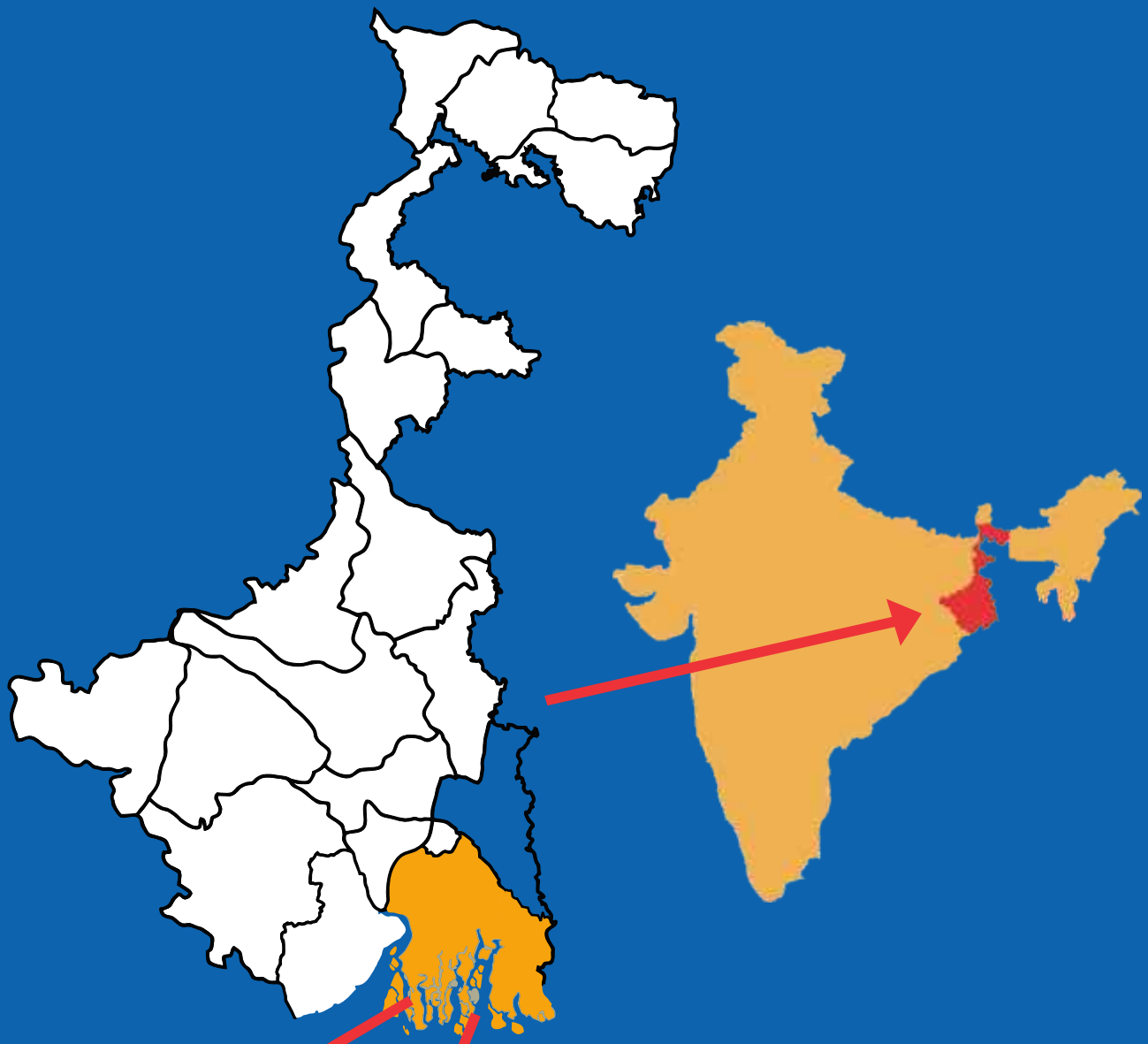
# ANNUAL REPORT

2023-24



## Indraprastha Srijan Welfare Society

www.indraprasthasrijan.in



South 24 Parganas




Present area of intervention of ISWS

# MESSAGE FROM THE DESK OF THE SECRETARY :

In the 16th year of its journey, my immense pleasure to share the Annual Report of ISWS (2023-24). Focusing vulnerable community with active leadership is brought in a platform of people-centred participatory process of learning and understanding, identifying issue, leading to have plan at micro level and take action accessing entitlements envisioning an enabling environment to change their living condition.

The people particularly women and adolescents of landless and marginal farmers, women headed families, migrants, unorganized labourer, widows suffer from gender-based violence and discrimination. They are still in backward position both educationally and economically, living with inequality and injustice, lack of information and gender norms causing vulnerability. The identified issues of school dropout, early marriage, elopement, child abuses, gender related issues, livelihood challenges are very common.

Frequently happened natural calamities- flood, cyclone, draughts, amidst climate change and global warming is also major concern of all. The agro-based economy is severely affected amidst of pandemic for the last three and half years. Unorganized farmers, landless, migrant labourers with larger loan size are becoming more vulnerable. Farmers with excessive cost of agriculture, frequent pest attack and diseases, huge loss of soil health is increasing. Lack of environmental awareness and exploitation by the community is leading to climate change has harmful impact on society.

Undergoing this process, active participation in assessing vulnerability, collectivization and community awareness, sensitization, thereafter collectively identification of issues and resources, planning for way out the solution. Organized community is empowered and able to think, learn, move forward to practice and taking collective action raising voices accordingly for a lasting change.

We would like to convey our sincere thanks to the community, staff, members, civil society, supporting partner and stakeholders wholehearted cooperation and support in this endeavour. Their support and cooperation are earnestly expected in future.



**Palash Sinha**
Secretary
Indraprastha Srijan Welfare Society

# GENESIS

The Indraprastha Srijan Welfare Society (ISWS) came in force in 2005 and later registered in 2008-09. Since then, working in Pathar Pratima block catchment area with its mission of promotion of environment friendly farm base sustainable livelihoods of small and marginal holder farmers for the long past fifteen years in collaboration with like-minded organizations, the local gram panchayat and block level bodies and functionaries. Having scope of gaining knowledge, experiences and skills of the staff on farm based agro-eco management process of livelihoods and its effective and meaningful application in field took place.

Now the strategy is to collectivization, capacity enhancement, change of attitude and practices creating a safe space for empowerment of the community in people centred process of development focusing the thematic issues of child protection and gender equality, climate adaptive livelihoods and access to available facilities.

Enabling the community leadership to identify problems and resources with mutual sharing and understanding, there is planning by them how to work collectively. The community led process encouraging to raise voices for their own.

## A. OPERATIONS :

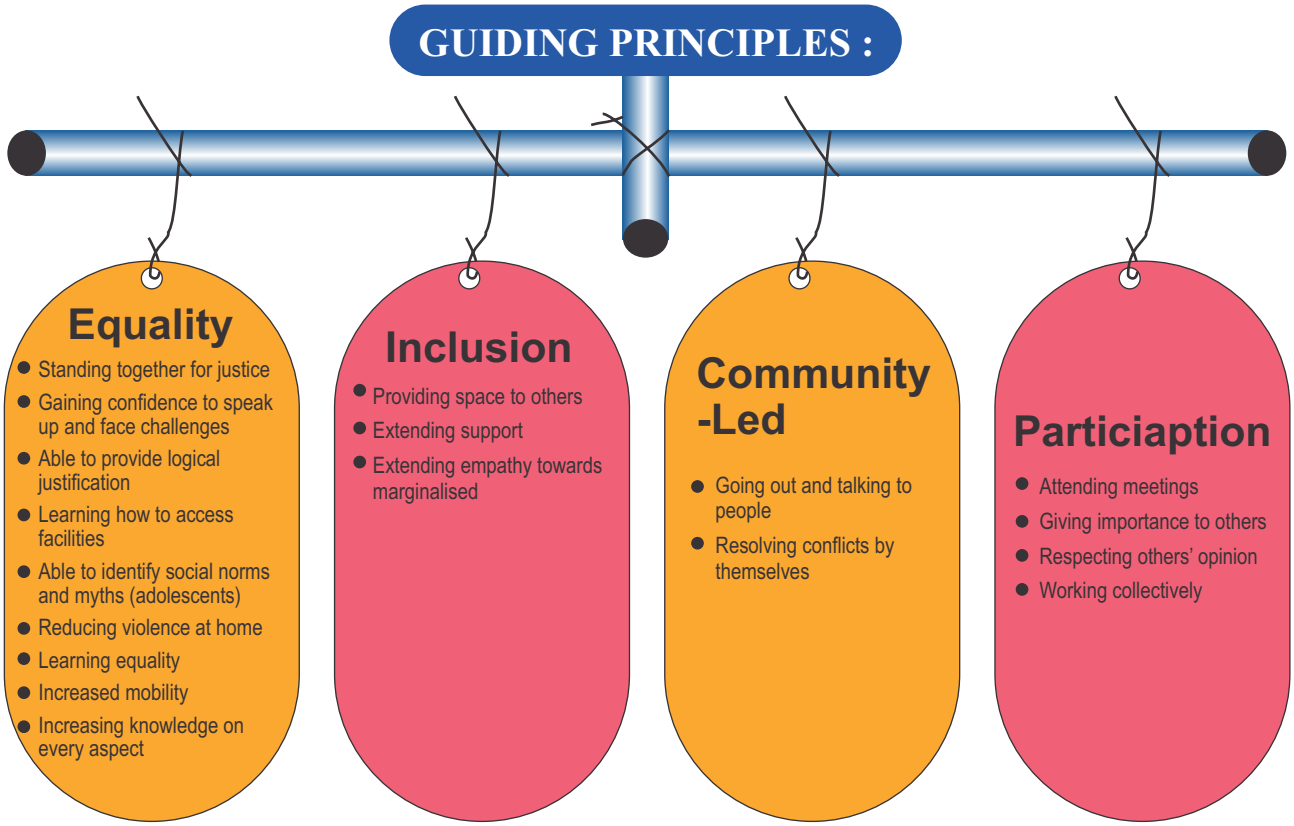
### Area of Intervention :

| No. of Families | No. of Villages | Name of Gram Panchayat | Block | District and State |
|---|---|---|---|---|
| 470 | 8 | Ramganga | Pathar Pratima | South 24 Parganas West Bengal |
| 260 | 3 | Brajaballavpur | | |
| 240 | 6 | G-Plot | | |
| 9000 | 8 | Digambarpur | | |

## B. APPROACH :

### The approaches are as per the following :

- Rapport building, relationship and trust building
- Confidence building, relying and have trust on them that they can do by themselves
- Mutual sharing and understanding, continuous discussion
- Hand holding and demonstration
- Exercise, analyze, knowledge building, application and encouragement
- Community leadership development with shared responsibility
- Engagement of other members of a family
- Collaboration, engagement of stakeholders and collective action
- Follow up and sustainability




## C. PARTICIPATORY STRATEGIC PLANNING BY THE COMMUNITY ITSELF :



# D. THEMATIC INTERVENTION :

## a. Child Protection :

- Reducing the rate of dropouts
- No unsafe migration
- Reducing the child labour
- No one gets married at a young age
- No one drops out of education at a young age
- Trafficking does not happen at all
- Reduce or stop elopement

## b. Collectivization of adolescent collectives :

| Name of the villages | No. of adolescent girls collective | No. of adolescent boyscollective | No. of Adolescents Covered | No. of meeting held |
|---|---|---|---|---|
| Ram Nagar Abad | 2 | 1 | 54 | 345 |
| Paschim Sridharpur | 2 | 1 | 56 | |
| Gurudaspur | 2 | 0 | 38 | |
| **Total** | **6** | **2** | **148** | **345** |

## c. Roles of collectives on the issues of School dropout, Child marriage and early marriage, child trafficking:

- Raise awareness among friend circle
- Increasing number of people in the collective
- Unite, thinking, planning and action
- Inclusion of left outs and vulnerable
- No one should leave behind in the area
- Identifying the issues prevalent in society
- Microplanning,resources and stakeholders mapping,
- Evidence creation and raise voices for bringing changes
- Joint action taken, reflection and continuation of the process
- Replication

## d. In the process of collectivization, inputs given and action taken by themin a year of 2023-24:

| Process and activities | Individual and collective action |
|---|---|
| ✧ Exercises on concept of 'Need', 'Want' and its difference, where the idea of basic amenities is linked with Need,<br>✧ Identity mapping on the basis of human quality and characters, strengths and weaknesses, how your weakness to be transformed into strengths to reach your goal | ✧ Plantation of trees and nurturing by the adolescent groups<br>✧ Meet the members of local WATSAN committees for making it more functional. Poster setting on issues of saving water and keeping clean of the surroundings of water body.<br>✧ Participatory Action Research (PAR) by the |

- Express yourself, work together and learning
- Interaction and exercise on the concept of gender, sex, and sexuality,
- Exercise and discussion on adolescent health and hygiene, access to available health services
- Exercise and discussion on gender and violence,
- Different game session and its reflection, fun and learning with scope of application in real life situation
- Concept of masculinity and feminine mood, patriarchal system of gender etc. and its affects in girls and women life.
- Equity and equality and where equity is needed,
- Classification of violence, sexual violence, abuse and problem tree analysis through roles play, question and answer session.
- How does masculinity lead to violence?
- Study and exercise continued on Menstrual taboos by the adolescents, root cause analysis, stakeholder mapping, goal setting, creation of primary evidence-continued,
- Leadership and community leadership training as capacity building of the collective members
- Exercise on consent, peer pressure, and strategy of saying the word 'No'
- Develop child safeguarding policy of the organisation and finalized
- Different kind of relationship and definition of empathy, interpersonal relationship and how could you make it healthy?
- Poem, newspaper reading and encouragement by the adolescent group members
- Inputs given on 'Participatory Action Research' (PAR) on early marriage issue/s by an adolescent group
- Effects of gender on boys/males, well-being of boys - an analysis.
- Disaster preparedness exercise by the adolescent collectives

adolescent girls' group on the identified issues of early marriage- evidence creation.

- Community led festive organised by the community members of farmers, women and adolescents' groups and the community people.
- Individual behavioural changes by the adolescents breaking wrong belief on menstruation taboos, hygiene and related issues.
- Changes in groups attitude and practices on gender related issues-thought process initiated.
- Celebration of Independence Day in several locations by the adolescent collectives.
- Plastic audit and rejection of uses of plastic carry bags meeting and campaigning engaging different stakeholders by the adolescent collectives to make the gram panchayat plastic free.
- Smart participation of adolescent collective members in 'Child Sansad Sabha' organised by panchayat.
- Exposure at the office of Digambarpur Gram Panchayat by the adolescent group members and leaders and follow up negotiation on their demand.
- Celebration of 'National Children Day' as 'Story Telling Day' by the adolescent collectives in collaboration with panchayat.
- Saraswati puja organised by the adolescent collective members.
- Celebration of 'World Environment Day' with rally, plantation and issue related cultural activities-sit and draw, role play, recitation, songs and dances performed by the adolescent collectives in collaboration with panchayat.

In brief, the adolescent collectives with their leadership as emerged are taking initiatives jointly on the social issues of school dropout, child/early marriage, health, hygiene and nutrition, child abuse and many others like problems in parenting after identifying the problems and resources with mapping of stakeholders to whom they are able to talk to.

They are realizing their role and responsibilities to work as change agents of the community to bring about a change in mind set and behaviour affecting the development of child particularly girls. There are many challenges as in family, and in society as also they are to face. They become habituated with those practices cause backwardness.

The leadership of adolescent collectives is aspiring to be more vibrant and effective, so that

the actions will be continued with their planning, implementation and reflection as the process going on. The challenges they faced make them more strategic and confident.

With periodical reflection and learning the collective isbecoming matured enough to lead the process. The collective leadership is expanding among the members carrying out the shared responsibilities with collectivization of knowledge building, increasing courage and self-confidence.

With power of willingness and collective strength, thecollectives are able to engage the PRIs, other individuals and institutions to carry out the activities independently by the adolescent collectives even after the project period is over.

The process of changes in society are being carried on by them and gradually going to be sustained. They are in the process, getting recognition and reward from the community and PRIs for their actions for some societal changes. They are becoming habituated with this process, which will be continued as per their realisation and aspiration. It is slowly boosting their energy and confidence to move further with renewed courage and strength.

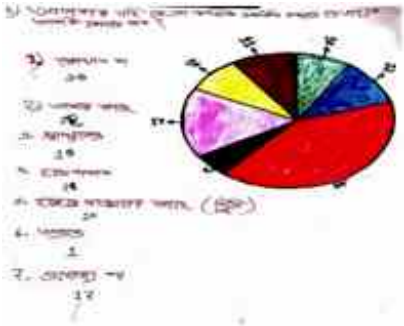
## e. The other initiatives taken by the adolescent collectives :

### i) Research on Menstrual Taboos and breaking gender norms :

### Problem tree analysis :

Menstrual Taboos and hygiene related issues- root cause analysis:

- The prioritized issue after pair matrix is 'one cannot consult and access physician / doctor for menstrual problem of the girls', which is to be focused.



They also conducted collectively problem tree analysis drawing a tree. The problem is written in stem of the tree, which indicates the issue, the roots will indicate the root causes of the problems and the branches will indicate the effects of the problem of the menstruation taboos.

- There was main three causes coming out from the discussion as written down on the roots like i) mothers and grandmothers oppose them / did not allow to go to doctor for any menstrual problem, ii) shyness, and iii) fear.
- Firstly, the adults like mother and grandmother think that this is a matter of hiding, they have also mindset with fear if they consult doctors and take medicine, then it can create problems in future. For the matter of hiding, there were two reasons coming out - it is an impure thing, this is the problem of girls and women only, so it should not be disclosed before boys or males. They also shared that they have bad experience on taking medicine during menstruation problem. So, they never take medicine and they had no problem in this regard. This kind of mind set has been created and imposed by the society as per patriarchal norms, which are being carried on by mothers and grandmother on the matter of impure thing as menstruation.
- The reasons of fear on this issue came out from the discussion that before they could not share such topic with other because their mother and grandmother could not allow them to share the thing with other and secondly, they feel shy to share the matter with others.
- The third main reason is feeling shy among the girls and women. The causes of shyness are that is a matter of girls and women only, also they feel shy when they go to share with the boys and sometimes it causes a laughter of the boys.

- The effects were coming out from the discussion as they have written down on the branches that for their illness, they could not go to doctor only due to menstruation. So, it becomes chronic and increases weakness, which hampers their daily activities to do. They will be falling in behind in study and practicing games.
- As a result, they will be mentally weak. The parents and others will be bothered and gradually future will be in darkness. They will fall in sick and be compelled to give up games and sports. Physically they will be weak and many syndromes of malfunctioning of the body structure will be seen. They will also be mentally weak, making them bore and separated from friends, which will also be hampering their daily activities.
- But it seems that the exercise will be revisited and analyzed again with deeper thinking and questioning further to find the additional and important information, if any.

**The above analysis revisited :**

The prioritized problem was barrier to go to doctor during menstruation issues and problems.

After revisiting the problems and effects, there were some more reflections coming out from the adolescents in the meeting.

The additions are as i) they could not overcome the fear and hesitation to consult doctor, ii) if it is continued the next generation would not be aware on this, iii) they could not talk to anybody about the matter, iv) they would be physically and mentally weak gradually and the next generation would not have the scope of learning, they will be in the same position of wrong thinking and doing, increasing the bad practices. So, this custom with wrong practices will be retained in society and continued forever.

**Feedback :**

The people would be made aware, without which we will be going to darkness. We can also perform role play about the result of not going to doctor/s for consultation.

**Application :**

If we are aware, then we all can discuss the matter with the elders.We can make the people aware using Brail method.

**Challenges :**

The guardian and relatives may not allow us to share the things with others. Even going to session by the adolescents can be forcedly stopped by their parents.

### ii) Observation of World Environment Day, 2023 :

On morning of 5th day of June, 2023, the celebration of 'World Environment Day' was started with rally from hospital more to panchayat office by more than 70 members of adolescent groups. The slogan was on how can we safeguard our various components of environment – land and water, trees and plants, keep earth surface clean and green





inviting the community to be more aware on the protection of environment.

The slogan like Ekti gachh, onek pran/ Gachh lagao, pran banchao/ ek sathe jaro hao, beshi beshi gachh lagao/ jal dharo, pukur bharo/ paribesh parishkar rakhbo, nije o parichhanna thakbo/ korle jal nasto, pore hobe kosto etc. were their message to the community based on the theme of this year is 'Beat the Plastic Pollution'.

With various performances of speeches, recitation, song, dances by the adolescent boys and girls, it was a lively atmosphere on this day made it very meaningful. Different guests and dignitaries like Secretary of ISWS, Panchayat Members, members of Sarada Sangha (SHG cluster) were giving valuable messages on present challenges of how to protect our earth and what should we do and start from this very day.

Thereafter it was followed by distribution of fruit trees like lemon, mango, jamrul and guava to the participants- adolescent girls and boys. They also assured that they will plant the trees today at their home place and will be nurturing the plant with necessary care and attention, also motivate others to plant more and more trees with cleaning of their surroundings.

### iii) Community led festive:

The collective members of Paschim Sridharpur, Gurudaspur and Ramnagar Abad villages, in collaboration with ISWS was organizing Gramin Milan Mela led by them. People from different corners including children, mothers,



and farmers, physically challenged persons and aged persons belonging to weaker and vulnerable section assembled at Gadamathura Siksha Niketan High School auditorium in the morning to celebrate their festival. The auditorium was beautifully decorated with colorful flowers to make it a festive look.

It was started by felicitation of the guests and



lightning the lamp by the respected Pradhan, followed by the inauguration song with opening the stalls were set up with issue-based banners - preventing child marriage, child and women trafficking, different schemes for marginal farmers, prohibition of domestic violence, health and nutrition related issues etc.

Many dignitaries like respected Pradhan and Upo-pradhan of Digambarpur Gram Panchayat, Members of ISWS graced the chairs and appreciate the community people for their thoughts and efforts they put to reduce their vulnerabilities. They also assured them to provide required supports from their ends to make the better society they aspired. Some of the collective members also expressed their changes -progress after joining the groups. Different activities like quiz, drawing program etc. were also conducted by participants, particularly school going children.



After lunch everyone reached at Maidan to take

part in the games. Everyone was cheering, yelling with joy and chattering to each other. There were predefined categorical games for all like musical chair, candle lightening for girls, spoon race and skipping for boys, memory race for both boys and girls, ball passing for women. The objective of these games was to break the patriarchal norms like girls and women can be a part of outdoor games. Another objective was to encourage those children or women never got a scope to perform openly. Winners of each event were rewarded with attractive victory trophy only to inspire and provoke them to be best in their field.

Some issue-based role plays were performed by the collective members like women empowerment, early marriage, organic farming, menstrual taboos, connection building between panchayat and community etc.

This program ended with prize distribution. The whole program ended at around 8:00 pm. Every one returned home with heavy heart and with some useful lessons as well.

### iv) Community Awareness, Rally on the plastics rejection propagation, collection of garbage and plastic and taking oath to make the Digambarpur Gram Panchayat plastic free:

In collaboration with gram panchayat, the members of the adolescent collectives were planning on how to make the community aware and active to stop using plastic carry bags. Panchayat Upa-Pradhan, panchayat members, Sanchalak of Siksha O Janaswasthya Upa-Samiti, local village leaders and influential



people, members of bazar committee and the




members of ISWS joined and supported this initiatives.

The present dignitaries gave messages for the present children and the community people, all must have practice always cleaning their surroundings, particularly the children should take the button, they should abide by their guardians and elders, all should have taken care of their health, where plantation of more trees will be the regular practices, all must go to the market with a bag, the shopkeeper should maintain the rules of not using the plastic carry bags. All must take oath to make the Digambarpur Gram Panchayat plastic and pollution free. In this initiative on behalf of gram panchayat, the provision for meeting hall, toto with mike and the gloves were arranged.

After community awareness meeting, rally with touchy and meaningful slogans on how to make environment clean and green bearing the posters covering a market area of hospital more and collection of garbage were in place in the afternoon.

Collected plastic and garbages were sent to the solid waste management unit run by the panchayat.

Some saplings of fruits and other trees were



distributed to the adolescent girls and boys for plantation at their houses or close by locality on behalf of the panchayat along with little refreshment for the participants.

Respected Upa-Pradhan was delivering his valuable message to the members of bazaar committee and shop-keepers to stop usage of plastic carry bags. Initially the adolescent group members were taking initiative to collect the plastic carry bags, plastic papers, bottles and other plastic items are there surrounding their houses and nearby village roads, shops of local markets and filled in a sack. The sacks full of garbage and plastic are collected by the office of SLWM (Solid and Liquid Waste Management) unit of the panchayat, where the children are rewarded with a fruit tree and other four trees of indigenous variety- Krishna chura, radhachura, arjun, mehagini, neem, jarul, chhatim etc. for plantation.



All the children were given a pen each as reward / incentive for such kind of significant and meaningful action.

They have also planned to continue the process initiated by them to collect plastics on regular basis at their home and surroundings, which will be collected by the panchayat sending van to their locality.

It was also an announcement from the gram panchayat authority that everywhere the awareness meeting will be conducted with the leadership of the 'Siksha O Janaswasthya Upa Samiti' on the mission of plastic and garbage free Digambarpur Gram Panchayat within a year, where the adolescent groups and other committees like Village Education Committee (VEC), Village Health Sanitation and Nutrition Committee (VHSNC) and others will be supporting and cooperating the initiative of making clean and green environment in line with Swachh Bharat Mission.

### v) Bal Sabha :

This is the engagement of adolescent collectives with gram panchayat through meeting and interaction, while gram panchayat is also



determined to make the panchayat child friendly. In group meetings, the adolescent members were discussing and listing their problems of street light, village road, toilet for girls in schools, sanitary vending machine non-functioning, spoken English, library etc. drinking water issues, plastic pollution etc. Those collective members were in lead to share the issues collectively in this meeting organized by the gram panchayat. It was also enlisted in the gram panchayat development plan for implementation.

### vi) Celebration of Children Day:

The day was celebrated as special day of '**Story Telling Day**' by the adolescent collective members. With presence of many dignitaries



like Panchayat Upa Pradhan, panchayat members, members of Sangha (SHG Cluster), ICDS and ASHA workers, BDO and Joint BDO of Pathar Pratima Block, Parents, and the adolescent children, the event was in place with great pomp and enthusiasm. The hall was decorated beautifully with colorful flowers and balloons and it made the hall a festive look.



At first, all the guests and participants were felicitated with chandan and bouquet. Then Program started with lightening the lamp by the honorable guests and everyone amazed with the sweet inaugural song.

With speeches of the present resource persons on the importance of the day and



what should be the children to be a good citizen were the main focus. Also the responsibility of the parents to take care of their children for both boys and girls treating equally were highlighted in their speech. They also focus on to study and practice with maximum labour and great attention should be by the children as it is their seed time of life.

Children's Day is the special and happiest day of children. In India, the day is celebrated on 14th November to honor our first prime minister Pandit Jawharlal Nehru as he had a great love and affection towards all children. The day reminds all to pay special attention to the holistic development of children. This also reminds how to take care of and respect to the children.



The whole day program was carefully steered by the children's representatives. Two of them took the role of anchoring, who were carrying the program forward with soft and decent voice.

There were drawing competition, storytelling and poem reading composed by own, speech, singing and dancing, role play on the two issues of elopement and early marriage performed by the children and quiz for all on that day.

The children had an exciting and electrifying performance they had been working on for last many days.

All the audience cheered with joy and encouraged the performers by clapping. The first three position holders of all events were given prizes. At the end of the program, everyone was distributed sweets and thanked for making the day a memorable one.

### vii) Exposure visit to the office of Digambarpur Gram Panchayat:

Adolescent collectives of **'Amplifying Community Voices'** conducted exposure as follow up visit at office of **Digambarpur Gram Panchayat** on 25.09.2023 at 11.00 a.m. to introduce, interact with representatives of newly formed panchayat bodies and functionaries. It was the visit for the second time to review the activities, the panchayat has been able to do so far, as they promised earlier to do something specially for the adolescents, some were new amongst the visitors. The panchayat representatives welcomed the adolescent collective members cordially.

## Objectives of the visit :

1. To build rapport and engagement with panchayat system of Digambarpur Gram Panchayat
2. To know the structure, roles and functions of panchayat bodies and functionaries
3. To be aware of the existing schemes and services available and how to access the same
4. To build knowledge, self-confidence, courage and trust



Twenty-eight interested adolescent collective members both boys and girls from the three villages -Ramnagar Abad, Gurudaspur and Paschim Sridharpur participated. Pradhan, Upa Pradhan and one member cum sanchalak of siksha and janaswasthya subcommittee were present and gave them space and sphere of discussion as they cherished and some decisions were also taken accordingly.

After introduction from both ends, the respected Upa Pradhan wanted to know the purpose of their visit and the queries they had. They promptly responded with self-introduction that



they want to know the structure and functions of the panchayati raj system and how Pradhan and Upa-Pradhan are elected and what facilities are there in panchayat for the students?

Detail information about PRI system and its structure, its roles and responsibilities, election of Pradhan and Upa-Pradhan along with formation and function of Upa- Samities are discussed in detail with the participants as asked for.

The participants informed the issues of safe drinking water in community as well as in school, village roads issues at the two locations of two villages of Ramnagar Abad and Paschim Sridharpur, street lights requirement, for girls hostel at Mahendra Indra Vidyamandir, playground for the girls, about stipend and other facilities of the SC, ST and OBC students available, requirement of ASHA workers at 13 no. sansad, non-functioning of sanitary pad vending machine, cases of child marriage, wasting drinking water and alcoholism, spoken english etc. and asked how to curb these issues.

In response, it was pointed out that the root cause should be analyzed and people should be brought to sensitize as well. Adolescent collectives should come forward to take the charge of motivating the ignorant and non-sensible people. The participants were also asked to take care of the watsan / water user committee may be formed or reformed and inspired to function making a fund out of monthly subscription from the water users can be used for repairing, care and maintenance of the water bodies.

While discussion was going on girls and women insecurity on the village road at evening at secluded place, it was informed to identify those

spots for installing street lights.

The participants also suggested to set up a library, from where students could borrow books or study there. It is also pointed out the need of providing free coaching to the needy but meritorious students. In response, the Upa Pradhan shared that a library had already been set up, where collection of books is being continued. The students were asked to submit a list of required books. Very shortly the centre for spoken English will be started, asking for the list of the interested candidates to learn spoken English.

Pradhan madam also assured to take necessary steps for resolving the drinking water problem in her sansad area. She also advised the students to be attentive and very serious to their studies at this very moment as it is their seedtime of life to grow and develop. Upa-Pradhan sir was also analyzing the techniques of washing the tubewell with bleaching powder where the issue of drinking water is dirty and mossy. He also assured to talk to the headmaster for resolving the drinking water problem at school and to run the vending machine of sanitary napkin. He will also take initiative to install the incinerator at school for disposal of napkin.

It was explored that for the issues of drinking water, the children can contact and talk to the village health sanitation and nutrition committee (VHSNC) and the Sanchalak of Siksha and Janaswasthya upa samiti as the Upa Pradhan said.

Regarding the facilities of the students belonging to SC and OBC, they are entitled to have the stipend to be initiated by the headmasters of respective schools. So, they have to contact with the respective headmasters. After 25 years of their age, the girls will be entitled to access the benefit of Lakshmi Bhander.

At the end, the respected Upa-Pradhan inspired everyone to be the change makers of society, spread community awareness, raise public voices against injustice and wrong doing. Panchayat always stands by them for support and cooperation. He also motivated to initiate small action collectively against the social issues. The children were also cordially invited to take part in the special gram sabha of 2nd October, 2023. The Upa-pradhan sir also advised to visit them on regular basis so that they can think over the matter and share with them. All the participants were given the coconut sapling for home stead plantation.

So, a fruitful discussion took place between the collectives and the people of panchayat bodies and functionaries. Panchayat also learned about some hidden social issues on that day through the adolescents. That was second time and it had been a great opportunity to the collectives to interact directly with panchayat functionaries. They were much excited, gaining courage and self-confidence.

### viii) Adolescent group initiatives to make the local WATSAN committees functional:



As per plan the adolescent group both boys and girls were sitting with the members of WATSAN committee (Water and Sanitation Committee) to make more functional and active for proper caring and maintenance in future, where the



adolescents agreed to assist and cooperate with them in protection of water bodies –tubewell and its surroundings, collection of subscription, convening meetings etc. In addition, the children group also took initiative on setting a poster of do's and don'ts for the water users to maintain it effectively.

### ix) Participatory Action Research (PAR)- the steps followed by an adolescent group:

After prioritizing the issue of early marriage, the questionnaire was developed and the data collection started by the PAR group members.

They selected a sansad of Ramnagar Abad village where they are collecting data based on the questionnaire made. All the members were divided into three groups of 4 each and collecting data covering families parawise, where marriage happened during the last three years. Sometimes focus group discussion were also held to make understand the community about the necessity of such kind of survey needs their support and cooperation for data collection and conveying the proper information, as it is just for knowing the present situation of the problem of early marriage and its reasons.

## E. KABADDI FOR EMPOWERMENT PROGRAMME :

Exploring ways to protect the children specially **empowering the adolescent** girls through session on how to develop their physical and mental health, to gain knowledge on child rights, gender along with sports of Kabaddi. This will enable them to be inbuilt with mutual trust, confidence building, strategy making, coordination and skill building and many others positive changes among the team members, enable them to protect from the untoward incidents.



### Action was done as per the following :

i) Vulnerability assessment of the 500 adolescents- study as per questionnaire.
ii) Awareness for 300 girls making them interested in Kabaddi to play with fun and learning- life skills etc. through meeting, sharing and exercises, session and practices
iii) Rally and poster campaigning on the issues of the locality by the adolescent groups
iv) Leadership training for the 50 adolescents in 2 batches of 25 each
v) Home visit once a month for every family by the field supervisors with necessary documentation of the visits.
vi) Celebration of special days by the adolescent's group- children day, international women day, in collaboration with panchayat.
vii) Interface meeting with different stakeholders- panchayat functionaries, school teachers, CDPO, and block level officers
viii) Training on child safe guarding to the stakeholders
ix) Session on gender issues with community members both males and females



x) Strengthening the child protection committee to make them operational for necessary support for children are in need (cases, schemes related)

xi) Advocacy with local governance and block level to ensure child participation and access to available services.

xii) Quarterly visit will take place by the representative of supporting agency.

There are three adolescent boys' groups and five adolescent girls' groups formed. Each group has seventeen members on an average. The activities like meeting with groups on gender and rights, group work, express yourself etc. held ensuring inclusion and participation. The lesson plan on different games and kabaddi with reflection are facilitated to build their courage, skills and confidence, coordination and friendship made with fun and learning, can be applied in real life situation. The school programme is also held to make the school children aware and sensitize about their own power and ability to do everything, if they want to do the same.

## Results :

The behavioral changes are seen among the adolescent group members:

- Leadership is developing among the adolescents, participation in session actively by them, group cohesion increasing, friendship and bonding among the group members.
- Increasing interest on practicing session on kabaddi, play-reflect-play, as there is fun as well as scope of learning.
- There is knowledge building on their rights and entitlement, adolescent health, nutrition and hygiene, rapport built with the ASHA, AWWs and ANM and the health services available at the health sub-centre.
- Perspective building on gender issues among the adolescent boys and girls.
- Participation in exhibition matches of girls Kabaddi in different locations as per invitation took place.
- Encouraging other girls to be a in this process and take the opportunity to empower self.

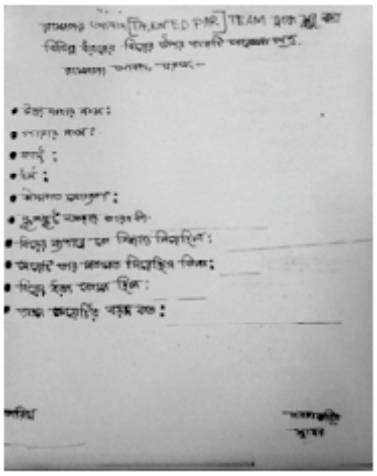
## The relevant photographs :



Problem tree analysis on Early Marriage by the Adolescent girls collective (PAR)




River of Life exercise on Participatory action Research team Journey



Question for survey on early marriage issue



Problem tree analysis on menstrual taboos and hygiene by the adolescent girls collective



Community feedback on the change of knowledge, behaviour and attitude in ACV project



Orientation on plastic audit for the adolescent collectives



Exercise on stakeholder analysis on menstrual hygiene and taboos by the adolescent girls collective



Exercise on stakeholder mapping on menstrual hygiene and taboos by the adolescent girls collective



Newspaper reading exercise by the adolescent group and discussion



Exercise on child rights and discussion how to protect



Group Exercise on uses of plastic in different places like house, school and others



Participation of adolescent collectives in balsabha organized by the gram panchayat. One boy and one girl of a collective are anchoring the meeting



Making list of groups among them for data collection on menstrual taboos and hygiene



Analysis of data of menstrual hygiene and taboos by the adolescent collective

## F. Community Feedback Process :

The collectives are given gradation of four categories like basic B, B+, B++, B+++ considering their development of knowledge and skill building, change of attitude and behaviour, practices, where most of the efforts were given for the development of the collectives.

| Category | B | B+ | B++ | B+++ | Total |
|---|---|---|---|---|---|
| No. of collectives | 8 | 8 | 5 | 0 | 21 |

| Category | Attitude | Behaviour | Knowledge/skill |
|---|---|---|---|
| B, B+ | Less caste and occupation baseddiscrimination, Speak with respect, Help in household chores (children) | Participation, Self confidence in speaking, increased mobility, taking responsibilities, **reduced fear, encourages other** | Logical justification, Facilities and Services, social myths and norms, health & hygiene, supportive stakeholders, verification of documents, communication skill, home based compost and pesticides |
| B++, B+++ | Solving conflicts and disputes, awareness among children on discipline, listening and understanding situation,extending support, uniting for justice | **Stepping out from home, reducing violence, collective approach, managing anger, helping others, collectively raising voice, confidence, motivated, collective work** | Importance of collectivisation, managing programs, looking for **opportunity to learn, rights and entitlements**, menstruation (Physical& psychological aspects), existing cultural beliefs and it's repercussion, encouraging to help each other. |

**B**-Group of people meet irregularly, participate in events as and when called, may seek incentives for participation;

**B+**-Group has an identity – aware of who they are and aware that other poorest families / individuals/ in their village live or work in hazardous situations; members meet regularly; discuss issues affecting them; learn new skills / knowledge about Facilities and Services, some members take initiative in proactively organizing meeting;

**B++**-Group members share a common vision; critically discuss issues, including issues that affect the poorest and most vulnerable individuals in their village; members individually share new perspectives with family / others; members take action with support from organization;

**B+++ -** Group collectively initiates, plans, identifies support from organizations and other stakeholders, takes action; members collectively engage with stakeholders as a group; take initiatives to include those who are most marginalized / address issues affecting them.

### Supporting and resisting factors in collectivization process

Following diagram depicts factors that are influencing and subsiding the groups to become self-reliant.

| | |
|---|---|
| ***B*** | Safe place, no hesitation, relationship between staff and group, unity among members, family members' support, leader for mobilisation, trust, keen to learn, collective force, concern for other members, increased acquaintance with other people, using of traditional seeds and organic fertilisers, knowledge on animal husbandry and organic farming, receiving training |
| ***B+*** | Confidence, being united, encourageous family, Panchayat's support (Digambarpur), safe place, training support, willingness to bring positive changes, Men are gradually creating space, interest in visiting new place and people, working on possible solutions, yearning to learn more, Seeds, Neem oil and trainings received from ADA office, learnt various new methods on farming, trainings |
| ***B++*** | Discouraging by family elders, restriction by members (specially adolescent girls), unfavourable meeting time for adolescents, time management for livelihood activities, less confidence in some members, lack of initiative, competition, religious fanaticism, unable to leave house vacant, meeting place is far away, being pressurised to complete household chores, natural calamity, less resource, diseases and insects affects plant, no facility from the government. |
| ***B+++*** | Burden of household chores, clashes tuition timings with meetings, restricted mobility for girls during menstruation, afraid due to ignorance, staff changes, lack of unity among members, unwilling to discuss monotonous issue, no materialistic support (chicks/money, etc.), facilitation issue, natural calamity, less resource, diseases and insects affects plant, no facility from the government. |

This gives a clear picture on organization needs to focus upon in the second phase. Also, supporting attributes could contribute strategizing to work on the hinderances. A notion towards working with family members specially husband, parents and elderly has come up strongly across the findings.

In the similar line, having faced constraints on ensuring adolescent girls' presence in the meeting, ISWS used an approach that they tried in Paschim Sridharpur and Gurudaspur village and succeeded with it. Similar approach was used in other villages and they have succeeded. Given below are two stories on their approach.

In Paschim Sridharpur, adolescent girls became irregular in attending the session. Group leader identified that they were not given permission by the family thinking it will be meaningless to attend the meeting while skipping their responsibility in household chores. Facilitator visited their home along with other collectives. Parents were asked to attend a group's meeting to observe nature of discussion

happens with children. Parents realized the value and importance of children collectives and allowed their children to attend the meeting henceforth.

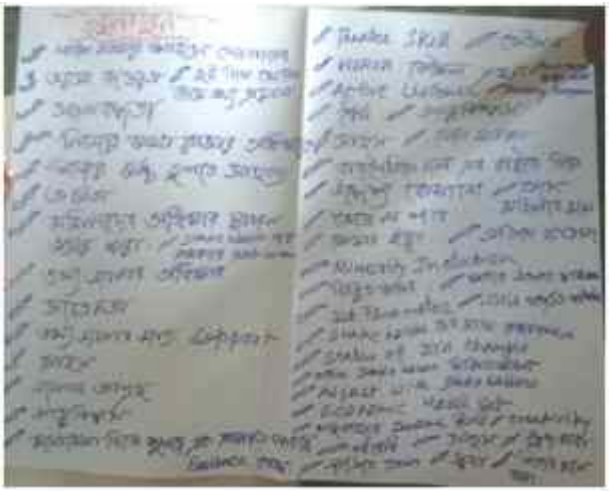
In another village Gurudaspur, initially farmers were not satisfied with the information of changing the design of bed and crop pattern. They were apprehended to do the same. To make these farmers understand, demonstration was conducted in a selected farmer's land while providing continuous handholding support. Demonstrative field was successful and able to convince others for adapting integrated farming pattern. Consequently, in next season, more farmers got engaged with the group and made many numbers of nutrition garden.

ISWS has a strategy to deal with similar kind of issue. They encouraged children to speak up and share their views at home, which has brought change in children's life. For instance, one of the girls in a group was not allowed to leave the house. Family members were not able to understand her going in the meeting or outside of the house. After being encouraged by the facilitators and other children, she explained her views at home and slowly she has been allowed to go for the meeting and other places.

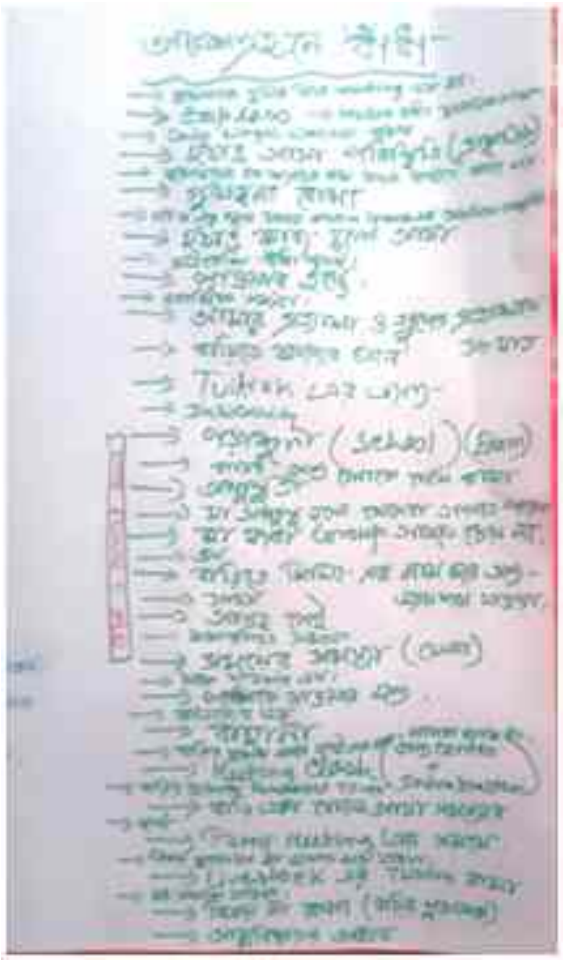
## Relevant photographs :



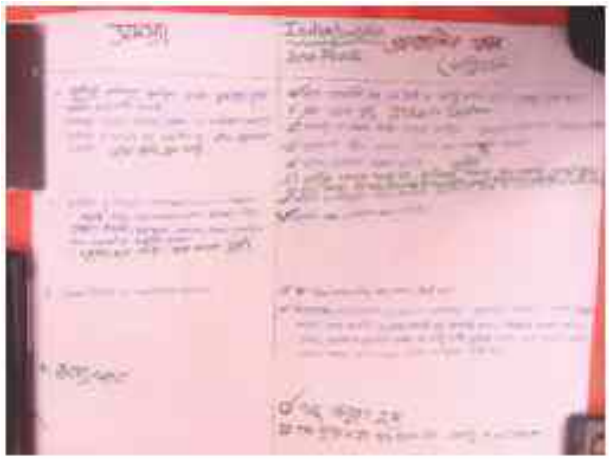
Community feedback session on participation – advantages



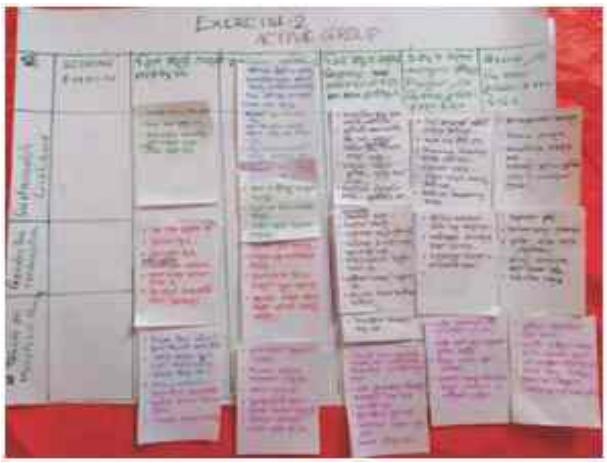
Exercise on advantages of participation in development process



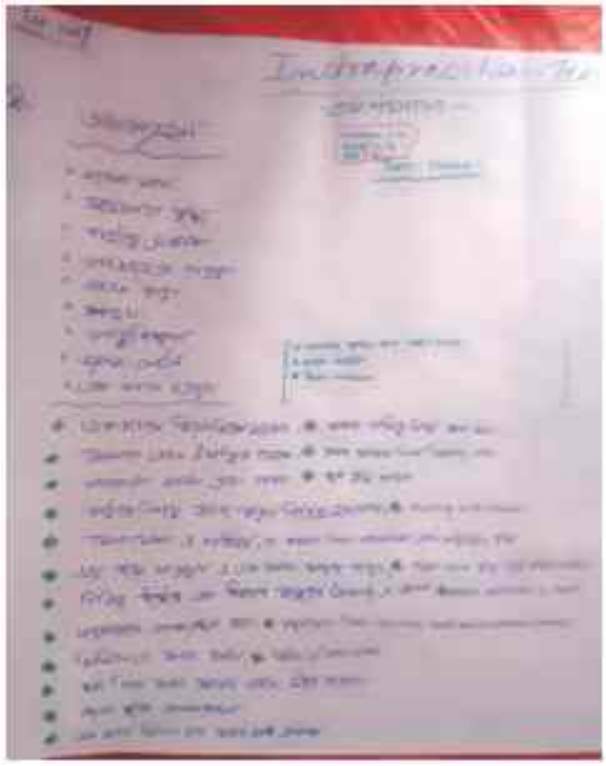
Constraints of participation as exercised by the community collective members in community feedback session



Exercise on the problems and the expected outcomes by the community



Exercise the before and after tools regarding status of the collectives and the future plan of action



Community feedback on advantages of participation



Community feedback session is in place



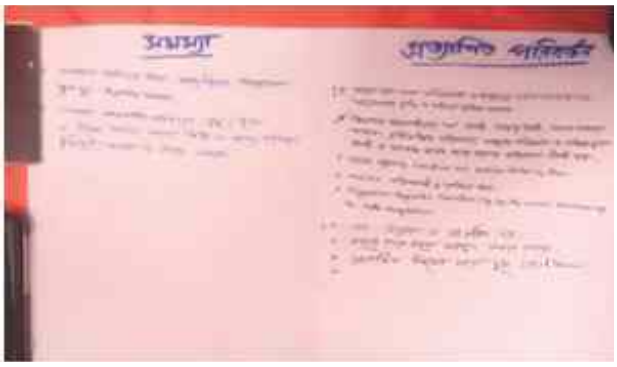
Community feedback session is in place in presence of evaluator team



Community feedback session is in place in presence of evaluator team



Benefits of participation, how it can be ensured – exercise done in community feedback session



Exercise on the problems and the expected outcomes by the community



Exercise the before and after tools regarding status of the collectives with reasons and the future plan of action



Exercise on activities and achievements, challenges and required cooperation as expected



Girls taking part in game of three-legged race in community led festive, 2023

## G. Climate resilient livelihoods :

### Focus area :

- Expansion of integrated farming practices and getting an identity of an independent farmer
- Scaling up organic farming and traditional practices
- Alternative livelihood opportunities and market linkages
- Start business individually or in group and establishing direct value chain collectively evade middlemen

### Roles of the collectives:

- Convincing others to be a part of the group, **handholding support**, ensuring members' participation, creating community **resource pool**
- Creating **models for practical learning**, using organic farming methods and encouraging others and extended family members to adopt, initiative on family farming, keeping update
- Dissemination of training knowledge among other farmers
- **Business led by the community** where they will take the lead to develop more group-based business,
- Foster **unity among the collectives**

## Plan and activities:

- Staff training on rapport building with farmers, group/ hamlet wise farmers training with need assessment after baseline study
- Farmers awareness on adopting organic farming practices
- Accessing the government schemes for concrete compost pit and others available to them,
- Advanced training on new technique of organic farming, compost preparation and usage, machinery used and information collection and dissemination etc.
- Mind mapping on their interest on economic activities
- Knowledge and capacity building on government schemes and how to access
- More specific training, exploring markets, providing market support
- Specific skill development on market analysis, demand and supply chain, product marketing etc.
- Farmers training on leadership development and how to solve their problems

| Name of the villages | No. of farmers groups formed | No. of farmers Covered | | No. of meeting held |
|---|---|---|---|---|
| | | Male | Female | 96 |
| Ram Nagar Abad | 3 | 5 | 51 | |
| Paschim Sridharpur | 2 | 4 | 30 | |
| Gurudaspur | 2 | 5 | 32 | |
| Total | 7 | 14 | 113 | 96 |

| Process and activities | Outputs-behavioural changes |
|---|---|
| Farmer's baseline on their present situation of the agri-plot, cost and production etc<br>Compost &taralsar preparation & demonstration, how to access the benefit of concrete compost pit from panchayat or others<br>Training and demonstration on indigenous vegetable seed collection and preservation process<br>Training, handholding and demonstration on practices of nutrition garden in Rabi season, and nursery of sapling of vegetables making, monitoring and rearing technique of nutrition garden<br>Preparation of neem oil and its usages<br>Discussion on integrated pest management for pest control and disease management<br>Training and demonstration on soil and its elements, borax solution etc<br>Exposure visits to intervention areas of DRCSC and community people (leaders) on integrated farming technique, and experience sharing and future plan of action to be taken<br>Scale up and sustainability of the agricultural process and technique | Thinking and process started among the women farmers of the community with a new identification as farmer, Preparing compost, taralsar etc. and its uses by the farmers in nutrition garden<br>Amrit pani, borax (sohaga) solution, neem oil and other pest and disease control technique under Integrated Pest Management (IPM)practiced by the farmers.<br>Nursery for vegetable saplings, Nutrition Garden, Circle bed practices<br>Collection of vegetable seed and preservation<br>Contact with Panchayat and ADA office for inputs of agriculture and training support, support for concrete compost pit and land shaping programme.<br>Contact with Panchayat for support for promotion of alternative livelihood options with skill training<br>The no. of farmers practicing compost preparation and process of organic pest control is increasing<br>The no. of farmers practicing nutrition garden is also increasing with indigenous vegetable seed collection and preservation for two seasons both in kharif and rabi.<br>The climate resilient system of agriculture like circle bed, sack culture, integrated farming system are making them interested in such kind of practices. |

## The relevant photographs are as follows:



Nutrition garden is in place by the women farmer



Nutrition garden is in place by the women farmer



Nutrition garden is in place by the women farmer



Discussion on indigenous vegetable seed collection and preservation is in place by the women farmers collective



Preparation of sack culture in place by the women farmer



Discussion on indigenous vegetable seed collection and preservation is in place by the women farmers collective



Farmers exposure in place at DRCSC office



Farmers exposure in place at DRCSC field -cultivation of indigenous paddy varieties



Farmers exposure at DRCSC field – nutrition garden

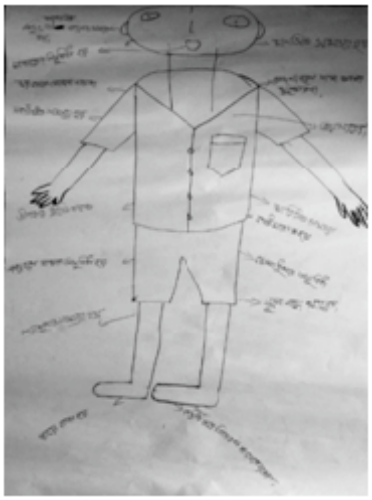


Nutrition garden is in place by the women farmer

## √ Community Exercise on Disaster Preparedness by the collectives:

| Sl. No. | Topic | Tools used | Exercise |
|---|---|---|---|
| 1. | What is disaster? | Mind mapping | Card sorting (individual) |
| 2. | Historical time line of disaster for last 50 years | Disaster mapping (name, type, time of occurrence, intensity etc.) | Group exercise |
| 3. | What are the vulnerabilities? | Vulnerability mapping, scoring, resource mapping, | Group exercise- identify the most affected community and least affected community |
| 4. | Understanding vulnerability? | Body mapping | Group exercise- keeping in mind the gender lens, child lens, caste and religion etc |
| 5. | Disaster and stakeholders | Stakeholder mapping and relationship | Stakeholder Group, community mixed group exercise, - Listing of services, availability and accessibility |
| 6. | Gap analysis and how to bridge the gap? | What are the challenges? Ways to sort out | Scoring based on the quality of services (availability and accessibility) |

## The relevant photographs:



Body mapping exercise to know the vulnerability of child during disaster



Body mapping exercise to know the vulnerability of child during disaster



Exercise on disaster preparedness by the women collective



Exercise on disaster preparedness by the adolescent collective

## H. Gender related issues:

### Focus area :

- Creating self-identity of recognition of self-worth by women, challenging stringent gender norms, taboos and discrimination, zero tolerance domestic violence and atrocities
- Economic independence of women and self-reliance to live with dignity
- Accessing equal opportunities by women
- Increased ability to negotiate by women and participation in decision making spaces

### Collectives' role :

- Applying learning at personal level, collective awareness, reach out larger audience and engage with them, conduct performative actions, active reporting and action against violence, protest collectively including others
- Use learning from the training, get connected to alternative livelihood sources and market
- Collectively raise awareness on gender equity
- Collectively spreading awareness, convincing others, reaching out larger audience, conducting performative actions

### Aspiration and activities :

- Sensitization and awareness, training and community-based discussion, ensuring men's participation
- Reach out vulnerable, promotion of community leadership and capacitation with defined roles of organisation as mentor
- Dissemination of information on handicraft and alternative livelihood options, skill Training support
- Marketing support
- Increase awareness about facilities, trainings, increase men's participation
- Enhance skills for alternative earning sources
- Engaging more with PRI and block level
- Gender sensitization, training for men and women
- Skill development for sustainable livelihoods opportunities

| Name of the villages | No. of women groups formed | No. of women Covered | No. of meeting held |
|---|---|---|---|
| Ram Nagar Abad | 3 | 54 | 72 |
| Paschim Sridharpur | 2 | 38 | |
| Gurudaspur | 2 | 39 | |
| | **7** | **131** | **72** |

## Inputs given to the women group and the results :

| Process and activities | Results- individual and collective action |
|---|---|
| ✧ Exercise on Gender norms in patriarchal society, thinking of women and division of labour and recognition<br>✧ Exercise on Division of labour among boys and girls and attitudinal perspectives of the family members including parents<br>✧ Exercise on Gender discrimination in family-who give maximum labour in a family and who enjoy the power of decision making<br>✧ Analysing the merits and demerits of a person, identify the qualities of self and how to transform the bad habits into a good.<br>✧ Identify the position of women in society through power walk exercise, how women will be in position of power of decision making?<br>✧ Exercise on division of labour in society between men and women which is gender related issues and discussion<br>✧ Exercise on adolescents' issues. | i. Women leaders are seen proactive to building perspective on gender and behaviour change, positive parenting etc., they have started thinking on gender issues identifying the areas of discriminations.<br>ii. Also, they are identifying the problems like unequal division of labour through power walk exercise and analysis, thinking on how they can be able to get power socially and economically accessing social security schemes.<br>**Collective effort taken so far by the women groups- in progress :**<br>✧ **Peer to peer support among the women group members:**<br>The **PEER** mothers are identifying the others who are habituated to practice the preference of boys to girls at household level and trying to motivate with peer pressure not to do such practice in future. They are also supporting others to stop this thing.<br>✧ **A plan for their vocational skill development by the women group:**<br>Identified trades of bori and papad making, garment making, incense stick making, soap making etc. by the women collectives.<br>Primary talk has been made with panchayat, to have any scope for skill training.<br>The resource organization of promotion of alternative livelihood is requested to provide such kind of vocational skill building facilities for the interested women.<br>The line department at block level is also being contacted for having this facility.<br>✧ **In addition,** Street play on women empowerment, Celebration of International Women Day, Community led festive were conducted with spontaneous participation of the community of all categories.<br>✧ Thinking started among women and men about how to reduce gender-based violence and discrimination in a family.<br>✧ A mass petition submitted for a woman victim of domestic violence by the women collective member along with other women of the village. |

## Celebration of International Women Day 2024 :



Women's day is an important day when the achievements and contributors that woman had made to the society are acknowledged. Another objective of this auspicious day is to motivate the women fallen behind and excluded from the main stream of society to upraise their voice and strengthen will power. The theme for this year is “Invest in Women: Accelerate Progress”.

This year women collectives, Digambarpur Gram Pancahayt and Saradha Sangha (SHG cluster) jointly

organized the event.

The event started around 10:00 am with a rally with slogans related to resist domestic violence, access facilities, importance of education for women. It was started from the office location of Digambarpur Gram Panchayat, went to the hospital for distributing fruits and sweets to the patients, along with going into dialogue with doctors and nurses to be more sensitive and cooperative towards services to the patients.



Then went to the branch of Indian Bank, to tie Rakhi on the employee's hand. This was a symbolic bond of creating a good relationship with the bank employees, with the hope of receiving better services from them, then it returned to the office of Digambarpur Gram Panchayat.

It was followed by the cultural programme started with inauguration and felicitation to the guest and dignitaries present, anchoring by the two women collective member to carry the program forward**.** Many dignitaries like respected sanchalak of Nari O Sishu Unnayan Upa – Samiti, Siksha O Jana Sasthya Upa – Samiti, Krishi O Pranisampad Bikash Upa – Samiti and members of Digambarpur Gram Panchayat, Members and leaders of Saradha Sangha, secretary of ISWS graced the chairs and appreciated women collectives for this efforts.

Every delegate focused on the necessity and importance of women empowerment, to get a sustainable future with gender equality. Empowerment process makes them more aware to identify discrimination, violence, and other forms of abuse, make them aware and skilled of how to overcome and stop this discrimination.



Some delegates discussed about this year's theme of women's day which is “Invest in Women: Accelerate Progress. The well-being of women is very important to accelerate the process of society's development.

Then the cultural program-recitations, songs and role-plays were staged by the women collective members. Two issue-based role plays were on the themes of women empowerment and benefits of organic farming. The audience appreciated every participant for their unique performance. One adolescent girl also performed a dance on the event. An elder woman collective member Sajala Guria recited so beautifully that everyone in the hall praised and appreciated her effort and willpower. A quiz competition was also organized on this day.

Rinarani Karan Boiragi, member of woman collective shared her thoughts and stories of changes, where she expressed that women have now become more educated, capable of doing different works in society. Empowering women helps to create a more just and equitable society for everyone, it is also important for promoting health and well-being of the society.

The cultural program ended with prize distribution where three best actresses of the two role-plays and the two anchors were rewarded with prizes. It was ended with thanks to everyone active participation and contribution to the program and motivation to every woman to move forward for a gender just society.

## Relevant Photographs :



Parents meeting in place how the children are to be taken care of by their parents



Discussion and decision on writing of application to panchayat for running of a local ICDS centre



Exercise and discussion on positive parenting through game of eye binding and feeling- analysis



Discussion on gender effect on the children- boys and girls' discrimination



Exercise and discussion on formation of WATSAN committee



Participation of the community collective members during community led festive

## ✧ Mahila Sansad Sabha :

This is the women engagement with gram panchayat through meeting and interaction, while gram panchayat is also determined to make the panchayat women friendly. In group meetings, the women members were discussing and listing their problems of alternative livelihoods, child abuse, domestic violence in families as well as the community problems like lack of skill enhancement training opportunity, drainage system, ICDS issues, village road problems, drinking water issues, plastic



pollution, provision of lack of skill training centre, lack of community awareness on government schemes and programmes on livelihoods, health and education etc. and how to access the same. Those collective members were in lead to share the issues collectively in mahila sansad sabha, para baithak, and gram sabha organized by the gram panchayat. It was also enlisted in the gram panchayat development plan for implementation.

## I. Community led Initiatives:

| Focus area | Plan | Collectives' role: |
|---|---|---|
| **Accessing equal opportunities** | ✧ Discussions to develop consciousness about schemes and eligibility<br>✧ Trainings<br>✧ Ensuring men's participation<br>✧ Enhancing skills for alternative earning sources<br>✧ Engaging more with PRI of local and block level | ✧ Collectively spreading awareness, convincing others, reaching out larger audience, conducting performative actions<br>✧ Active participation if collectives in advocacy training, sharing knowledge with family and community, being united |
| **Proficiency in community led Initiatives** | ✧ Helping in relationship building with government and engage meaningfully<br>✧ Capacitating field on techniques how to share the problems and way out<br>✧ communication with PRI and other stakeholders<br>✧ Ensuring participation of block level officials<br>✧ Project collaboration with like-minded organisations | |

### Training and capacity building for the collectives :

| Inputs-process and activities | Expected Outputs- collective action |
|---|---|
| ✧ Training at staff level and community level on how to identify and analyse the problems and prioritize the problems to address<br>✧ How to collect the authentic data as required for addressing the issue/s<br>✧ Identification of stakeholder whose support is needed for solution of problems<br>✧ Different steps of advocacy along with its definition and importance<br>✧ Group exercise on different steps after identification of problem to address<br>✧ Follow up of the roles and activities of the collectives<br>✧ Community Leadership development on PRIs, RTI, the monitoring and evaluation | ✧ Community understanding is in place on the problems and agreed to work on it<br>✧ Problems identified by the Group<br>✧ Initiative taken for data collection and face challenges<br>✧ Meeting on how to face the challenges seeking strategy<br>✧ Discussion ongoing on these problems among themselves<br>✧ Trying to increase the number of supporters for addressing the issues<br>✧ Collective actions taken on the social issues- domestic violence, eve teasing, wall writing, rally, plantation, book collection for library, leaflet making for book collection, prejudices on menstruation etc.<br>✧ Capacity building of community leaders on PRIs, RTIs and others |



One field mobilizer facilitated the leadership on PRIs to the community collective members of other GP areas.



Women collective leaders taking part in exercise on the village issues and how to address for solution in a training session



Training on leadership among the women collective members in place



Before the training of leadership, women participants are playing a string game as self-introduction in that day

## J. Stories of Changes :

### 1. Peer support :

A 15 years old member of adolescent girl group of minority community fell in love with a boy of the same community, who had no education. The boy was working in a tailoring shop in Kolkata for the past many years from his childhood. There had been regular communication between the two. The boy also has gifted a mobile set to the girl.

One day in a session, the girl shared her affairs with the members of the group. Being informed, the sensitized members started thinking and questioning to the girl about what she had thought about that affair. She also shared that the boy also had an affair with another girl, continued till date. The boy also confessed to the girl that she was his second love. The boy also shared with the girl that the family members did not like the second, they agree to give marriage the boy with the first girl.

On the other hand, the family members of the second girl also disagreed with that affair as she shared it with the group members. The boy also wanted to marry to the first girl as also shared. The members of that group understood that the girl had fallen in a trap of a wicked boy. For his time spending and other bad intension, the boy had been maintaining that relationship for his own interest only. There is no such concern of the boy about the second girl. Here is a possibility of the girl to be cheated with false acting of love by the boy.

Realizing the fact, the group members were trying to make the girl understand that as a member of this group they are all friends to each other. They don't want that any of our friends would fall in a trap and face problems in life with a false promise and the like by any outsider.

They shared with the girl that there is no reason to keep relation with the boy.

Firstly, girl's study is hampering, where this is a time of building one's physical and mental strength, which will be lost forever, secondly girl's parents did not agree with this affair and also marriage if it happens,thirdly, the boy confessed that he would marry to the first girl, not the second girl, so, the girl as a group member had to think deeper with that matter, what should she do, as they realized.

The group members also tried to make her understand that suppose you do marry with that boy, who is illiterate, but you are educated, there can be more chance of misunderstanding between the two. After marriage your dream will waste and you will be fallen in danger of health hazards, malnutrition, overburden of work, no leisure and deficiency of food intake, early pregnancy and many other ailments. She should think the matter in depth taking time.

Now the girl had been able to think that matter in other ways. After a week, she shared that she had been able to take herself away from that affair, trying to forget the past. She is determined to stand by her own with education, empowerment and establishment. Now she is continuing her study without such kind of disturbances.

## 2. Study resumed by a boy with peer support :

A student of 15 years of Class-IX was going out of school, who was continuing his study staying in a school hostel located at distant place. During COVID pandemic and lock down he was returning his house for two years, when he was reading in class -VII and VIII, which was completed nominally without test or exam.

The fact was that he was out of study in that long two years' time of lock down. When he was promoted to class IX, he had to go to the school hostel to resume his study after lock down is loosed.

But he was not interested to continue his study staying in a school hostel. In the meantime, his registration has been done in that school as he was in class IX. So, it was quite hard to readmit in another local schools as he wanted then. For a father as farmer, it was not possible to change his registration and admit him in another local school. In that situation the members of a group of adolescents took initiative to convince him to go back to his school hostel, and continue his study,where registration was made.

They were trying to make him understand that at this age he should not give up his study, he should continue, because he would not able to work in anywhere, where one of the minimum criterias is he should be 18+ years and H.S. pass. If he does not complete minimum education this time, time will be wasted and he would have nothing to do. So, he should think deeply taking time and do whatever he likes.

He was understood about his family condition, where his father is working hard round the clock and in this situation, if he gives up his study, father would be worried and shocked.

After a week, realizing the fact, the boy determined to continue his study and decided to go back to the school hostel. He is now continuing his study as well.

## 3. Breaking the social norms :

There were norms on menstruation practiced by the girls and women of the society from the time immemorial which are called menstrual taboos. The fact is that during menstruation, the women and girls are not allowed to touch the rice, pickles, don't worship God/Goddess, don't go out, don't cross the river by boat, don't observe the ceremony of Bhatri Dwitiya, because it may cause any harm to the own, the things which is touched, bothers and other members of the family and the like.

This concept is being carried on and practiced by mothers and grandmothers with a negative mind set and belief. When they are asked to tell the reasons of such practices, it is answered that they have learned the practices from their elders with such concept and belief that it is impure and so it may cause

harm to the members of the family, if anybody breaks the norms.

In that situation, the sessions of menstrual cycle and reproductive organ of female were introduced and conducted in adolescent group meetings. From those discussions and sharing, adolescent boys and girls understood that menstrual cycle and the blood gets out from body is very natural and normal, it occurs at certain interval of cyclic order. There is no matter of impurity and it is like the same blood of our body, when our blood comes out if any other part of body is cut by sharpen knife and the like.

They understood that their mothers and grandmothers is practicing the wrong thing with a misconception on menstruation. They decided that they have to break this taboo as it is completely wrong and it falls the girls back. It has no scientific base. When they were questioning to their mothers and grandmothers, they only gave answer that they have seen their mothers and grandmothers to practice such thing without any question, they are also carrying on such practices. The girl was trying to make the members of her family understand citing various examples for this wrong belief. She explained that Ma Sarada was a woman, she used to cook 'Mayer Bhog' all time, as a devotee of Ma Kali. She even during her periods, she would do all the activities related to worshipping Goddess Kali. So why others cannot do all the things, why there are such barriers in our way to go. Besides, she also learned from the YouTube that one woman was doing all the activities all time regarding worshipping Gopal Thakur without any barrier. The members of the adolescent groups are able to make their mother understand about the wrong thing they are believing and practicing for long. Now in their families, it is practiced as they like touching pickles, worshipping God, outings without any barrier. They are able to make their members of the family understand the right thing, it is their best achievement, they are determined to break any kind of taboos and misconceptions prevalent in society.

## 4. Breaking misconception, change of behaviour :

A member of adolescent girl group would like to keep short her hair. She is now 15 years old and reading in class X. Because it would take little time to take care and maintain her hair, as she opines. This time what would be saved, will be applicable to her study.

But the community people often raise many questions to her hair style. They also used to remark about it, like female should have long hair, like they should rear saree, ornaments, after marriage they should go the house of in-laws, they may not like it etc.

The girl always feels uncomfortable with such kind of remarks raised from the community. She was unable to make others understand that it is as per her choice and desire. So, she could not compromise with this, but sometime confused that what should she do eventually.

In the meantime, there was an opportunity for the girl to attend the session of Gender as one of the adolescent group members and understood that one who may be boy or girl, what they like and love can do and practice, it will also be kept in mind that any behaviour or activity by them must have no harm to others. Males and females are all equal in the eye of law. All have the equal rights to enjoy. There is no division of labour between the males and females. All have the honour and dignity to get from others and also have the duty to honour and recognize others. It is a fact that this kind of practice of gender norms is imposed by the society, and people are accustomed to that. Accordingly, people are behaving like this.

She is now determined that she will have the short hair, she don't have any confusion and worry about such practice she follows about hair style. She does not mind, when people question her and try to embarrass her for short hair. Now she can make others understand and people do not embarrass her further.

## 5. Breaking of social/patriarchal norms :

An adolescent girl of 16 is reading in class XI. It is one of the social norms that after demise of a person, his son/s will have the responsibility to observe his cremation ceremony. It will not be done by his

daughter. If the person has no son, any male of his neighboring family can do this cremation ceremony, but his daughter cannot do this. It has also been followed since long in the society.

When the girl came to know that there was no difference between the boys and girls on the basis of activities they perform/execute. It is only biological difference between the males and females. And the society divides males and females based on activity and it is imposed. As for example, the girls are forced to carry out the household chores like bringing drinking water, taking care of the children, cleaning the utensils, cooking and serving etc. It seems that after marriage the girl has to do the same kind of works in their in-law's house. They need such grooming.

But the boys can also do the above activities, and in most cases, it is not done by them. It is not fair and it must be changed. Because there should not be division of labor in society. Anykind of work can be done by anybody, if they want to do, may it either be males or females. The women and girls are convinced that it is the rule and you must abide by and also accustom to. They do not question about what's the reason behind such practices.

However, when she understood that anybody among sons and daughter can take the responsibility of cremation ceremony of their parents, there should not be any barrier about this practice.

With such conviction, the girl went to her house of uncle in his cremation ceremony. She saw that her uncle died and he had no son. As per the norms of the society, his daughter had no right to take the responsibility to carry out the cremation activities. So, they had to take help from his nephew (a son of his brother) to take the responsibility of cremation ceremony. The girl protested but failed. The people did not agree with her opinion in that time.

After a few months, when another identical incident happened, i.e., her grandmother's father died, who had also no son. In that case the girl was able to convince almost all the people and the daughters of deceased person, to take the responsibilities of cremation ceremony and eventually all the cremation rituals were carried out by the daughters.

## 6. Girl taking part in decision making of a family :

It is very general scenario and it is supposed that in a family women cannot take part in discussion, cannot take decision, all the discussion and decisions are taken by the males only. Women also agree with that. Now only in SHG, as it is seen that the women have the access in discussion and taking decision. Although, the perspective is changing day by day. Women are coming forward and, in few cases, women are taking decision on children education, marriage etc. in their families.

Here the story is about an adolescent girl, who was one of the regular participants of girl group meeting. In the session, the topic of human rights, child rights were discussed, where they came to know the rights to participation for a child. Where respect for the views of the child, freedom of expression, access to appropriate information, and freedom of thought, conscience etc. must be encouraged.

So, they can express their views on any matter, and it should be respected. But the youngers are not listened to, rather neglected in most of the cases. During the discussion of shraddha ceremony of her deceased grandmother, her father and uncles were only taking part. The girl child was listening to and willing to take part in the discussion.

She gave her opinion about what would be selected as menu in this occasion. Her father and uncles consented on her opinion about menu. She was delighted that her opinion was agreed and granted by the elders, it was significant and it was the first time to give importance and respect to the decision taken by a girl child of that family. From that time, she was interested to give her views in different matters in family and group.

## 7. Positive parenting and child education :

One girl child was having negligence in study. She was of 12 years and reading in class-VII. She was

staying with her grandparents in other place away from her parents and taking care of by them. But there was a problem that the girl was becoming inattentive in education, being absent in tuition and school very often. Her grandparents were not able to solve the problems, as they were aged and unable to think the matter deeply. Day by day the girl was losing her interest in education. Her parents were trying to take her responsibility, but the girl did not want to go to her parents.

The women group was informed about the problem by the mother of the girl. Her mother was the member of that women group. All the group member were taking it seriously and trying to get its solution, they seemed that it was their problem. But how? The women members along with her mother collectively tried their best to make the girl and her grandparents understand about the problem and the reasons behind it.

The grandparents were having negligence towards her grandchild about education. It is with thinking that there is no need of education for the girls. After marriage she would go to her in-law's house, where she has to be engaged with household chores only. The women members tried to talk about importance of education for a girl child, if the girl gives up the study, who will be responsible for this. They also talked to the girl, if she does not give attention to the study regularly, she would be falling behind, slowly she will be disinterested in education, and education is as a burden. They also tried to make them understand that the girl should stay with their parents, where she will have accompanied with her brothers and sisters who are also studying regularly. The girl will be motivated when she will see that her brothers and sisters are in study. The girl is now staying with her parents and other siblings, regularize her study and going to tuition and school.

## 8. Breaking patriarchal norms and behavioural change of a boy :

A 16 years old boy had shared his changes of attitude and behavior, which was possible from the meeting and training as he exposed to.

As shared, that before joining the group and session, he was spending his days with study and school, tuition, playing, food intake, but when his parents told him for some household works to do, as he wished, sometime did it and sometimes he did not do it.

After joining the group, and taking part in different sessions, he came to know the issue of gender discrimination. He was well acquainted about the gender norms as prevalent in society, where based on activities, there is difference between males and females. Accordingly, the girls are forced to do the household chores and the boys are preferably get leniency to do and most of the boys spend the days with playing and other enjoyments.

He has also been seeing that mothers and grandmothers only told the girls of a family to do the household works, with many negative remarks thrown to the girls by them, when the girls try to avoid and disagree with them to abide by something. If the boys are forced to do the same activity in a house, then they would be defended by the mothers and grandmothers in most of the cases. These practices were being carried on in every family.

From the session, he understood that this is not a right thing and should be changed. The people of the society should be made aware about this kind of gender related issues and discriminations. He positively thought that the changes of behavior and attitude can be started right from their own. He was able to make his elders understand that he would do those things together with his sister. From that very day, he started to fetch drinking water, cleaning houses, caring domestic animals and other activities jointly, which were being done only by his sister earlier.

## 9. Behavioral change of a boy :

A boy of 17 years old was reading in class X. He had many friends. Accompanied by his friends, he started to smoke at an early age. His friends forced him to smoke with them. He could not refuse them, because, he had fear to lose friendship. Days spent on that way.

Thereafter he joined the group of adolescent boys as facilitated by the organization like ISWS. The sessions of different topics were being continued with that group weekly. The session on 'consent' with the groups was done in the meantime, and the boy's group is one of them.

From that session, he understood that the word 'Consent' is an important thing to anybody, when let him to do any activity and if he agrees to do that, then let him to do that thing or it should not be. Everybody should know this rule that nobody should force anybody to do a thing, if he has no consent on it to do. So, if he disagrees, he should say the word 'No' boldly. He should not get fear of losing friend. He should also take the responsibility to change the mind set of his friends only saying the word 'No' if he disagrees with their proposal. He would try to make them understand about the results of bad habits or any other wrong doing, in which they are becoming addicted gradually.

The boy is now able to say the word 'No', when his friends forced him to do smoke. He has lost her friends for the time being, but he is happy to think that he is able to change himself and he has got other friends, he can spend the time with them. The existing friends did not force him to smoke further. He is also trying to make understand others to avoid smoking, which is harmful to health.

## 10. Adolescent girl collective's positive role to change/ transform the manner of a tuition master :

A girl of class VI aged 12 is a member of Participatory Action Research (PAR) group, a regular participant of weekly meet, who was learning different things like 'know yourself, express yourself, express opinion, group work, goal setting and the issues of early marriage, abuse and violence, safe and unsafe touch, consent, what we like and dislike and why, whom do we love most and whom do we not and why, what is our favorite color, what do we like to eat etc. through story telling, exercise and games with fun. Besides, what kind of persons live in society and what kind of persons we want to be? In addition, we would also discuss our problems what we face in our daily life and how it can be resolved with collective effort.

We also shared those things with our parents precisely, when they asked us about the sessions held. What we could not share with our parents earlier due to fear, hesitation and lack of understanding. But slowly we are able to gain understanding, courage and confidence to share the things with others. Now if we see the anybody misbehaves with us or others, want to protest against that wrong doing which causes harm.

Now we want to share such an incident that was becoming very much harmful to us. In tuition hall, a teacher of mathematics who was very ill tempered and ill-mannered person, always beat us, he has bad behavior with unsafe touch also, we would dislike, feeling uneasy and getting fear, could not protest against him. Slowly we were suffering from fear and mental stress.

Thereafter we could understand better from those sessions, if we stay silent, this kind of incident will be repeatedly happening. With increasing fear, we will be falling behind in study and this would give bad result eventually. We also thought that the teacher will also be taught a good lesson that it is wrong, he must not do that again.

As per plan, we shared the things with other students and decided to inform the things to the Head of the institution. Being informed, the head sir asked us form where we have known such kind of information. We have shared all things with head sir about the meeting held weekly at the ICDS centre and the topics we discussed and learned the things. He was impressed and said it is very good for us. He assured us that he would talk to the tuition master of mathematics. We were happy to share the things and now we do not get fear, ask the teacher what we cannot understand. The behavior of tuition master has changed now.

## 11. An adolescent girl disagreed about her marriage as decided by her father and argued to continue her study

A vulnerable girl of a very poor family was reading in class IX staying at house of maternal uncle at Ram Nagar Abad village. She is fifteen years old. She is the elder of other four siblings, three sisters and a brother. Due to poor economic condition of her father, she resided at her maternal uncle's house to continue her study. Staying here, she had to do the household activities along with her study, and school, working hard. But her maternal grandfather did not like her and even misbehaved with her, as the old man had some mental disorder. But she is also an adolescent of tender age, would become mentally upset.

When her father came to know that his daughter is in a trouble, he decided to bring her home back and told her daughter to come to her home at Moi Pith area. But the girl did not agree with them. She did not want to come home back. Staying there she wanted to continue her study, may it be with hardship. But her parents brought her home and forced her to give up her study and did arrangement for her marriage, looking for bridegroom.

Hearing this, the girl boldly protested and talked to her father that she did not want to marry now, she wanted to continue her study only. If her father forced her to marry, she would go the police station and lodge complain. Her father also beats her. After a few days, she makes her father understand that there are many facilities from the government for the girls to continue her study up to H.S. standard at least.

She also expressed her desire that she wanted to be a good player ('Kabaddi' and 'Kho Kho') in future. She also asked her aunts (sisters of her mother) for support and cooperation as needed in that time for her study to continue. Her father realized the matter thinking deeply that it would not be justified to give marriage her daughter forcedly. Then he agreed with her daughter's proposal. With the consent of her father, the girl then returned to the house of maternal uncle, where her maternal grandfather has also been shifted to another place with the help of her aunts, so that the girl is not disturbed. The girl is now going to school and busy with her study.

## 12. Behavioural change of a village woman :

It is a story of changes of a village woman, who was able to change her negative mindset that was reflecting the gender issues in society. She as per her negative attitude of thinking of differences between the boys and girls in a family. Her negative behaviour was to scold and beat the girl child during study, when the child was unable to give answer of any question made by her mother. It was mother's philosophy that the girl child is born to bear with the misery and they have to be groomed with such kind of practices. She shared that as she thought after beating, the child gets fear and then will be able to read the things rightly. The physical torture was so rude that the girl became traumatized, when mother called her, she got so fear that she would cry, thinking that her mother would beat her again.

But she has a son, her behavior is normal with necessary caring and love towards her son. This incident has been come to the group as an agenda to share and discuss.The matter was discussed thoroughly among the group members illustrating the gender issues and discrimination happening in families. As per the patriarchal norms, mostly the girl children are neglected and discriminated. But what they have learned from different exercise and discussion on sex and gender, gender violence, sexual abuse, child rights and human rights. There is no difference between boy and girl, man and woman except the biological difference. Both the boys and girls should be treated equally in family and society. The children should be protected from all sorts of abuses, they have to give enough scope to grow and develop, to express, the parents have to listen to and give enough time, as desired by children.

With the collective initiative by the women members to make that woman understand about her wrong doing and thinking, the woman got understood her miscreation to her girl child. She also confessed that gradually her girl child was suffering from a phobia, getting isolated always feeling dejected, fear and melancholy.

Since then, the woman has been able to change herself, now she takes care of and love her girl child also. She is practicing positive parenting to her children as learned from the exercise and discussion held in group meeting.

## K. Installation of sanitary napkin vending machine by ISWS at Gadamathura Adarsha Binoy Vidyapith Higher Secondary School in Pathar Pratima Block of Sundarban



Indraprastha Srijan Welfare Society is a child friendly organization was having a scope to extend its hand of support of sanitary napkin vending machine for the girls' students particularly adolescents of a higher secondary school like Gadamathura Adarsha Binoy Vidyapith. The installation took place in August this year with the presence of school authority, teachers and members of this educational institution and panchayat Pradhan of Ramganga Gram Panchayat. The school authority along with the students was taking oath to take care and maintenance of the vending machine installed as it is their asset and they have to take the responsibility.

## L. CALANDER OF CAPACITY BUILDING PROCESS FOR STAFF, LEARNING AND EXPERIENCE MADE UNDER CONSORTIUM (2023-24) :

| Date | Venue | Topics of training/ workshops | Facilitated/ Organised by | No. of staff participated |
|---|---|---|---|---|
| 02.04.2023 | Project Office of ISWS | Community feedback in terms of evaluation of ACV activities | Sayantika Dutta and team | Collective leaders and the staff of ISWS |
| 06.04.2023 | DRCSC, Kasba | Steering Group Meeting | PRAXIS | All the consortium members and staff |
| 12.06.2023 | PRAAJAK, Kolkata | Steering Group Meeting | PRAAJAK | All the consortium members and staff |
| 14.06.2023 | Gopal Nagar-organised by Rupantaran | Documentation for the community collective (adolescents) | PRAXIS | Selected adolescent collective members of the different hubs |
| 22.06.2023-24.06.2023 | Hotel Punyalakshmi, Diamond Harbour | Leadership Development on PRIs-Phase-I | NCAS | All the staff of all the hub partners |
| 17.07.2023-18.07.2023 | Vivanta, Kolkata | Annual Partner Convening | OAK Foundation | OAK partners of India |
| 24.07.2023 | Project Office of ISWS | Review meeting of ACV | PRAXIS | All the staff of ISWS |
| 07-09.08.2023 | Baptist Missionary Society (BMS), Kolkata | Review of log-frame and theory of changes, strategy building | PRAXIS | All the ACV HUB partners |
| 28.08.2023 | Ram Krishna Mission office | Micro enterprise in Sundarban, Strategy Development | WHH& OAK Foundation | All the HUB partners and other NGOs working in Sundarbans |
| 04.09.2023-09.09.2023 | Tdh office premises | Kabaddi for empowerment (Kfe) | Tdh | Staff of ISWS |
| 22.09.2023-24.09.2023 | Government Training Institute | Leadership Development on PRIs-Phase-II | NCAS | All the representatives of hub partners |
| 30.09.2023 | NCC registered school-Gadamathura Adarsha Binoy Vidyapith (H.S.) | Speech on Child Protection | Staff of ISWS | NCC cadres of different places |

| Date | Venue | Topics of training/ workshops | Facilitated/ Organised by | No. of staff participated |
|---|---|---|---|---|
| 04-05.10.2023 | Sweety Hotel | Kabaddi Methodology | PRAAJAK | Staff of ISWS |
| 11.10.2023 | Gram Panchayat Hall, Digambarpur | PRIs workshop for the gram panchayat facilitating team (GPFT)members | Gram Panchayat Resource persons | Staff of ISWS as invitees |
| 16.10.2023 | Online | Finding out the potential funders beside OAK | PRAXIS | Staff of all the hubs |
| 27.10.2023 | online | Disaster Risk Reduction (DRR) preparation | NCAS | All the Hub partners of ACV |
| 08-10.11.2023 | ISWS Project Office | Gender and violence | PRAJAAK | Staff of ISWS |
| 24.11.2023 | DRCSC, Kasba | Business Responsibility and Sustainability Reporting | PRAXIS | OAK Partners |
| 11.02.2023 | Pathar Pratima Panchayat Samiti Office | Mangrove Plantation | Savapati, Pathar Pratima Panchayat Samiti | NGOs working in Sundarban and Forest Department |
| 13.12.2023 | Project Office of ISWS | Identify the Good Practices | ISWS | All the staff of ISWS |
| 18.12.2023 | Online | Disaster Risk Reduction (DRR) preparation | NCAS | All the Hub partners of ACV |
| 09.01.2024 | Project office of Rupantaran and DRCSC | Steering Group Meeting | PRAXIS | All the representatives of hub partners |
| 25.01.2024 | Siksha Niketan H.S. School | Exhibition of Girls Kabaddi during annual sports programme of Digambarpur Gram Panchayat | Digambarpur Gram Panchayat | Adolescent collective members -girls- four teams and stakeholders |
| 31.01.2024 | Online | Disaster Preparedness Plan | NCAS | All the hub partners representatives |
| 12.02.2024-13.02.2024 | Vivanta, Kolkata | Outcome harvesting workshop | OAK Foundation | OAK partners of India |
| 17.02.2024 | ISWS intervention area | Evaluation of Kfe programme | Tdh | Community and staff |
| 09.03.2024 | Online | Block level consultation on ACV programme by the consortium | PRAAJAK | All the hub partners |
| 26.03.2024 | Online | Outcome harvesting | CMS | All the hub partners |

# M. Basic Information of the Organisation :

## ✧ Contact Details :

| | |
|---|---|
| **Name** | **Indraprastha Srijan Welfare Society (ISWS)** |
| **Address of Regd. Office** | Vill.- Indraprastha, PO- Biswanath Pur, PS- Pathar Pratima, Dist.- South 24 Parganas, Pin- 743349, West Bengal |
| **Project Office Address** | Vill.+P.O.- Gurudas Pur, PS- Dholahat, Dist.- South 24 Parganas, Pin- 743349, West Bengal |
| **Phone** | +91 9733625342 |
| **Email ID** | Isws.s24pgs@gmail.com/iswspatharpratima2020@gmail.com |
| **Website** | www.indraprasthasrijan.in |
| **Name of the chief functionary** | Mr. Palash Sinha, Secretary |
| **Address** | Vill. + PO –Dakshin Shibpur, Pathar Pratima, South 24 Parganas- 743349 |
| **Phone** | +91 9733625342 |
| **Email Id** | palashsinha92@gmail.com |

## Registration Details :

| | |
|---|---|
| **Society Registration No. with Year** | Reg. No. S/IL/51627 of 2008-09 under West Bengal Societies Registration Act, 1961 |
| **Date of Establishment** | Ninth day of April, 2008 |
| **Registration under 80G of IT Act** | No. DIT(E)/8E/60/2013-14/G-222/2021-23 |
| **Registration under 12A of IT Act** | No. DIT(E)/8E/60/2013-14/S-114/2018-20 |
| **Registration under FCRA** | Reg. No. 147111141 of the year 2014 |
| **PAN of the organisation** | AAAA16707K |
| **Registration number on CSR1** | CSR00017764 |
| **Registration with Niti Ayog – DARPAN Unique ID of NGO** | WB/2028/0218977 dated 24.12.2018 |
| **Nature of the Organisation** | Non-Government Organisation- cultural, economic, educational, social, environmental |

# Instruments of ISWS :



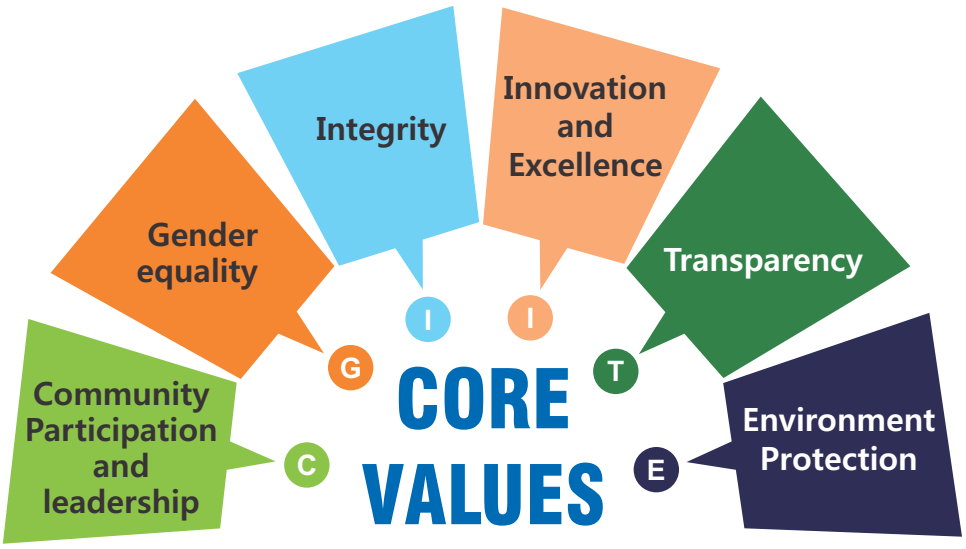
## VISION

To develop self-sustained society with improved living condition of the marginalized with community leadership irrespective of religion, caste, sex, colour, creed is capable enough to raise voices on available facilities properly utilizing local and natural resources.



## MISSION

Developing life and livelihood of the poor and marginalised to be sustainable strengthening people's collectives with natural leadership bringing them in people centric development process is able to bring about systemic and behavioural changes in family, community, and system cooperative to access available services.




# OBJECTIVES OF ISWS

- To capacitate community collectives with leadership focusing gender equality enable them to raise voices to access the opportunities for better livelihoods.
- To promote **'Child Agency'** strengthening the child protection mechanism to work independently on child protection.
- To promote agro-eco management system with climate adaptive practices to ensure food and nutrition security and sustainable livelihoods.
- Promote community leadership focusing adolescents and youth on growing habits of health and hygiene, promote entrepreneur skills amongst youths conducive to generation of employment/self-employment.

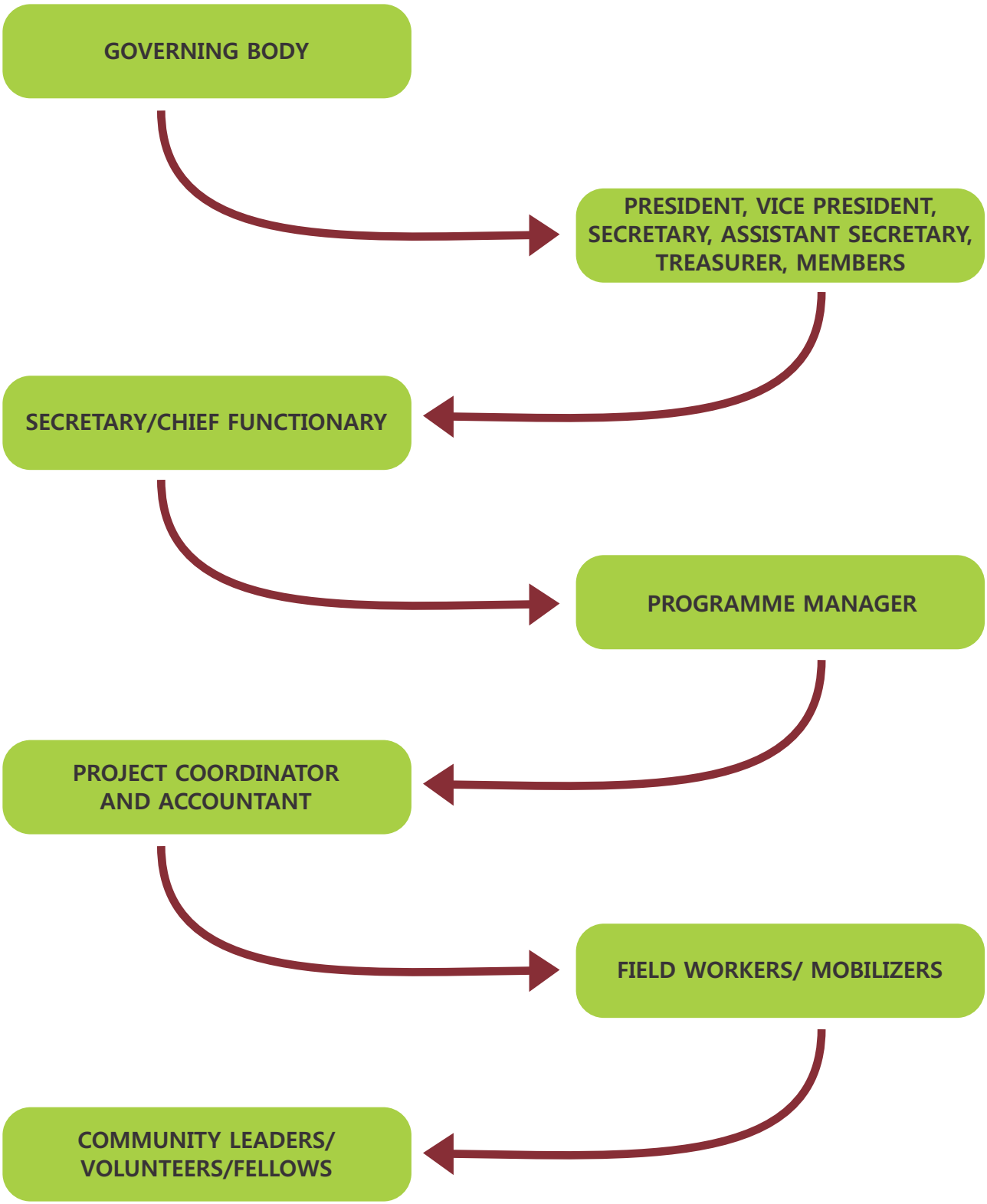
# STRATEGIC APPROACH

- Inclusion and creating an open space for community participation
- Community leadership development emphasizing gender equity
- People centred plan and activities raising collective voices for facilities to access
- Adolescent Agency, collective action, sustainability
- Social and Economic Empowerment- sustainable livelihoods

# THEMATIC FOCUS

- Gender equity and women empowerment
- Child protection
- Climate adaptive agriculture and livelihood promotion
- Environment Protection and Regeneration
- Food Security
- Water Sanitation and Hygiene
- Waste management

# ISWS Organogram / Governance Structure :



## N. MIS/ Monitoring System :

Staff and members of the organisation are adequately and currently informed about plans, methods, schedules, problems, events and progress on regular basis. The necessary instructions, knowledge and information are passed on for application to all concerned. It is clearly and timely presented so as to make misinterpretation or misunderstanding impossible. Proper and adequate communication is two-way passage flows from the bottom to upwards as well as from the top to down. Based on above mentioned guidelines and operational techniques/tools, it is under a programme manager, there is field coordinator and under which there are community mobilizers and volunteers work in coordination with respective upper-level staff as per their defined roles and responsibilities. As deliverables/ MIS, all community mobilizers report to the respective upper level and field coordinator reports to programme manager is conveyed on daily basis after collecting the report from the field. The community leaders voluntarily assist the field mobilizers and trying to take part in the discussion and sharing held on the issues faced. Staff meeting is organised monthly to review the past activities and planning for the next month and which varies from programme to programme as per their features and magnitudes. The programme manager, the upper-level management and administration also monitor the activities to review as per plan with plan of action for the next on regular basis. There are also separate departments like programme, accounts, documentation are assigned. The different team is mutually coordinated, interrelated and cooperative in every programme implementation of the organisation. Based on the project goal and mission, it is people centred process, where community led activities are aspired and encouraged by the leaders after series of steps like issues and resources identification, evidence creation, stakeholder analysis, micro level planning and distribution of responsibilities among the members of the collectives and others and the actions are taken collectively for a certain change. The community level monitoring is done quarterly to assess the progress of the activities done as per the tool/format as prescribed and accordingly the plan is modified and the next plan is made by them. Monthly progress report is prepared based on the activities done on daily basis as per the action plan made by the field level staff.

## O. Process Documentation :

Under this project of Amplifying Community Voices, as the project is of pilot through a consortium mode, an association of the likeminded of both resources and implementing partner organisations committed to work together in their own separate geographical locations of Sundarbans since 2020. It is a research work started right from the baseline survey using various tools of participatory vulnerability and capacity assessment (PVCA) to study the socio-economic situation, analysing the findings and then micro-level planning made by the community itself, and along with intervention started.

Regular practicing the process ongoing, making discussion livelier with community participation, more attractive and meaningful to the participants involved using different tools like chalk, colour, white board, markers, chart, sketch pen, sticky notes, poster, literature, short story, and technique like social mapping, scoring, ranking, livelihood matrix, role play, games, group discussion, question and answer session, storytelling, examples, resource mapping, body mapping, migration chart, daily routine, mobility map etc. relating to the social issues and context.

The participants get more interested and enthusiastic through this practice regularly. They get more fun and there is scope of cross learning on the issues, context and the probable solution, at the same time risks and challenges and how those will be overcome. Slowly they practically feel need to build knowledge, becoming more courageous and confident to do something for their own. It ensures the community participation of all marginalised strata in decision making and engagement in the activity proactively, which reflects the changes in attitude and behaviour breaking the patriarchal norms and systems of the society.

Attitudinal and behavioural changes are come out and thought process of changes are started from their own and the family. Collective actions are taken by them after planning on the small issue/s identified along with local resources available to be supportive.

All the changes are being documented through monthly report, photographs, videos, issue-based documents creation, stories of changes, maintaining a journal of outcome harvesting. With natural leader ships from their own, with articulation of the available facilities and services, collective voices are raised on to way out the solution analysing the stakeholders to access the schemes and services as per plan. Here the whole process is also documented with feelings and opinions of the participants about the process, action taken regularly.

## P. Risk Management & Internal Control System :

For this, the organization has competent and committed staff strength with positive interpersonal relationship, working together in harmony, with devotion and conviction lead to meaningful endeavors. Maintaining morale and motivation of staff, regular training, and equality of opportunity for skill development, democratic decision making, process and smooth intra-organizational communication is practiced for harboring work culture.

Next crucial functioning is coordination within the organization. The work atmosphere of the organization is assessed from the relationship and coordination that exists in the organization, among the staff members and between the staff and the management. Another aspect is the participatory decision making. Similarly, all staff have an equal commitment and joint sense of responsibility. It also creates a congenial atmosphere for creativity.

The child safe guarding policy is strictly maintained within and outside the organization, where different stakeholders have the engagements with the children, particularly adolescents, who are the most crucial and important project partners with whom we are working on. It has also policy on women sexual harassment, human resource manual and policy of accounts and maintain those with due care and attention.

Relating to the accounting system and procedure of the organization, there is a role of auditor who has been appointed to identify, analyze, evaluate, rank and treat the risk of legal, financial environmental as the case may be and at the same time to eliminate /mitigate the same after monitoring and reviewing it.

There has been a procedure of checks and balances to safeguard and manage the internal risks- encouraging the right actions, maintaining finance policies and procedures, delegation of authority to the associates by the seniors and code of conduct. These are four actions of internal control of accounts in our organization practiced. It is also practiced in terms of internal control activities like segregation of duties as job description, authorization and approval, retention of records, communication and information, monitoring, reconciliation and review, security and safeguarding of resources etc.

## Q. Human Resources and infrastructure of the organisation :

Organisation has equipped office premises and training centre with the capacity of 25 participants (non-residential) at its registered address. A team of 8 (4 Females and 4 Males) staff experienced in the field of social development are associated with this organisation.

## R. Programme Development :

### ❊ Future projections with grant making initiatives :

Creating enabling environment for the distressed community to have knowledge and skills, to emerge natural leadership to raise voices on available local resources to access is the mission of the project. Community voices articulation and collectively to work extensively for better lives and livelihoods is a process oriented and being practiced by them. The issues like climate adaptive agriculture and livelihoods, environment protection, gender inequality and child protection are being addressed with active participation in planning and collective action of the vulnerable community. This is bringing about some changes in attitude and behavior of the people.

For the issues of child protection, promoting child agency and strengthening village level child protection committee, there will be a safety net to protect child from abuse and violence. The child safe guarding policy will guide us how to protect the child rights and promote child leadership to make them future responsible citizen, who are working with the mission of building child friendly community or village.

The marginal farmers are knowledgeable and skilled enoughon organic farming, integrated pest management, nutrition gardening and doing such practices of climate resilience and then thinking for scaling up. The required infrastructure like land shaping for integrated farming, set up compost pit, design of nutrition garden will be converged with the schemes of the government. There are more sources of alternative livelihood options before them with necessary market linkages. This requires the famers collectives to be aware and proactive towards their mission, collectively they can do anything within a process.

The farmers organized into farmers groups/collectives with capacity building on how to do climate resilient agriculture with organic farming management in a sustainable manner. The women are reorganized and capable enough to work with own identity as women farmers. They are trying to be economically empowered practicing the source of alternative earning. It is aiming at perspective shifting on gender. The successful model will be replicated in other extended areas after mobilizing the funds.

For this, fund mobilization/ grant making is very much crucial and challenging in this time. Strategically it is proceeding ahead documenting the progress and achievements of current and past activities sharing and networking with the likeminded organizations and donor agencies, the universities, organizations both government and non-government and stakeholders, corporate sectors asking for assistance of both financial and technical with extension of areas of intervention in a collaborative mode within an ambit of participatory grant making process.

# An Appeal

**ISWS** continues to take initiatives to offer opportunities to the vulnerable community of Sundarban area with thematic issues of child protection and gender equality, access to services and climate resilient livelihoods for more than four years enable them to take collective actions by the community. It is expected that you would be able to take part in one of many programmes as ongoing at present with also first-hand knowledge and experience in supporting this cause that we take in pride.

It is our mission that the marginalised community strengthening collectives with natural leadership is able to identify problems and resources, with collective plan and action, bring about sustainable changes.

In view of this, we rely on the generosity of an individual, community and organisation, network like yours, without which we could not be able to offer engagement with the process of changes by the community.

We hope your commitment to support our annual appeal for donation/contribution for this noble cause. Our goal is to leverage of Rs. Three crore and a half for this year. Your donation will be tax deductible under 80G of I.T. Act. Every donation / contribution, regardless of size makes a difference.

Thank you in advance for your support.



**Palash Sinha**
***Secretary***

# Acknowledgement :

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11. KVK, Nimpith
12. Government officials both State and Central
13. Local Panchayat Bodies and Functionaries,
14. ACV Consortium
15. Community
16. Individuals

We are grateful to all of you for your valuable contributions extended to us.

## Indraprastha Srijan Welfare Society

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