalits infants in particular, can be proved by the high mortality rate existing in India. Moreover, the withdrawal of states from welfare responsibilities has worsened the condition of children. This is evident from their mortality rate drop out rates, sex ratio, literacy level, and trafficking.

To mitigate the problems of these hapless children, SBSS has created 74 community study centres reaching out to 3, 500 children having the potential to bring about considerable changes in the society. These centres have helped in developing a sense of self-confidence and learn. Communities were mobilised through village education committees to take up the wider issues of the community issues through CSC. In the coming days these efforts need to be consolidated where children articulate their rights.

#### **Process**

Community centres for Learning and Advocacy (CBCLA) would make efforts to ensure this and act as a catalyst for community mobilization. It will enable children to realize their potentials and develop a just human society. This will be carried out through the informative, informal, educative and interactive process. It is expected to go beyond the four walls. Retrospection and re-vitalization of the present education system, structure, values and ethics would be a part of the process. Children's right to education and information will be given adequate emphasis. In the process, these centres may be converted into an issue based people's organization and people's movement. Linking people with similar interest through inter and intra diocesan networking will be encouraged for a greater coverage and impact. In due course of time, it is expected to contribute to child rights movement.

Approaches	Activities	Output	Outcome
<b>Research and Analysis</b>	Data collection, study and analysis on children's issues	<ul style="list-style-type: none"> <li>● Data are collected on children's issues ( status on health, child trafficking, child labour, children's migration, orphan's, differently- abled)</li> <li>● Systematic study done on the above mentioned issues</li> <li>● SBSS/DBSS paper prepared and responses are articulated</li> </ul>	<ul style="list-style-type: none"> <li>● Decrease in drop out of the children from schools</li> <li>● Improvement in health status of children</li> <li>● Non formal educative, informative, interactive process stated within the communities</li> <li>● Retrospection of the present education structure, systems, values and ethics.</li> <li>● People's organization strengthened</li> <li>● Bal panchayat / children's parliament strengthened</li> </ul>
<b>Capacity Building and Assistance</b>	Workshop of selected staff and village volunteer's on child rights / issues, child labour acts	Selected staff and village volunteers/animators trained to deal with the children's issues <ul style="list-style-type: none"> <li>● Cases of violation of child rights are identified</li> <li>● Long term and short term strategies formulated to deal with the issues</li> <li>● Systematic follow up action framed</li> <li>● Formation of village based education committees</li> </ul>	
<b>Action</b>	Information disseminated Organising Bal Mela Organising children's assembly Conducting annual sports events for children	<ul style="list-style-type: none"> <li>● Information disseminated, awareness created</li> <li>● Bal Mela organised in 10 DBSS</li> <li>● 4 children assemblies are formed</li> <li>● Children day and sports days are celebrated</li> <li>● Highlight on issues related to child violence</li> </ul>	
<b>Advocacy</b>	Interface and panel discussion on issue related education and child rights Campaigns for child rights Establish and strengthen the community centres for learning and advocacy as multi-purpose community resource centres	<ul style="list-style-type: none"> <li>● Children's concern placed in front of the authorities concerned.</li> <li>● Children's concern publicised, highlighted and pressure created</li> <li>● CBCLA developed as a multi resource centre</li> </ul>	

## OBJECTIVE 4

### To ensure Congregations in Solidarity with Poor

#### *Specific Objectives*

- 4.1. To mobilize, equip and empower 96 (rural and urban) congregations to participate in the struggles of poor against injustice and oppression in 24 dioceses of CNI
- 4.2 To enable the existing forums of women, youth and children to emerge as the community animators for social change
- 4.3 To establish linkage and network with other faith based organizations, non-governmental organizations and movements, working for the rights of the poor, dalits and marginalised

#### *Rationale*

To fulfill the mission agenda of the Church, the Synod has given a mandate to SBSS. Having been empowered by the Synod, SBSS has been working with the marginalised communities ensuring better access to resources

and public goods to restore their dignity and image of God. SBSS has also undertaken the task of conscientizing the church leaders and congregations to accept the social transformation and social action in place of charity and welfare approach as an integral part of the mission of the church.

In 2000, SBSS made a very clear shift to transform from welfare approach to TBCRH. As followers of Jesus Christ, we are not being called simply to do patchwork or to streamline our present outdated models but to create and realize the spiritual resources within ourselves to discover relevant new paradigm. Church's development concern is centred on the creative and redemptive purpose of God, where people can live in peace and righteousness with each other and with all His creation.

SBSS has been constantly conscientizing the church leaders, pastors, youth, women and lay persons at diocesan level to understand the theological perspectives of development so that the social concerns will get integrated with the mission of the Church. These efforts have very minimal results. Hence, SBSS is taking a strategic shift from "Congregation Action Participation" (CAP) to "Church-Mission Engagement" (CME). This would ensure critical participation of congregations in analyzing the socio-political context and identifying themselves with dalits and marginalised.

To realize the mission of the ministry, SBSS has two primary tasks namely: *accountability to the people* and *accountability to the Gospel*. The framework is "Church in solidarity with People's movement. There is a need to conscientise the Church, to tell the congregation of people's stories and their struggle for justice.

### **Process and Methodology**

The process of CME envisages three-fold intervention based on our present involvement:

- Congregations, those are within the geographical areas of our field involvement
- Congregations, those are near the field but are not involved with our work
- Congregations, those are out side our field involvement and have no relation with reference communities.

At the end of three years, the learning of the communities would be brought together for a dialogue at the larger level. It would be an opportunity to share good practices, promote and advocate new models, and use these experiences to re-strengthen the on going process with appropriate corrective measures.

CME desk, in CNI-SBSS will facilitate the process of identifying the leaders from different pastorates. It will equip them with perspectives, vision and necessary analytical and technical skills. Facilitating team of CME would prepare a training module and a calendar to guide and manage the training programme at different levels. Enhancing the existing capacity of the congregation to understand, analyze and interpret the issue of poverty, the dehumanizing condition of dalits and poor will enable the ordinary member of the Church to respond to the issue of human rights strategically.

A workshop on reading and re-reading of the Bible, its tradition and understanding the concept of kingdom of God, mission with brainstorming sessions on social issues would be conducted for ordinary congregation. The WFCS at local and diocese level will be capacitated to address the issue of gender justice. The existing youth fellowship would be prepared to address the issue of congregation-participation in nation building through political process. Syllabus for Sunday school would be contextualised to address the issue of child rights.

## **4.1 To develop holistic understanding of mission**

### **Process**

CNI has fifteen hundred thousands communicant members in 26 dioceses and various social service institutions under its control. There is a need to develop and strengthen these people of God to be engaged with God's people. First of all, there is a need to identify various resources (forums, institutions and

infrastructure) that are available within the Church for mission engagement. Mechanisms to distribute this information and resources at various levels should be developed. Subsequently, at regional level leaders of these institutions would meet to develop their priorities and their programmes as per mission paradigm and diocesan perspectives. At a latter stage, various events and collaborative programmes with youth coordinators, WFCS leaders and Sunday school children would be organized. Participants of these programmes would be mobilized to celebrate various national and international days of importance. Accordingly, contextual liturgy would be prepared and made available to the entire congregation. The congregations would be encouraged to involve in campaign at local and national levels. Once in every year a Sunday would be observed as Diaconal Sunday for awareness building, sensitisation and resource mobilization. This process is expected to challenge the congregation to initiate specific action plan to be involved with community.

Activities	Output	Outcome
Workshop and exposures for selected church leaders at regional level	<ul style="list-style-type: none"> <li>● 40 church leaders (pastors, heads of the institutions) will have conceptual clarity on mission paradigm and praxis.</li> </ul>	<ul style="list-style-type: none"> <li>● Diocesan perspective of congregation participation and action will get proper directives and guidance.</li> </ul>
Organising event, collaborative programme for peer groups (youth, women children)	<ul style="list-style-type: none"> <li>● Interactive peer group is form for collective struggle.</li> </ul>	<ul style="list-style-type: none"> <li>● Church youth and women are engaged with community and their struggle</li> </ul>
Celebration of different national and international days	<ul style="list-style-type: none"> <li>● Various days of importance are celebrated Specific liturgies are available. Congregation members are sensitized</li> </ul>	<ul style="list-style-type: none"> <li>● Congregation identity will emerge as healing community.</li> </ul>
Workshop for contextual liturgy preparation	<ul style="list-style-type: none"> <li>● Contextual liturgies on various issues are prepared</li> </ul>	<ul style="list-style-type: none"> <li>● Meaningful changes brought by meaningful worships. Rejuvenation in the life of congregation</li> </ul>
Advocate and campaign on different issues	<ul style="list-style-type: none"> <li>● Developmental issues are high lighted at the region and national level</li> </ul>	<ul style="list-style-type: none"> <li>● Participation of congregation with appropriate action.</li> </ul>
Celebration of diaconal Sunday	<ul style="list-style-type: none"> <li>● Sunday worship will be dedicated for the cause of the poor in entire 26 dioceses. Local fund will be generated for diaconal ministry. Congregation will adopt new area for action and participation</li> </ul>	<ul style="list-style-type: none"> <li>● Congregation initiatives are supported and sustained</li> </ul>

**4.2 To mobilize, equip and empower 96 (rural and urban) congregations in 24 dioceses to participate in the struggles of the poor against injustice and oppression.**

**Process**

It would start with identification, in which SBSS would assist the DBSS and the dioceses to identify two congregations from rural and urban areas, which show interest and potential to journey with people.

At second stage, the members of WFCS, youth groups, Sunday school teachers and students would be equipped with necessary tools and techniques. These trained teams would divide the responsibilities of planning, monitoring and evaluation within themselves and work with communities to develop a collective form of action. A systematic and participatory plan of action would be developed.

SBSS would arrange to provide technical and monitory support. At a latter stage, the process would be sustained with withdrawal of DBSS. From that stage (beyond the monitory support) availability of that particular individual within the church will be a resource to take the process forward.

Activities	Output	Outcome
<b>Identifying</b>	<ul style="list-style-type: none"> <li>● Congregations are identified</li> <li>● A strategic framework is prepared</li> <li>● Diocesan leaders and congregation leaders are sensitized</li> </ul>	<ul style="list-style-type: none"> <li>● 4 congregations in each diocese are identified with required resources within the community</li> <li>● Congregation and community interface begins</li> </ul>
<b>Equipping</b>	<ul style="list-style-type: none"> <li>● A training programme "towards transformed communities" is developed</li> <li>● DBSS identifies CME facilitators and community enablers for the programmes</li> <li>● In selected congregation, the training programmes are organized</li> <li>● Congregations shares their recourses</li> <li>● Interface methodologies are developed</li> </ul>	<ul style="list-style-type: none"> <li>● Congregations and communities are into a relationship of complementing each other</li> <li>● Participatory action plan is developed</li> </ul>
<b>Supporting and sustaining</b>	<ul style="list-style-type: none"> <li>● Technical and monetary supports are available</li> <li>● Congregation and community relations are strengthened</li> <li>● Congregation participates in the struggles of the community</li> </ul>	<ul style="list-style-type: none"> <li>● Community transformation takes place.</li> <li>● Community realized the mission of the Church</li> </ul>

### 4.3 To scale up the experiences and learning in Church-Mission Engagement through building alliances, linkages and network with other faith based organizations.

#### **Process**

Various Christian agencies and social action groups are engaged in the struggles of tribals, dalits and marginalised. Their active presence and expertise is visible in certain pockets and areas respectively. However, as there is no forum for collective sharing of learning, and responsibilities on common concerns to impact development and realizing the rights of the poor, a collective mechanism would be developed. As CNI-SBSS is engaged in building people's movements, the space for other organizations would be carved out for collective bargaining to realize political rights and building alternative political forces.

Activities	Output	Outcome
<p>Regional social action forums</p> <p>There would be a regional meeting, once a year inviting social action groups</p>	<ul style="list-style-type: none"> <li>● Collective bargaining at regional level is enhanced</li> <li>● Various people's organisations are joining together to build movements</li> </ul>	<ul style="list-style-type: none"> <li>● Visible presence and impact</li> <li>● People's movement is developed</li> <li>● Movement is sustained</li> <li>● Political rights are realized.</li> </ul>
<p>Partnership summit</p> <p>This would be an annual summit where representatives (heads) would meet to share and discuss issues of national concerns and developing agenda for joint action. A coordination mechanism would be developed. Once in 3 months information would be shared.</p>	<ul style="list-style-type: none"> <li>● Representatives of the Christian agencies meet once in a year</li> <li>● Information is shared and joint agenda is developed and collective campaigns are planned</li> </ul>	<ul style="list-style-type: none"> <li>● Partnership among the agencies is developed</li> <li>● Impact of the policy making process on the national issues</li> </ul>

*Continued...*

Activities	Output	Outcome
<p>Forum for celebrating diversities</p> <p>This is an ecumenical forum, inviting Christians, secular and like minded organisations to study and discuss the impact of spirituality on development process and concerns. This would be once in 2 years</p>	<ul style="list-style-type: none"> <li>● Collective understanding of particular development concerns is evolved</li> </ul>	<ul style="list-style-type: none"> <li>● The spirituality of development process is discussed</li> <li>● An opportunity for various religious heads is provided to discuss common concerns</li> <li>● Pluralistic and liberal values are enhanced</li> </ul>
<p>Synod level consultation for CNI</p> <p>Once in 3 years, the synod level consultation would be organised to understand the learning and impact of the ongoing process to develop the future agenda</p>	<ul style="list-style-type: none"> <li>● Impact of the programmes and good learnings of the grassroots are shared</li> <li>● Future agendas are formed</li> <li>● Guidelines are prepared</li> </ul>	<ul style="list-style-type: none"> <li>● Wider ownership of SBSS work</li> <li>● Beginning of the withdrawal process.</li> </ul>

## OBJECTIVE 5

### Mainstreaming Gender Concerns at all levels of Society and Organizational Structure

#### *Specific Objectives*

- 5.1 To integrate gender in the planning monitoring and evaluation (PME) processes at the DBSS and SBSS level.
- 5.2 Capacity building of the grassroots communities (PRI/SHGs/PO's) for integrating gender sensitivity and gender balance.
- 5.3 To facilitate economic and political empowerment of women through formation of broader women /issue based movements.
- 5.4 Advocate gender concerns in the context of restoration of livelihood, land rights and reconstruction of identities.
- 5.5 Promote women leadership in overall mission of the Church and its social concerns.

#### 5.1 Integrate Gender in the Planning Monitoring and Evaluation processes at the DBSS and SBSS level.

##### **Rationale**

Gender is an analytical tool to understand social realities. Gender specific information helps to understand the role of gender relation that regulates the power structure in a society. Gender framework provides a base to assess the impact of any development intervention. Several initiatives have been taken to improve the socio-economic and political status of women, which has generated a certain level of confidence among them but the isolated approach has not produced expected results. The absence of gender segregated data and gender insensitive implementation systems have imposed severe constraints in taking stock of the impacts in this crucial area. Therefore it is very necessary to include gender component in all development intervention. This would give specific guidelines to assess the progress.

##### **Process**

Formation of working group on gender is the first and foremost step to bring gender sensitivity in the

organization. A desk supported by adequate representation from both sex will be in place. Members of the group will be trained on developing framework on gender. To develop gender segregated data, gender analysis would be done taking account of gender inequality persisting at community level. Output and outcome indicators would be reviewed to study the overall efficiency of the intervention process among women and men. This framework will be applied at all level to assess the progress of gender sensitisation. Gender segregated data would help to monitor the allocation of resources and its results. A 'think tank' would be formed at national level for effective monitoring and accountability. The whole exercise of gender sensitization would lead towards developing gender sensitive policies.

Activities	Output	Outcome
Workshop on gender sensitivity for the gender unit	<ul style="list-style-type: none"> <li>● Enhanced clarity on Gender analysis</li> <li>● In house capacity is built</li> <li>● A plan for gender mainstreaming is prepared</li> </ul>	<ul style="list-style-type: none"> <li>● Attitudinal change for gender sensitive working environment.</li> <li>● Preferential treatment to the women in organisation</li> </ul>
Workshop for developing module for gender sensitive and gender inclusive planning, monitoring and evaluation process	<ul style="list-style-type: none"> <li>● A guidelines and tools for gender inclusive and sensitive PME and organizational process developed</li> <li>● Data and present status are available.</li> </ul>	<ul style="list-style-type: none"> <li>● Gender module is developed.</li> <li>● Gender sensitive policies are in practice.</li> <li>● Specific policies such as, gender policy and policy on sexual harassment at work place with redressal mechanism will be in place.</li> <li>● Proper allocation of staff and resources to materialize the gender concern</li> </ul>
Think-tank with gender working group.	<ul style="list-style-type: none"> <li>● Gender framework assessed.</li> <li>● Staff capacity is enhanced</li> <li>● Organizational policies and positions are reviewed</li> <li>● Environmental changes related to gender concerns are studied and incorporated in the organization thrust and directives, wherever required</li> </ul>	<ul style="list-style-type: none"> <li>● Organization strategy reviewed</li> <li>● Indicators for future interventions are developed</li> </ul>

## 5.2 Capacity building of the grassroots communities (PRIs/SHGs/POs) for the integration of gender sensitivity and gender balance.

### **Rationale**

The members of SHGs, PRIs and POs are our primary focus. These groups constitute both female and male. This mixed group could be used as a platform to practice gender concerns, which would further percolate down to the grass-roots community. In turn, this process would result in a vibrant alternative political force.

### **Process**

Gender balance approach would be maintained throughout the capacitation process that will encourage participation of both male and female members/groups. Both male and female SHGs will work towards forming Mahila Adhikar Manch, which would give them a scope to be gender sensitive. PRI members from both sexes would be trained together, this would give an opportunity to women to discuss and be involved at equal level thereby harnessing cooperation from the opposite sex. Effective women leaders would be identified and trained on gender and development that in-turn could help the community to understand role of men and women as, they live and share in the same world and complement each others existence.

Activities	Output	Outcome
Workshop on gender sensitivity for SHG and PRI members	<ul style="list-style-type: none"> <li>● Participants are equipped to analyze the role of gender relation in power structure.</li> <li>● Key actors from SHGs and PRI members are identified</li> <li>● Training guidelines, modules and facilitators are developed and identified.</li> </ul>	<ul style="list-style-type: none"> <li>● Attitudinal changes in SHGs and PRI members.</li> <li>● Enhanced cooperation between women and other group.</li> </ul>
Training of grassroots level women leadership/mahila adhikar manch members on gender sensitivity and gender inclusive planning.	<ul style="list-style-type: none"> <li>● Enhanced knowledge on role of gender in development process.</li> <li>● Training guidelines, modules and facilitators are developed and identified</li> <li>● Key actors from communities are identified</li> <li>● Political empowerment process begun</li> </ul>	<ul style="list-style-type: none"> <li>● Increased number of women's participation at decision-making levels.</li> <li>● Increased number of women leaders</li> </ul>

### 5.3 Facilitate economic and political empowerment of women through the formation of broader issue based movements.

#### **Rationale**

SHGs have helped thousands of women to gain economic self-reliance. In few dioceses, like (Diocese of North East) these groups are emerging as unifying force addressing social injustice. Some of these initiatives enabled them to claim and fight for their rights to create alternative livelihood means. Sustaining these struggle and transform them into movements is very important at this juncture. Adequate efforts would be taken to change the SHGs from mere saving and credit institutions to address the larger issues concerning women. SHGs would be linked to form Mahila Adhikar Manch for promotion of women's rights.

PRI is another platform to be utilized to advocate women's concern. The opportunity and the provisions given in the 73rd Constitutional amendment will be capitalized to its fullness to participate in the political process and to make decisions to move from panchayat to parliament.

#### **Process**

Existing SHGs are at different stages of development across dioceses. In a few dioceses, it has reached a stage of forming federations responding to the issues collaboratively. But in most dioceses, SHGs are grappling with small saving and petty business. Therefore, effort would be made to locate particular DBSS to go through different models. It could be context wise or zone wise. Objective of the SHGs will be broadened. Selected SHG/PRI leaders would be trained on broader perspective. Opportunities would be created to take these groups through political empowerment process to travel beyond the process of education and sensitization of the masses. Equal importance will be given to rejuvenate the traditional tribal panchayat with greater role for women. Specific campaigns and the lobbying efforts would be undertaken for the promotion/inclusiveness of women leaders.

SHGs showing satisfactory result would be promoted to form federation. 'Women Mela' would provide a platform to share their artistic skill. In most of the cases, their inherent artistic skill remained within their domestic environment, which should be converted into products through the formation of cooperatives. Face to face meetings with government official would highlight the implications of government programme in people's life. Such meetings would give insights to the policy makers to plan according to people's need. Efforts would be taken to advocate concerns of women's right through information and research.

Community based centre for learning and advocacy (CBCL&A), would enable children to realize their potentials and develop a just human society. These centre would be transformed into movements for child right. For a greater coverage and impact inter and intra diocesan networking would be encouraged.

Activities	Output	Outcome
Women mela at regional level	<ul style="list-style-type: none"> <li>● Women are exposed to different culture and share their skill and traditional knowledge</li> <li>● Likeminded individuals and groups meet for collective bargaining</li> <li>● Enhanced clarity on the SHG federation/ cooperatives</li> </ul>	<ul style="list-style-type: none"> <li>● Women cooperatives are formed.</li> <li>● SHG federation starts taking shape of Mahila Adhikar Manch at regional, state and national level</li> </ul>
Workshop on the perspective of SHG federation (for SHG and PRI members)	<ul style="list-style-type: none"> <li>● A perspective of Mahila Adhikar Manch is prepared</li> <li>● Methodologies and approach to develop SHG federation as Mahila Adhikar Manch are shared</li> </ul>	<ul style="list-style-type: none"> <li>● Political empowerment process is accelerated</li> <li>● More women candidates contest election</li> </ul>
Workshop for PRI members	<ul style="list-style-type: none"> <li>● Increased awareness on the constitutional provisions of women reservation in the PRI.</li> <li>● Increased participation of PRI members in people's movement</li> </ul>	<ul style="list-style-type: none"> <li>● Both men and women's leaders are taking active part in political debate</li> <li>● Numbers of women are contesting the election or being elected as PRI members</li> <li>● People's organization is getting strengthened</li> <li>● Women's group receives larger support from People's organization and related CBS</li> </ul>
Interaction of PRI members with Govt. officials	<ul style="list-style-type: none"> <li>● Implication of constitutional provision (73rd amendment) is being noted down.</li> <li>● Enhanced women's negotiating ability</li> <li>● government schemes and provisions are made known to PRI members</li> </ul>	<ul style="list-style-type: none"> <li>● Pro-women changes in policy level.</li> <li>● Transparency in government systems is developed</li> </ul>
Campaign for eliminating gender disparities and violence against women Media Advocacy	<ul style="list-style-type: none"> <li>● Resource material/leaflet on women's rights/ posters are available</li> <li>● Peer pressure group is developed</li> <li>● Media contacts are developed</li> </ul>	<ul style="list-style-type: none"> <li>● Cases against the violation of women will be highlighted.</li> <li>● Formation of women's watch cell</li> </ul>
Workshop for CBCLA	<ul style="list-style-type: none"> <li>● Enhanced clarity on child rights.</li> <li>● Resource material/posters/ leaflet are being developed</li> </ul>	<ul style="list-style-type: none"> <li>● Advocate concerns of "rights of girl child" through this center.</li> </ul>

#### 5.4 Advocate gender concerns in the context of restoration of livelihood, land rights and tribal identity

##### **Rationale**

For the dalits and tribal, land is an integral part of their existence and identity. In the agrarian economy, land is the most valued form of property. It creates wealth and sustains livelihood means. It has a symbolic importance, which is economic and political, giving a sense of identity within the community. A near absence of land rights limits people's access to other livelihood assets. A very few women have legal rights to land. Even if they have their own land, it rarely translates into control over the land. Therefore, the struggles of land rights and restoration of livelihood means should look into its gender component. This would help to understand the

magnitude of the problem in the life of men and women and provide solution, which is beneficial to both gender and thus gear community building process.

**Process**

Every year, Women's Day celebration would focus on one of the core issues [Land rights (Joint patta) Right to livelihood (minimum wages) and Right to identity (female trafficking) and domestic workers] A week long celebration would highlight the issues through panel discussion, rallies, pamphlet etc. This process would culminate on 8th March every year with a large gathering of women where they would submit a charter of demands to the state women's commission. Similar attempts would be undertaken to transform Mahilawadis into Kisan Behan. A central level panel discussion would be organized to take this concern at church level.

Activities	Output	Outcome
Women day celebration: <ul style="list-style-type: none"> <li>● Campaign on Land rights</li> <li>● Campaign on Right to livelihood</li> <li>● Campaign on Right to identity</li> </ul>	<ul style="list-style-type: none"> <li>● Increased awareness on the women related issues among SHGs, PRI, POs and congregations</li> <li>● Developing booklet on one week celebration</li> <li>● Publication of articles on the above concern</li> </ul>	<ul style="list-style-type: none"> <li>● Women have got joint patta.</li> <li>● 50% resources will be allocated for women beneficiaries</li> <li>● Formation of domestic workers forum at regional level. Established network between Delhi based organization and regional forum</li> <li>● Developing mahilawadi as a model in few dioceses.</li> </ul>
Panel discussion on "Women and Land: Implication and Adversity" at central level.	<ul style="list-style-type: none"> <li>● Enhanced knowledge on women possession over resources.</li> <li>● Specific campaign plans are developed for women's control over resources</li> </ul>	<ul style="list-style-type: none"> <li>● Women will have ownership over resources.</li> <li>● This commitment will be reflected through liturgy.</li> <li>● Inter and intra diocese networking on the three issues</li> </ul>

**5.5 Promote women leadership in the overall mission of the Church and its social concerns**

**Rationale**

Women are one of the vibrant constituencies at congregation level. Their participation in the church activity is higher than men but their representation in decision-making process is very less. SBSS has been constantly conscientising the church leaders, pastors, youth, women and lay persons at the diocese level to understand the theological perspectives of development and the importance of women involvement. But, it has not yielded enough result, a shift towards "Church-Mission Engagement" (CME) which ensures critical participation of congregation specially women analyzing the socio-political context and identifying themselves with dalits and marginalised was undertaken.

**Process**

Potential leaders will be identified from different pastorate. They will be capacitated with perspective, vision and necessary analytical and technical skills. Training module will be prepared to carry out the training activity at different level. The WFCS at local and diocese level will be capacitated to address the issue of gender justice. The above objective is realized in collaboration with CME desk.

Activities	Output	Outcome
<p>Exposure to the DBSS field and other organisations</p> <p>Organise courses for clergies in women's theology</p> <p>Workshop/ financial assistance for church related social and women's wings agencies and organization to support poverty reduction initiatives focused on women</p>	<ul style="list-style-type: none"> <li>● Training module will be developed.</li> <li>● Clergies are trained in women's theology</li> <li>● Special modules are developed</li> <li>● Financial assistance is available</li> </ul>	<ul style="list-style-type: none"> <li>● Re-reading of the Bible from women's perspective.</li> <li>● Women would realize their effective role in building communities</li> <li>● Micro enterprises are formed.</li> <li>● Women's Cooperatives are formed</li> </ul>

## OBJECTIVE 6

### Leadership for Social Entrepreneurship and Mission Engagement

Developing leaders as social capital and ensuring social change process by vision building, inculcating values and enhancing knowledge and skill

#### **Rationale**

Leadership at various levels is a prerequisite to carry forward the mission of the Church. To sustain the change process and community ownership, leadership within the community needs to be built and supported. As they have direct exposure to the issue/concern, it is important to enhance their skills and knowledge. They would develop new models of community entrepreneurship and mission engagement. New learnings and innovations would be transformed to be 'social capital'. Fellowship and technical advice from the regional resource centres and networking with like-minded individuals would sustain their struggle.

#### **Activities**

#### 6.1 Fellowship Programme

#### **Process**

This would be a 12-month long bridge programme includes action learning praxis, developing mentor-mentee relations, exposure to the field, support for initiatives and evaluation. Two months intense class work would be followed by a four month field initiative. At the end of this period a week long seminar for presenting the learning would be organized. This would be followed by a month long exposure of people's organization or agency in different location. In the penultimate month an intense fieldwork would be carried out. The last 30 days will be utilized for consolidating the learning and submission of reports. A mentor would be complementing the fieldwork. At the end of the training, to promote entrepreneurship and implement learning, a small grant will be provided based on the proposal and screening. A stipend would be available for 12 candidates in a year.

Activities	Output	Outcome
Fellowship Programme <ul style="list-style-type: none"> <li>● Programme development</li> <li>● Selection of candidates</li> <li>● First contact programme</li> <li>● Exploratory field work</li> <li>● Seminar</li> <li>● Visit by mentor</li> <li>● Field work</li> <li>● Experimentation</li> <li>● Concluding seminar</li> <li>● Evaluation</li> <li>● Proposal submission and screening</li> <li>● Release of grants</li> <li>● Visit by mentor</li> <li>● Submission of reports</li> <li>● Fellowship is awarded</li> </ul>	<ul style="list-style-type: none"> <li>● Every year 12 leaders are prepared</li> <li>● Six mentors are available</li> <li>● Course curriculum is ready</li> <li>● New community initiatives are started</li> </ul>	<ul style="list-style-type: none"> <li>● Community change process is sustained</li> <li>● New models of social entrepreneurship are developed</li> <li>● People's organizations and movements are built</li> </ul>

## 6.2 Internship Programme

### Process

Developing leaders, sensitizing theology and social sciences students through a planned programme, spanning six-week would be designed. This process would give for opportunity to students from ISSW, Bishops College, Ahmednagar College (CSR), XISS, pastors and others to study different models of mission engagement. This placement will be carried out either in SBSS/DBSS or at similar institutions. To move towards this initiatives a formal partnership and understanding with Bishops College has already been developed.

Activities	Output	Outcome
Internship Programme	<ul style="list-style-type: none"> <li>● 12 interns are trained every year</li> <li>● Staff capacity is developed</li> <li>● Linkages with training institutions or universities are developed</li> </ul>	<ul style="list-style-type: none"> <li>● Social base and ownership for SBSS and Church's Mission agenda are enhanced</li> <li>● Fellowship to these trainee and studies would provide critical review of SBSS work</li> </ul>

## 6.3 Chair on Mission Studies

### Process

Paradigm and understanding of mission are changing. In our own context, there is a need to develop theological framework of emerging concerns and issues. It requires systematic and scholarly inputs. Without developing theological perspectives, SBSS would not be able to develop appropriate actions and interventions. Formal partnership with teaching institutions is developed. Criteria and benefits of the invitee are finalized. Applications are invited. After screening, a scholar is invited for three/six months. Research project is undertaken and seminars are organized. Guest lectures are organized. Research publications are made available. New mission perspective for SBSS is developed.

Activities	Output	Outcome
Chair on mission studies Chair on mission studies would be developed at Bishop's College	<ul style="list-style-type: none"> <li>● Research on emerging mission</li> <li>● Theological framework is developed</li> </ul>	<ul style="list-style-type: none"> <li>● New knowledge base is developed</li> <li>● Improved relevance of SBSS programme</li> </ul>

## 6.4 Community Initiatives

### Process

There is a need to develop new ideas of social mobilization beyond the known paradigm. It is essential to develop contextual and situation specific response. Response to emerging issues should be dealt innovatively. As an incubator of ideas, SBSS would support partners and PO to initiate new purposeful method.

Activities	Output	Outcome
Community Initiatives	<ul style="list-style-type: none"> <li>Yearly award for innovations in mission engagement is instituted</li> </ul>	<ul style="list-style-type: none"> <li>New models of mission engagements are recognized</li> <li>Advocacy programmes are supported</li> </ul>

## OBJECTIVE 7

### Ecological Conservation, Disaster Mitigation and Conflict Management

#### Rationale

Disasters and natural calamities bring devastation to the vulnerable communities. Economic, cultural and social conditions of these vulnerable communities need to be strengthened to respond such disasters appropriately on time. Response to Disasters should be culturally sensitive to community and relevant to the local capacity and should focus on community building process. Droughts in Rajasthan, and Maharashtra or floods in Bihar and North Eastern states are common features. These permanent natural calamities need equal attention like any other disaster.

Conflicts in our working area have deep-rooted ethnic, communal and political connotations leading to violations of human rights and dignity (atrocities against dalits in Maharashtra or ethnic conflicts in northeastern states and Kashmir). Transparency and accountability are two important factors, which should not be over looked while carrying out relief and rehabilitation work.

SBSS would help to develop interface among relief agencies and DBSS. In each DBSS a disaster team would be formed and their capacity would be built with the support of these agencies for the purpose of mitigation. SBSS would identify its own staff to be ready for emergency. During emergency, SBSS would coordinate the relief work with other agencies. Special attention would be given for socially vulnerable communities and a conscious attempt would be taken to maintain cultural integrity and values.

Research studies would be undertaken to understand the impact of relief work. Findings would be shared and pursued with other agencies to improve the process of relief and rehabilitation. With the support of congregations, community building process would be started. Trauma counselling and peace initiatives would be developed in affected areas involving congregations and other Christian agencies.

Activities	Output	Outcome
Relief in Emergency	<ul style="list-style-type: none"> <li>Formal linkages and partnership would be developed with relief agencies and DBSS</li> </ul>	<ul style="list-style-type: none"> <li>Relief and resilience among disaster affected communities</li> </ul>
Developing linkages with CASA, LWS, EFFICOR, World Vision	<ul style="list-style-type: none"> <li>DBSS would be able to access these agencies</li> </ul>	<ul style="list-style-type: none"> <li>Professional ability of DBSS/ SBSS developed</li> </ul>
Organizing relief	<ul style="list-style-type: none"> <li>Relief would be made available</li> </ul>	<ul style="list-style-type: none"> <li>Cultural values and practices of vulnerable communities are protected.</li> </ul>
Building relief teams in disaster prone areas	<ul style="list-style-type: none"> <li>Disaster Mitigation teams are prepared in 4 dioceses</li> </ul>	<ul style="list-style-type: none"> <li>Communities live in peace and harmony</li> </ul>
Research and advocacy	<ul style="list-style-type: none"> <li>SBSS staff developed capacity to manage disaster operations</li> <li>Research would be made available for policy interventions</li> </ul>	

## OBJECTIVE 8 Organisational Capacity of SBSS

### **Rationale**

SBSS believes that an organization to be effective needs to develop self-renewing properties. In response to changing environment, SBSS plans to take new roles. These new roles and process demand new responsibility and capacity. SBSS would like to be an accompanier and resource sharer. It requires new technical capacity, developing appropriate systems and processes and improving negotiating skill. SBSS needs to maintain and develop good communications system and responsive decision-making process. Equal or more emphasis would be given on vision building and inculcating values among its members.

Scope and provision to nurture new ideas with required resources would be made available. Placing staffs in challenging and stimulating situations in organizations of similar values and reference communities would build up their professional capacities.

To be sensitive and responsive, SBSS should have trust-worthy system to locate changes in the community, coordinate with partners and review and revise the process.

To be resource and effective information and facilitation hub, CNI Centres for Social Action need to be strengthened.

### **Activities**

#### 8.1 Perspectives and Vision Building

##### **Process**

There would be a formal and well designed approach to build perspectives and shared vision. A two-day retreat followed by field visits and presentation would be organised for newly appointed staff and board members. Besides new staff and stakeholders, every staff is expected to undergo the process once in two years. A definite attempt would be there to have a close interaction and exposure with ongoing changes in the community and macro-policy.

Activities	Output	Outcome
Perspective and vision building	<ul style="list-style-type: none"> <li>● Staff induction programme is in place</li> <li>● Each staff gets an opportunity for the vision building process</li> </ul>	<ul style="list-style-type: none"> <li>● Organisational vision and values are deepened and celebrated across the team</li> <li>● Very conducive organisational culture is set.</li> </ul>

#### 8.2 Capacity Building

##### 8.2.1 Facilitation

##### **Process**

Attitudinal changes are required to adequately fulfill the roles and responsibility of an accompanier, in addition to knowledge and skill enhancement. All staff should possess required skills and values and clear knowledge about emerging approaches (rooted in values, rights based process oriented development intervention) and accordingly skills and capacity in human processes would be built. Opportunities to undergo appropriate training programme with like-minded agencies would be provided. In this regard, SBSS has developed understanding with ISAB, SPAR, and NCAS and SEARCH and other training institutions. In a year, at least fifty percent of staff should get an exposure and opportunities. This initiative is for the larger constituency and universal need.

Activities	Output	Outcome
Facilitation Enhancement Staff would undergo human process lab, personal effectiveness programme and OD facilitation at SPAR and ISAB. Cousin Lab would be conducted in house.	<ul style="list-style-type: none"> <li>● 50% of SBSS team members are developed as facilitators/development professionals.</li> <li>● Relation with like-minded agencies is enhanced.</li> </ul>	<ul style="list-style-type: none"> <li>● Impact of programme and support to the diocese and other agencies are enhanced</li> <li>● Staff morale and confidence is built and developed.</li> <li>● Retention of qualified staff</li> </ul>

### 8.2.2 Resource Team Development

#### **Process**

SBSS has identified key issues and cross cutting themes for its community building initiatives. In-house resource team of two staff members would be grouped and supported by ongoing close interactions with resource person.

In every region a resource person /trainers would be identified. At least, once in two-year the resource team would be given an opportunity to take up training in institutions, which share our values and perspectives.

Activities	Output	Outcome
Resource team development Need assessment, present role and desired mapping would be done and arranging training, exposure, field visit and research would develop resource teams	<ul style="list-style-type: none"> <li>● Staff Resource team is developed.</li> <li>● Resource support is identified</li> </ul>	<ul style="list-style-type: none"> <li>● Issue specific responses are built.</li> <li>● Growth opportunities for staff to realize their potentials.</li> <li>● Organizational, technical capacity are enhanced and recognized</li> </ul>

### 8.2.3 Common Concerns and Exposure

#### **Process**

SBSS is a member of various networks like FCFC, INSAF, URM and other social action groups. On many issues and concerns, it has to work closely and willingly with these organisations to share and learn for wider impact of its work and responsibilities. Two staff members would get an opportunity to work with these agencies for short term (two to six weeks) in a year.

Activities	Output	Outcome
Common concerns and Exposure	<ul style="list-style-type: none"> <li>● Training guidelines and methodologies are developed</li> <li>● In-house team for capacity building is developed</li> <li>● Common understanding towards issues and methodologies is developed</li> </ul>	<ul style="list-style-type: none"> <li>● Collective spirit, strength and mechanism are developed.</li> <li>● SBSS' 'touch' and contribution to the emerging development concepts and practices are recognized.</li> <li>● Networks are adopting SBSS learning for advocacy</li> </ul>

### 8.2.4 Innovations Support Programme

#### **Process**

To manage and respond change, organization needs to build a conducive work climate providing opportunity, time and space. Besides free flow of information and creative dialogue, newly emerged ideas need to be tested. Scope for imagination and experimentation for those who would like to peruse such interest would be available. This includes special type of leave (one to three months) with financial support.

Activities	Output	Outcome
Innovations Support Programme	<ul style="list-style-type: none"> <li>● Staff gets an opportunity to develop and try new methods to enhance development impact</li> <li>● Pool of innovators is developed</li> <li>● Resource allocations are made</li> </ul>	<ul style="list-style-type: none"> <li>● Collective spirit, strength and</li> <li>● New models are developed and tested</li> <li>● Enabling organisational culture</li> </ul>

### 8.3 Enhancing Coordination and Review Process

#### **Process**

A proper implementation of plan depends on regular monitoring and coordination. It helps to share learning, testing of good practices, recognising progress and flaws and make necessary arrangements for scaling up operation, and providing technical support. The team in resource centres should meet once in fortnight. SBSS core team should meet once in three month. The programme team should meet once in six months. Annual conclave would help to develop consensus on policies review collectively and initiate correction. The regional forums would meet once in six months.

SBSS Board would meet once a year during Annual Conclave for fulfillment of constitutional obligations receiving programme and finance reports and approving audited statements of account. In addition to this, in the month of July/August, the board would meet for programme review and support. The executive would meet twice a year in between two board meetings.

Activities	Output	Outcome
Enhancing coordination and review process	<ul style="list-style-type: none"> <li>● Timely review of progress and change</li> <li>● Participation in policy making process</li> <li>● Fellowship is enhanced</li> <li>● Values and vision are debated and discussed</li> </ul>	<ul style="list-style-type: none"> <li>● Collective ownership</li> <li>● Response mechanism is developed</li> <li>● Constituency develops keen interest</li> </ul>

### 8.4 Developing Systems and Process, Governance, Operation and Communications

#### **Process**

In addition to human resources, SBSS would continuously attempt to develop transparent and dependable process in participatory manner. Capacity on governance and operation would be the agenda. A web based PME process of programme reporting and financial report would be slowly introduced. It would include necessary infrastructure support, consultancy, and on job training for staff concerned. This would be the processes with the support of an independent consultancy. This would be continuous activity both informal and formal in nature based on need.

Activities	Output	Outcome
Developing Systems and Process-Governance, Operations and Communications	<ul style="list-style-type: none"> <li>● Appropriate systems are developed.</li> <li>● Reporting is fast and responsive</li> </ul>	<ul style="list-style-type: none"> <li>● Organizational capacity is enhanced</li> </ul>
Organisational systems and processes would be developed with in-house support and consultancy.	<ul style="list-style-type: none"> <li>● Technical support is available</li> <li>● Ethical values are preserved.</li> </ul>	

## 8.5 Developing Resource Centres

### **Process**

The zonal offices have changed their functions and role. As a CNI Resource Centres for Social Action, their identity and capacity need to be changed. Research, support and guidance to the participating dioceses and linkages at regional level would be a continuous activity.

Activities	Output	Outcome
Developing resource centres.	<ul style="list-style-type: none"> <li>● Resource centres for social actions are developed</li> <li>● Support to the partners and people's organizations is available</li> <li>● Staff capacity enhanced with new identity to the office</li> <li>● Data are processed at regional level</li> </ul>	<ul style="list-style-type: none"> <li>● Dioceses and people's organizations are benefited</li> <li>● Effective role of regional forums and patronage to the issues.</li> </ul>

## 8.6 Development Communications

As a people centred process, development communications shares knowledge horizontally at the level of grassroots. The paradigm is participatory where endogenously directed quest is planned through various tools to create a climate of mutual growth to maintain control over basic needs. In other words, people at the end of the struggle should be able to assert their rights and gain control over their environment. As an accompanier, the person involved in documenting the same struggle should share the knowledge and learn to participate and record the process. This exercise on the one hand will become a tool to advocate with the outside world and on the other, it will make the intervention public.

Development Communication in Synodical Board of Social Services (SBSS) is based on the premise that 'ordinary people' who are the intended beneficiaries of its interventions are ahead of development communication scholars in identifying, recognizing the problem. They can also reflect upon the problem, critically think, communicate and transform their own world. A very high inclination to base the communication approach on this premise has enabled SBSS to slice out a strategy, which ensures a congenial atmosphere and appropriate supportive measures for the process of communication.

### **Overall 3 year Objective**

A Development Communications Unit which efficiently supports to carry out the major concerns of SBSS and stakeholders and helps the cross-cutting themes to be infused effectively with major concerns of SBSS and its stakeholders.

### **Specific Objectives**

- 1) Develop a data bank on areas of intervention and other forms of materials
- 2) Supporting different desks to implement their concerns
- 3) Coordinating Research Policy Desk, Process Documentation and Knowledge Management
- 4) Qualitatively transforming the purpose of regular publications like Abhivyakti, Annual Reports, handouts, leaflets, brochure and campaign materials and other ventures like producing documentaries for the purpose of advocacy and Networking

### 8.6.1 Develop a data bank on areas of intervention and other forms of materials

Activities	Output	Outcome
1. Collecting and preserving of news items and cataloguing materials, reports, books other forms of materials	Essential policy documents are ready in the resource centres	Documents are analysed, used and shared with the communities and stakeholders
2. Data Bank on Civil Society Organisation categorised according to the intervention and themes	Data bank on Government institutions and civil society organizations ready	Government and CSOs are networked
3. Information on related Government institutions and their schemes	Digital Photo library	Visual images conveying the issues and problems effectively
4. Creating a digital photo library		
5. Finding out the core concerns of each diocese		

### 8.6.2 Supporting different desks to implement their concerns

Activities	Output	Outcome
1. Providing relevant data to the desks	Strong linkage with different desk and resource centers	Specific networking efforts yielding results through collective action with CSOs
2. Helping the desk to voice the reference communities and their struggle to harness support from various other interest groups.		

### 8.6.3 Coordinating Research, Policy Desk, Process Documentation & Knowledge Management

Activities	Output	Outcome
1. Taking up specific Research	Report is prepared	Research reports are used for future intervention and advocacy purposes
2. Helping a programme organiser and coordinator to document the process of intervention (this will finally help the SBSS to keep track of what it does? and how it does	Intervention process is properly documented	Documenting interventions used for future interventions and keeping the institutional memory afresh

### 8.6.4 Qualitatively transforming the purpose of regular publications like Abhivyakti, Annual Reports, handouts, leaflets, brochure and campaign materials and other ventures like producing documentaries for the purpose of advocacy and Networking

Activities	Output	Outcome
1. Converting Abhivyakti as a medium to take the perspective and the work of SBSS to the outside world	Publications are produced regularly	In house publications spread right development interventions
2. A web based NEWSWATCH to update DBSS, SBSS staff and the Church on areas of intervention and themes		The work of SBSS, DBSS and communities become the source of knowledge for CSOs
3. A web based CO-TRAVELLER to inform about ourselves to ourselves		Various CSOs updated on issues of social importance
4. BULLETIN on Gender, Advocacy and CME		

### 3 INTERMEDIATE RESULTS FOR 2005-2008

#### 3.1 SBSS level

SI	Activities/outcome	1q	2q	3q	4 b	5 q	6 q	7 q	8 q	9 q	10 q	11q	12q	
<b>I</b>	<b>SBSS Level</b>													
1	New board members inducted , oriented and capacitated (constructive participation ensured, accountability and ownership observed, policies framed in the interest of the organisation and the community)	** *	**		**		**				**			G
2	SBSS policies, issues, cross cutting themes framed in the interest on the organisation and the community (e.g. gender sensitive policies etc.)		**	**										O
3	MoU and Audit agreements jointly developed and signed	** *	**											
4	Position paper of SBSS on livelihood and food security, land rights and identity & social exclusion , gender, CME and LAN prepared	** *												A
5	Gender inclusive PME system developed		**	**	**		**		**		** *		**	
6	Disaster mitigation team prepared in 4 dioceses			**			**							
7	Curriculum developed 12 leaders/ interns for social entrepreneurship and mission engagement prepared every year	** *	**	**			**					***		L
8	Research under-taken													

### 3.2 DBSS Level

S I	Activities/outcome	1q	2 q	3 q	4 q	5 q	6 q	7 q	8 q	9 q	10 q	11q	12q	
II	SBSS Level													
1	Induction orientation and capacitation held for DBSS board members (Roles , functions, expectations clarified)	***	**	**			**			** *			** *	G
2	Board members aware of the community happenings, ownership, accountability and participation enhanced. And community people aware of the functions and the limitations of the Board		**		**		**		**		** *		** *	O
3	SBSS and DBSS relationship strengthened		**	**	**	* *	**	**	**	**	**	**	**	
4	Organisational capacity enhanced	***	**		**		**		**		** *		** *	
5	Conducive working environment, systems and policies developed and implemented (web based PME& Finance transaction, Cost-reimbursement etc.)		**	**	**		**		**		** *		** *	A
6	Pro-people programmes re formulated				**				**				** *	
7	Course correction measures undertaken				**		**			**			** *	L
8	Gender sensitive policies developed			**	**									

### 3.3 Community Level

SI	Activities/outcome	1 q	2 q	3 q	4 b	5 q	6 q	7 q	8 q	9 q	10 q	11 q	12 q	
III	<b>Community Level</b>													
1	Survey , study and analysis conducted, Data bank generated and documented on livelihood, land rights, identity & social exclusion and gender	*	*				*	*				**		G
2	Existing groups like VDCs, SHGs etc. strengthened along with PRIs and Gram Sabha	*	*	*	*	*	*	*	*	*				
3	Selected village animators/leaders capacitated on different issues		*	**					*	*				
4	Government welfare schemes made accessible, TPDS ensured			*	*	*	*	*	*	*	**			O
5	Inter diocesan and intra-institutional linkages established			**	*	*		*		*		**		
6	Issue specific activities and net-works developed				*	*	*	*		*		**	*	
7	Information disseminated through various print and electronic media along with puppet shows and street theatre groups			**	*	*	*	*	*	*	**	**		A
8	Rallies and Dharnas conducted on different issues			**	*	*	*	*	*	*	**	**	**	
9	Campaigns organised at local, state, regional and national level						*	*	*	*	**	**		
10	People's organisations argue and negotiate their cases				*	*	*	*	*	*	**	**	**	
11	Policies reviewed and analyzed with the community, strategies formulated on issues of land, livelihood, displacement, rehabilitation, child rights, tribal rights and dalit rights			**	*	*	*	*	*	*	**	**		L
12	Alternative political force created							*	*	*	**	**		

Continued...

SI	Activities/outcome	1 q	2 q	3 q	4 b	5 q	6 q	7 q	8 q	9 q	10 q	11 q	12 q	
III	Community Level													
13	600 farmers and 20 women's group have developed a viable eco-alternative for their livelihood which is sustainable. Co-operatives, political platform, information centres, legal cells formed				*		*		*		**		**	G
					*		*		*		*		*	O
14	13,000 land cases data collected and petitions submitted to govt. 50% land cases addressed							*	*	*	**	**		A
15	Mahila adhikar manch, mahila bank, mahila co-operatives, mahila wadis and women watch cells formed									*	*			L
16	Joint pattas availed in the name of women										**	**		
											*	*		

### 3.4 Congregation Level

SI	Activities/outcome	1 q	2 q	3 q	4 b	5 q	6 q	7 q	8 q	9 q	10 q	11 q	12 q	
III	Congregation Mission Engagement													
1	96 Potential congregations identified, relevant data collected, situation studied and community building process initiated		*	**	*		*			*				G
			*		*		*			*				O
2	Staff and selected leaders trained	**	*	**		*				*				
		*	*			*				*				
3	Training modules and matrix for future plan developed	**				*				*				A
		*				*				*				
4	Contextual liturgies prepared			**	*					*				
				*	*					*				
5	Congregational capacities enhanced			**	*	*			*	*	**			L
				*	*	*			*	*				
6	Leaders of Synod, Diocesan council, Pastorates equipped with perspectives, vision technical skills			**				*	*			**		
				*				*	*			*		

## 4. ASSUMPTIONS AND RISKS

The decade long development theme TBCRH of SBSS will increase greater participation of the communities both in and out side of the Church. In this process, the critical element of community and Church owning up the change process will gradually reduce the dependency on overseas partners for resource support. The different issue-based Peoples' Organizations will emerge out as alternative political force, where women play equal role in the decision making process. This alternative force will help the voiceless to voice, which will reach the highest pedestals of the ruling structure. These resisting communities who fight with hope will question the rigid traditional structures of the Church.

### **Capacity of SBSS**

To manage this development programme, SBSS needs to maintain and enhance its organisational capacities as per the new roles and responsibilities. Appropriate staffing, developing systems and procedures are essential to strengthen the process. SBSS, being an autonomous organisation, it needs to enjoy freedom to carry out its mission and vision on behalf of the Church. The SBSS visualizes and expects the Diocesan Board of Social Services as autonomous agencies, therefore, enhancing their systems, roles and responsibilities will be undertaken to meet the future challenges. The patronage, support and involvement of the whole diocese are critical to realize the mission agenda of the Church. As the programme phase aims to involve the congregations, the response, resources and support of the congregation are also vital. Financial contribution comes secondary.

### **Constant support of the accompanied partners**

The present system of fund flow from SBSS to DBSS and finally to the already established People's Organizations has its own limitation, hindering the growth of these organizations. The unwanted procedure and interference by virtue of its autonomy may curtail the initiatives of the organizations.

### **Conflict in the areas of operation**

Community tensions or conflicts triggered by political or communal forces can jeopardize all developmental efforts. Peace and harmony related concerns would be discussed and integrated in the interventions so that communities may identify those vested interests and elements to isolate and uproot them. Capacity building strategies will strengthen the communities to protect themselves from the manipulative groups, which feel actually threatened by the emergence of these communities.

### **Consequences of large-scale natural disasters**

SBSS operates in a region highly prone to natural disasters where droughts, floods and cyclones occur frequently. Natural calamities destabilize people's life, and collapse their concept of time and space. Disasters will also hamper the implementation and progress of development projects. Development and Disaster Preparedness Programme including income generation activities, micro credit schemes, grain banks, group and revolving funds will reduce the vulnerability of the communities against disasters.

### **Civil Society Organisations and the reduced space for social action**

Oppressive and repressive State Acts and Ordinances reduce the space and opportunities for genuine interventions to address issues through Rights Based Approach. In the name of accountability and transparency, the Government of India has brought about amendments in Income Tax Act and FCRA that monitor and control foreign funds, which adversely affects intervention for the poor.

### **Support of the Resource sharing Partners and the Church**

The resource support of the partners and presence of Church's guidance are vital to work continuously with communities. With the changing structures and to realize the decade long theme, the constant support of the partners and the Church is indispensable.

## 5. SUSTAINABILITY OF THE PROCESS AND ITS IMPACT

Development sector has witnessed many changes in its approaches. Earlier, philanthropy and provision of alms by religious organizations was the main activity. However, World War II changed the Europe. Out of its own destruction and liberation of third world countries, Europe provided impetus for the growth of the development sector. The Church in India was always at fore front since its formation to be identified with poor and marginalized. From development to empowerment and recent adoption of rights based approach have changed the function, nature and role of development organizations including the SBSS.

Sustainability of any projects and its impact are an important indicators which reflects the successful implementation of the projects according to plan. SBSS has adopted rights based approach to its community empowerment initiatives. For SBSS, development is a long-term process to be governed and managed by people where we participate in their struggle to restore the dignity. We believe entirely on the resources available within community. We also believe that our solidarity with the community would catalyze and hasten this process. In return, community will contribute to our personal growth and spiritual well- being.

As an accompanier, SBSS supports partner organizations (DBSS and PO), building their capacity (providing assistance) for issue specific initiatives to undertake required analysis and develop appropriate action to mobilize community and lead advocacy campaigns for their rights. Since we have moved from service oriented welfare approach to community advocacy for the rights, we are engaged in building peoples organizations. This struggle aims to bring transformation and change. It questions the present socio-politico status quo. Many times, community and we as institutions were forced to face unforeseen situations. Facing brutal police force or court cases are some of the issues to be noted.

SBSS has adopted Rights Based Approach to its development initiatives. The core strategy is to develop people's organizations on issue and common concerns and mobilize communities for advocacy. Assistance would be provided for capacity building for community action.

Involvement of local congregations and enabling the PO to be a movement are key thrusts. In ten years, it is expected that these PO would be in a position to take the development process forward with support of the local congregations. DBSS would coordinate the work of these congregations. Regional resource centres of SBSS would provide technical assistance. As an outcome, in the first phase of the decade long process, the people's organization would emerge as people's movement in the form of federation, cooperative and collective forums. In the next phase, focus would be given on consolidation of programmes while last phase would hub on phasing out, by the time, people's movement would have emerged as an alternative political force with an ability to manage and sustain their social capital.

For SBSS, total transformation is a goal of its struggles. Mere economical activities, bureaucratic and incremental in nature are not the things we are looking for. Enabling people to acquire political positions and exert political authority for pro-poor changes are on the agenda. Our involvement is of an accompanier and facilitator.

To be relevant to the changing context, SBSS should give primary emphasis on developing human resource having vision, perspectives and values. Appropriate programme development is a key to be an effective and result oriented organization. Identifying individuals at community level and organisational level would require specific, designed approach.

SBSS, from the beginning have developed community-based organisations. They have been planning, organising and managing activities at their levels. In due course of time, SBSS and DBSS involvement should remain at information sharing and fellowship level. Where DBSS have recently introduced and successfully managed RBA. SBSS's approach of developing leadership of SHG, PRI and PO would certainly help to widen ownership among community.

Essentially, we are working for irrelevance of the SBSS. We do believe the church need to be empowered to take the journey forward where there is no need of SBSS. It is visualized, in ten years SBSS would limit its function as a resource hub. Its community involvement should restrict with action research for innovation and new community development modules. SBSS would be an umbrella fellowship for all social action groups and individuals where the spirit of the movements needs to be kept alive. Resource centres would provide required technical support to communities and dioceses.

There is need to articulate the purpose and method for every ten years. We should not perpetuate and maintain structures and should not be fearful to pass the baton, if required.

Change in profile and responsibility and expected outcome with present compulsion need to be shared and discussed with all stakeholders. Communities and dioceses need to be involved to realize the changes. They would be encouraged to identify new support and network at local level. The process of congregational involvement should begin with new phase. SBSS team members and regional resources need to be developed and staffed with individuals with passion and required skill.

Building capacity of the people and mobilize / organize their own resources will always be our priority so that they can continue their movements by themselves In long run the roles of SBSS will decrease and ultimately people will take charge of their own movements/events. In this way the process and its impact will sustain within the community even after changed roles of SBSS in the community.

## APPENDIX

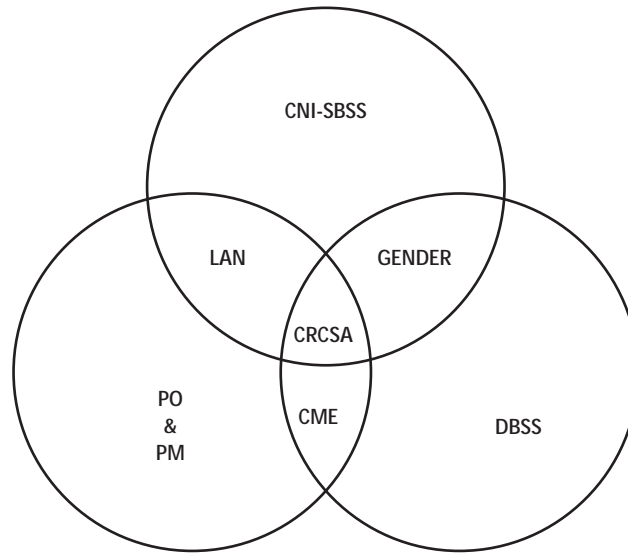
### 1. ORGANIZATIONAL STRUCTURE

#### SBSS' relation with its Constituencies



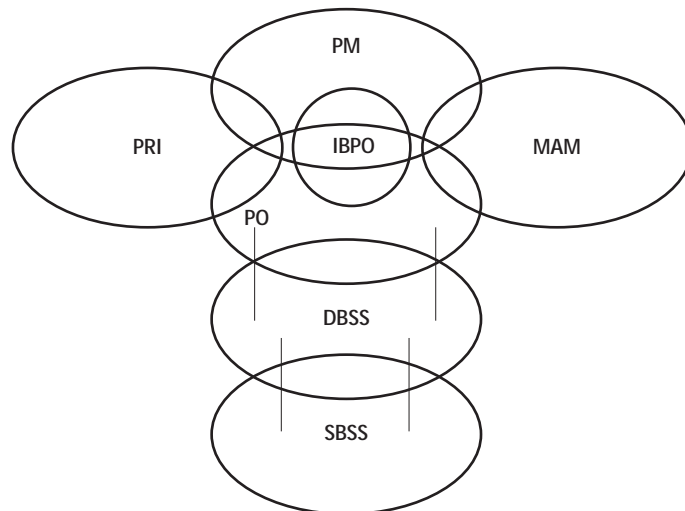
- Synodical Board of Social Services of Church of North India is an integral part of CNI-Synod.
- The Synodical Board is elected by CNI-Synod Ordinary Meeting once in 3 years.
- A few people from the Synodical Board forms the governing body as per the constitutional provision.
- The board appoints the Chief Functionary of SBSS to facilitate, monitor, promote and control the activities of SBSS.
- For community initiative SBSS comprises of 4 CNI-Resource Centres situated in Agra, Ranchi, Pune and Kolkata.
- The 4 CNI-Resource Centres provide accompaniment services to the dioceses through DBSS.
- The DBSS in turn provides accompaniment services to the reference communities to sensitize socially, politically, economically and culturally to form people's organization to people's movement and establish an alternative political forces.

## Responsibility, Accountability and Communication



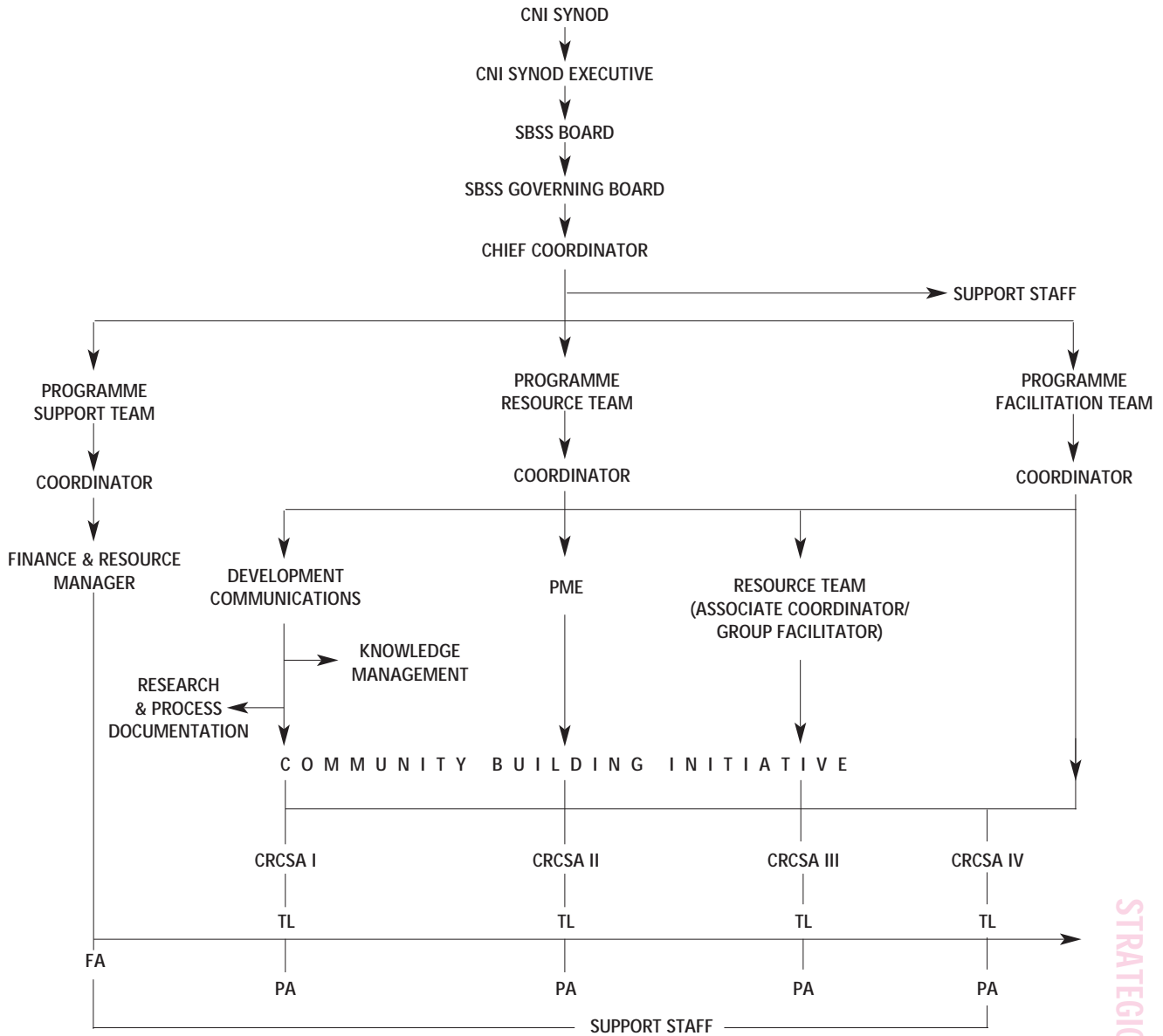
- |       |   |
|-------|---|
| LAN   | — Lobbying, Advocacy and Networking     |
| CRCSA | — CNI Resource Centre for Social Action |
| CME   | — Church-Mission Engagement             |
| PO    | — People's Organisation                 |
| PM    | — People's Movement                     |

## Making a difference in the community



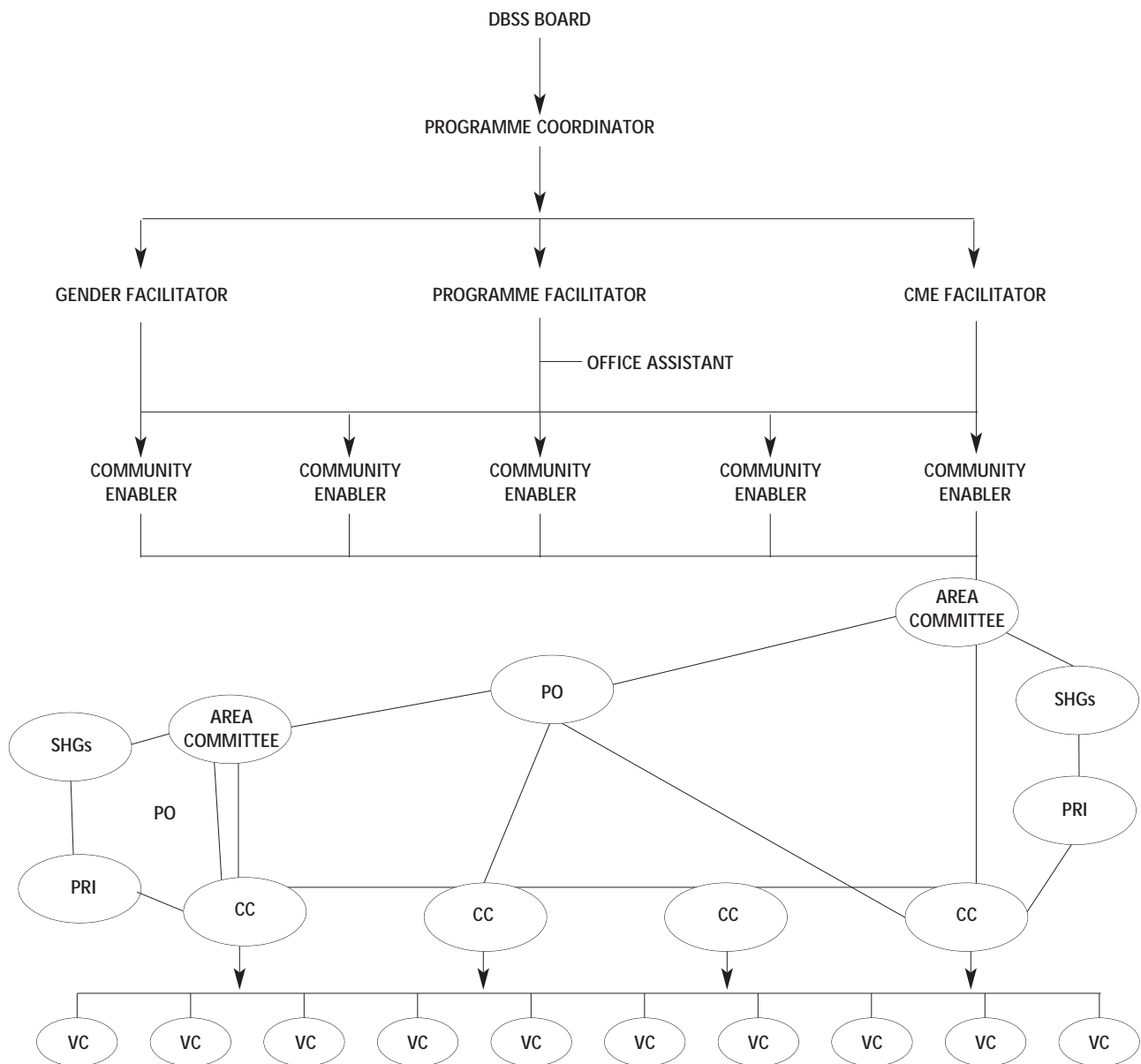
- |      |                                      |
|------|--------------------------------------|
| PRI  | — Panchayat Raj Institutions         |
| PM   | — People's Movement                  |
| IBPO | — Issue Based People's Movement      |
| MAM  | — Mahila Adhikar Manch               |
| PO   | — People's Organisation              |
| DBSS | — Diocesan Board of Social Services  |
| SBSS | — Synodical Board of Social Services |

# Organisational Structure of SBSS



PME	—	Planning, Monitoring, Evaluation
TL	—	Team Leader
PA	—	Programme Associate
FA	—	Finance Associate
CRCSA I	—	CNI Resource Centre for Social Action on Land Rights and Dalit Studies
CRCSA II	—	CNI Resource Centre for Social Action on Tribal Identity and Indegenious Rights
CRCSA III	—	CNI Resource Centre for Social Action on Livelihood and Food Security
CRCSA IV	—	CNI Resource Centre for Social Action Research on Livelihood and Food Security

## Organisational Structure at DBSS and Community



CC	— Cluster Committee*
VC	— Village Committee**
PRI	— Panchayat Raj Institutions
PO	— People's Organisations
SHGs	— Self-Help Groups

\*, \*\* For a common understanding the word 'committee' has been used. But in reality, they are not mere committees. They are transforming themselves into issue-based people's organisation (like *Kshetriya Adhikar Andolan*, *Prakhand Sangharsh Morcha* etc) *Dalit Samaj Vikas Parishad*, *Awaz-E-Awan*, *Purbanchal Nari Jagriti Sangarsh Samiti* and *Budi Ancha Sangram Parishad* and *Manav Adhikar Sangharsh Samiti* are some of the issued based movements which are already setting off waves of political mobilisation. With a renewed organisational structure, systems, and identity, SBSS considers them as source and energy of emerging people's movements.