CHAPTER 1

INTRODUCTION
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Chapter 1

Introduction

1.1 Introduction of NGO

1.1.1 Meaning and Definitions

Organisations which are not established or operated by Government are generally termed as NGO. These are usually private non-profit organizations run by their members.

The concept of a non-governmental organization (NGO) was invented by the United Nations in order to define a State-independent organization with which the UN has a relationship. As a rule, a non-governmental organization meets the following criteria:

1. It has the structure of an organization, with statutes and a legal form.
2. It was founded by individuals or organizations independent of the State.
3. Its decision-making bodies are independent of government authorities.
4. Its aims are non-lucrative and of public interest, which usually go beyond the interests of its own members.

It is, therefore, an organization founded on private initiative in order to fulfil aims of public interest. NGOs may have several legal forms. However, most NGOs are set up in the form of not for profit associations or foundations.

1.1.2 Types of NGOs:

NGOs are broadly categorized according to their areas of working. i.e. NGOs working for:

- Education
- Employment
- Empowerment
- Entrepreneurship
1.1.3 Legislation

There are four ways in which an NGO may be registered in India.

a) As a Trust – A Trust is a body which can include three or more members as owners and is suitable for small NGOs and is easily manageable. Trusts are registered under the Indian Trusts Act, 1882 or the Charitable and Religious Trusts Act, 1920.

b) As an Association or Society – This form of voluntary organization comprises seven or more members. It may be registered under the Societies Registration Act, 1860 at the state, district or national level. This is by far the best form of an NGO, since it provides for internal democracy and participation, thereby securing the confidence of philanthropic agencies and facilitating fund availability.

c) As a Co-operative – Voluntary organizations may also register themselves under the Co-operative Societies Registration Act, 1962.

d) As a Non-profit Company – NGOs are permitted to register under the Companies Act of 1956. However, on account of the provisions on disclosure and reporting under the Act, NGOs tend to prefer to register under the earlier alternatives.

1.1.4 Concept of NGO

The concept of NGO came into usage in 1945 following the establishment of the United Nations Organizations which recognized the need to give a consultative role to organisations which were neither government nor member states (Willett, 2002) NGOs take different forms and play different roles in different continents, with the NGO sector being most developed in Latin America and parts of Asia.

The roots of NGOs are different according to the geographical and historical context. They have recently been regarded as part of the “third sector” or not for profit organizations. Although there is contestation of the definition of an NGO, it is widely accepted that these are organizations which pursue activities to relief the suffering, promote interests of the poor, protect environment, provide basic social services and undertake community development (Cleary, 1997).
1.2 **History of NGOs in India**

1.2.1 **Introduction**

Non-governmental organizations (NGOs) in India have a rich and vibrant history, but one which has been characterized by a fluid relationship with the state and state instrumentalities. Over the past 150 years Indian governments, both colonial and postcolonial, have played a key role in shaping Indian NGOs, both in terms of how they function in society and their often fraught relationships with the state. Likewise, at key times in India’s history, NGOs themselves have played a part in shaping the state. Generally, though, Indian NGOs are reluctant to admit that the state determines both the scope and nature of the work that they can undertake, and to some extent their structural forms—but like it or not, the relationship with the state is a defining feature of Indian NGOs. So who or what are these NGOs? Put simply, in India NGOs are those organizations that have some form of institutional base, are private, non-profit, self-governing, voluntary in nature, and registered with the government (Nandedkar 1987). The problem is that it is difficult to assess the range of NGOs in India that have NGO status from government, as there is no central mechanism to determine those that have been registered with the various local, state and national government instrumentalities (Sen 1993). This simple definition Researcher have used hides a rather complex reality, which is the Indian NGO scene.

1.2.2 **Pre- Independence Period**

In the early nineteenth century, the long standing traditions of voluntarism received a boost from the religious, cultural and social milieu that came from Great Britain as part of its colonial influence. Paradoxically, this was at the expense of the Hindu culture and practices from which the traditions of voluntarism emerged (Imandar1987). The British influence begun with Christian missionaries from around 1810,and the charity work of the Indian bourgeois class in the 1820s, who came through the British education systems. Both groups had as their primary purpose the provision of welfare; however, some of these groups also had the idea of promoting political empowerment and individual autonomy, an idea which was in part a product of the mission school systems (Sen, S. 1992). A nascent social reform movement emerged with individuals such as
Raj Ram Mohan Roy, Brahma Samaj and Arya Samaj protesting against those religious ‘evils’ that promoted women’s subjugation, such as child marriage, dowry and sati (ceremonial widow burning). By the 1840s this social reform movement, which started in Bengal, had extended across the sub-continent to western India (Sen, S. 1992; Seth and Sethi 1991). The next change came in the 1860s with the emergence of the first rural self help groups, and co-operative and credit societies, the precursors of the modern microfinance groups (Sen, S. 1992). Through this early period the colonial government had little direct interaction with these nascent NGOs, but the rapid growth and visibility of NGOs was instrumental in the colonial government introducing the first NGO regulation, in the form of the Public Trust Act and the Societies Registration Act of 1860, providing a legal base for the emerging NGOs (Iyengar 2000).

The next stage in the development of NGOs was the progression from organizations concerned with credit and rural self-help groups, to a movement that also addressed political rights. For example, the Indian National Congress (later to become the Congress Party) was formed in 1885 as an NGO (Markham and Bonjean 1995). The movement for political rights, and the work of Mahatma Gandhi from the turn of the century, resulted in a much stronger political focus for voluntarism, and effectively planted the notion of the liberal tradition of politics more broadly in society. It also provided a historical legitimacy for NGO advocacy (Seth and Sethi 1991), and gave an impetus to the development of the modern NGOs in India, with their strong focus on both social and political change particularly in rural areas (Iyengar 2000). The Gandhian movement not only had a political purpose of getting the British out of India (the Quit India Movement of the 1920s), but it also had a strong village-based social reform agenda based on the notion of swadeshi or village self-government and self-sufficiency (Imandar 1987), which shifted the focus of voluntarism from issues-based action to a broader political context (Kudva 2005). The Gandhian movement at the time was funded mainly by urban-based entrepreneurs, and involved large numbers of urban volunteers going out to villages, and joining ashrams to work on social activism and reconstruction programmes: thus becoming the precursors to the modern Indian NGO (Bhattacharya 1987). These groups then built on local grievances to form local organizations which was the basis of the Gandhi’s nationalist movement (Spodek 1971).
It is an overstatement, however, to suggest nationalism was the main motivation for these local organizations.

In the early days of Gandhi’s work in India, the central focus was on the emancipation of peasants at the local level. It was only later that national implications emerged (Brown 1974). Gandhi was able to overcome the diverging social groups that made up Indian society at the time to unite them with a common focus, and this was largely due to the network of local organizations he was able to set up (Kumar 1969). The key shortcoming of Gandhi’s model was that it was reluctant to network outside its own base to non-Gandhian groups; and it was relatively weak institutionally, with alliances forged among diverse social groups quickly disintegrating when obstacles emerged. The Gandhians seemed to lack the processes necessary for renewal and providing ongoing institutional support, and ultimately the ashram model as a development agent was not sustainable. In the 1960s and 1970s it became vulnerable to state intervention and stagnation (Sen, S. 1992).

Another source of activism in the early part of the nineteenth century was from the many Marxist groups who built trade unions or kisan-sabhasad grassroots level. Despite strong political differences between the Gandhian and the Marxist groups, the colonial state was not able to isolate or divide them, even though they seldom co-operated. It was the strong support by the Gandhian and the Marxist NGOs for the independence movement that became the basis of close collaboration between the postcolonial Indian government and the NGOs following independence, and throughout the 1950s. There was, however, a third group of NGOs that did not challenge the legitimacy of the colonial state, preferring social rather than political reform and seeing themselves (in the 1920s) primarily as welfare- or service-based. They received grants-in-aid from the colonial state on condition they did not support the Quit India Movement, and so became the first recipients of government funding for NGOs in India (Dhanagare 1990).

1.2.3 Post-Independence Period

In the post-independence period, we can say the history of NGO and state relations falls into three broad eras: an era of co-operation from independence until the late 1950s; an era of antagonism from the early 1960s until the late 1970s; and finally, an era of
relatively strong state control of NGOs from the mid-1980s to the present day (Jain 1997). In reality, the elements of co-operation, antagonism and state control have been present to varying degrees throughout the history of development NGOs in India, but in the fifty years since independence these broad trends can be discerned.

After Independence to the mid sixties – During the period following Independence, the perception was that economic growth could be achieved through a dominant role for state investment and effort. Accordingly, the Ministries of Agriculture and Rural Development started community development in rural areas. Welfare programs for the poor were initiated by social welfare Ministries of state governments. NGOs were approached by the government to implement these programs and to gather support of the local population. The emergence of a mixed economy or co-existence of both private and public sectors and the launch of the Community Development Program with the policy of people’s participation were key developments during this period, which had an impact on the voluntary movement. The Fifth Five Year Plan document stated that social welfare services should be provided by voluntary agencies, with government co-operation.

The 1970s saw the emergence of NGOs devoted to advocacy of the rights of disadvantaged classes of society and these began public campaigning and parliamentary lobbying in pursuit of socio-political changes. During the 1990s, the trend among NGOs was to get involved in micro-level reform, involving activities such as building rural institutions, redirecting agricultural extension services and bringing about changes in attitudes towards women. The primary objective of NGOs was to bring about change – in values, institutions and technologies.

The second Indira Gandhi government of 1980 gave formal recognition to NGOs as development actors, but still saw them as a threat (Jain 1997). As a consequence, the government put in train a number of laws and procedures to further regulate, and arguably intimidate NGOs; one effect was that the reformist activism of the 1960s was branded as ‘revolutionary politics’ and proscribed (Baxi 1997: 60). The first major legal change to the regulation of NGOs by the central government was the enactment of the Finance Act of 1983 to remove tax deductibility for corporate donations, and income from any business activities undertaken by NGOs. A little later, in 1985, there was also
a further tightening of the provisions of the FCRA to bring NGOs more directly into its purview, inter alia: to bring funds received by third parties to give to NGOs into the Act; broaden the definition of political parties (to include NGOs); ensure that foreign funds were received only after registration and only through designated bank accounts; and allow Central government to inspect and audit books of accounts of organizations (Ministry of Home Affairs 2008). This latter provision meant annual inspections and interviews by the Central Bureau of Intelligence—a federal police function (Chowdhari 1987; Puroshottam 1998). Under the Act the government was given the ability to withdraw FCRA approval for somewhat vague and ill-defined reasons including:

If the acceptance of foreign contribution by the association is likely to be prejudicial to (a) the sovereignty and integrity of India; (b) free and fair elections to any Legislature or House of Parliament; (c) public interest; (d) friendly relations with a foreign state; or (e) harmony between any religious, social, linguistic, regional groups, caste or community. (Ministry of Home Affairs 2007: 6)

At the same time, and somewhat paradoxically, the state continued to recognize the important role that NGOs could play in service delivery at village level, in part to ameliorate the perceived failings of the central government. The state benefited because it quarantined the NGOs’ work to the village level to deal with local level issues around services, which the centralized state was unable to administer effectively, while it limited NGOs’ voice on national issues (Kothari 1987). The government of India’s funding to NGOs for this work was strictly for service programmes. For example, in 1980, with the Sixth Five Year Plan (1980–1985), the government identified new areas in which NGOs as new actors could participate in development: the optimal utilization and development of renewable sources of energy, including forestry, through the formation of renewable energy associations at the block level; family welfare, health and nutrition, education and relevant community programmes in the field; health for all programmes; water management and soil conservation; social welfare programmes for ‘weaker sections’; implementation of minimum needs programmes; disaster preparedness and management (i.e. for floods, cyclones, etc.); promotion of ecology and tribal development; and environmental protection and education (Mohanty and Singh
However, little funding was available for capacity building, institutional development, or rights and empowerment type activities, as they were seen to be political in nature. By the late 1990s there were not only considerable delays in obtaining FCRA approval, but a number of NGOs had their FCRA permission threatened on the grounds of the ‘political’ nature of their work.

The other major action of the government towards NGOs in the early 1980s was a campaign of official harassment. This was mainly in the form of the Kudal Commission, a Presidential Commission to investigate the activities of the Gandhi Peace Foundation, an umbrella organization for 945 Gandhian NGOs. The constant scrutiny, public hearings, hostile media campaigns and accusations throughout the period of the Commission resulted in what Chaturvedi (1987: 542) describes as the NGOs becoming ‘distracted and confused’ and much less inclined to be involved in national-level advocacy work. At the end of five years of investigation the Kudal Commission found nothing untoward in the work of the Gandhi Peace Foundation and other NGOs, and no charges were laid; but it only came to an end when a new generation of younger NGO leaders pressured the government to have it closed down (Sen, S. 1999).

While the Kudal Commission was the ‘stick’ against NGOs, the ‘carrot’ was substantially increased funding to NGOs for specific programmes. The catch was that NGOs were defined very narrowly as ‘politically neutral development organizations which would help the government and its rural development programmes’ (from the GOI Seventh Five Year Plan [1985–90], quoted in (Sen 1999: 342). This new dispensation provided little space for social movements or advocacy; but on the other hand government funding to NGOs was increased to $US172m. This increase in government largesse to NGOs, combined with the controls on foreign funding, effectively meant the government had got its way and had ‘co-opted, controlled, and curbed voluntary organizations’(Chaturvedi 1987: 543). They had used coercion to achieve compliance through the threat of alienation; while at the same time using remuneration to achieve a more ‘calculative compliance’(Bhattacharya 1987: 383). This process throughout the 1980s resembled a state version of the ‘good cop–bad cop’ routine.
The curbing of NGOs at the national level resulted in a relatively disunited and disempowered NGO movement by the end of the 1980s. NGO advocacy work was directed at the state and local government level, rather than the national government (Jenkins 1998). This was of immense advantage to the economic reformers in the Central government, as it diverted the targets of dissent to state and local level political processes, unlike the 1960s and 1970s when the Centre was the target for NGO advocacy. As well as the controls and the pressure by the government, this more conservative shift was helped by the disintegration of the more radical groups and the left agenda, and the entry of young more technocratic professionals into the NGO sector (Sen, S. 1992). The Gandhian and radical politics-based values of the 1950s and 1960s were fading quickly and the new emergent NGOs had their philosophical basis more in the field of social work, where social change and social mobilization were becoming more widely accepted as part of social work teaching (Siddiqui 1997).

State scrutiny and increased funding saw two groups of NGOs emerge: those that were more action-oriented; and those that were welfare-oriented (Kaushik 1997). The latter group saw themselves as intermediaries between donors and the poor as ‘aid managers’, or as Sen sardonically calls them, the ‘technical branch of the poor’ (Sen, S. 1992: 184): they provided services such as health and education to the poor and avoided political processes of any sort. The action-oriented groups were involved in empowerment and networking at a local level (Joshi 2003; Murthy and Rao 1997). While there was a political dimension in dealing with issues around empowerment, people’s rights and related issues, there was also a clear move away from national-level activism to a more local and community-based level of political activity. At a practical level these NGOs trod the fine line of not antagonizing local-level political figures enough that they would take their concerns to the Ministry of Home Affairs (national government) and have the NGOs’ accreditation threatened.

The 1990s were seen to herald a new era of state-NGO cooperation, in which the Centre piece was a two-day Planning Commission meeting with 100 NGOs held in 1994 and chaired by Prime Minister P.V. Narasimha Rao. The agreement from the meeting was an Action Plan to strengthen relations between government and NGOs, and set up consultative machinery; but there was no agreement to simplify the contentious FCRA
procedures (Joshi 2003). The Plan saw NGOs having two main roles—the delivery of services (rather than supplementing existing services) and the empowerment of marginalized groups. This new rapprochement was put under some strain when the NGOs had their credibility dented by a number of financial scandals. In 1996 the Council for Advancement of People’s Action and Rural Technology (CAPART) audited 2,000 of the 7,500 NGOs which it supported and found fraud to the value of Rs50 crore (US$10m), 300 non-existent or phantom NGOs (Murthy and Rao 1997: 66) and 26 other NGOs engaging in criminal conspiracy to defraud (Bava 1997: 271). These scandals led to further distrust of NGOs, not only on political grounds but also on ethical grounds, bringing into question their role as advocates. The chequered history of NGOs in the 1980s and 1990s sets the scene for the contemporary NGO movement, and how it responds in its work to multiple pressures of accountability while at the same time having a role in the empowerment of the poor and marginalized.

1.2.4 Current Status

Development organizations need to have a clearly defined vision, so that it provides a sense of direction to people working in the organization. Vision refers to where the organization would like to be, as opposed to where it is now. Organizational mission refers to the method/s used by the organization to achieve its vision. For example, an NGO whose vision is a world where no child dies of a preventable disease could focus on providing healthcare services in areas where they are currently not available. Organizational strategies refer to how the organization is going to accomplish its mission. It also includes how the organization will use its resources, strengths and weaknesses to achieve that task. Once a voluntary development organization has been created within the above framework, it needs to acquire a legal identity. A separate legal status is required for an NGO for its effective functioning and for enhancing its capacity for fundraising. It enhances the credibility of the NGO among donors and regulatory organizations. In fact, the problem with Indian NGOs is that, as indicated earlier, they can register under different laws of the Government and as such lack a distinct and special legal identity to infuse confidence among funding agencies. Such clarity and distinctness in status makes it accountable to the government, beneficiaries and funding
sources in the form of periodic reporting requirements, giving them the right to intervene in its affairs as and when needed.

Over the past 150 years Indian governments, both colonial and postcolonial, have played a key role in shaping Indian NGOs, both in terms of how they function in society and their often fraught relationships with the state. Likewise, at key times in India’s history, NGOs themselves have played a part in shaping the state. Generally, though, Indian NGOs are reluctant to admit that the state determines both the scope and nature of the work that they can undertake, and to some extent their structural forms – but like it or not, the relationship with the state is a defining feature of Indian NGOs. So who or what are these NGOs?

Estimates of the total number of voluntary organizations in India that are in some way or other recognized by the state, range from 1 to 2 million (Salamon and Anheier 1999). This rather indeterminate number of voluntary organizations working in India is in some way testament both to the difficulty in measuring numbers, and also to the importance that voluntary work is given in Indian society ‘…a timeless sphere conterminous with Indian civilization itself…’ (Blamey and Pasha 1993: 14). This broad set of NGOs ranges from small village associations such as funeral societies and Parents and Citizens associations, all of which have some form of registration, to very large organizations that provide services to hundreds of thousands of people across several states. To narrow the scope of this vast field, the Researcher is only concerned with those NGOs that work with poor and marginalized communities.

Development NGOs’ of which there are around 80,000 (Salamon and Anheier 1999: 70). These numbers, like those for the broader NGO category, are still only estimates, as development NGOs are registered under Indian individual state legislation as either Trusts or Associations, and so these figures are notoriously hard to compile centrally with any accuracy. The only accurate number is the 32,144 NGOs which in 2006 were federally registered to receive foreign funds (Ministry of Home Affairs 2007), with a little over half of those registered actually receiving foreign funds in that year. So even with these figures, it is still hard to determine whether those that did not receive funding are still active in their host communities. They may well be active, but with reduced resources, given that many international NGO donors are reducing funding to many
parts of India. There are of course the many NGOs that do development work, and do not wish to receive foreign funding but are supported by local resources, either voluntary or from Indian government instrumentalities (Jalali 2008).

The larger Indian development NGOs, had been mainly supported by foreign sources for their funding until the early 2000s, and received Rs7,877 crore or $1.85b. in 2006 (Ministry of Home Affairs 2007: ii). In the past this accounted for over 90 per cent of the total formal funding of Indian NGOs involved in development work (Sen, S. 1999); however, from around 2005 Indian government funding started to displace international funding, particularly for the more secular NGOs in the more economically successful states in southern India. NGOs small and large that had relied on foreign funds have begun to actively explore ways to raise money from domestic sources…[with] many NGOs actively seeking and entering closer funding relationships with the state. (Kudva 2005: 248)

Again these statistics can hide a more complex reality, as there is a very high level of voluntary time given to NGOs, particularly the smaller ones that make up the bulk of the sector, and this has not been valued with any accuracy, but Tandon (2002) estimates the voluntary time together with private donations as being on the same scale as government and international funding combined. The high level of foreign funding to NGOs in the late 1990s and early 2000s reflected the popularity of NGOs as a conduit for foreign aid for poverty alleviation programmes, believing them to be more reliable and effective than government channels (Murthy and Rao 1997; Rajasekhar 1998). The limits placed by the Indian government on the number of bilateral donors it deals with saw all but six bilateral aid relationships terminated in 2003 (Times of India 2 June), provided new opportunities for both the Indian government and international NGOs, at least in the short term, to pick up the slack.

This leads to the question of what makes the NGO sector such an important sector for donors and government funders alike?
1.3 Role of NGOs

1.3.1 Global Scene

In recent years, non-governmental organizations – the voluntary sector - have come to play an increasingly important role in social and economic development and in bringing about desirable changes in social behavior, both in developed as well as in developing economies such as India. The difference lies in the focus of activities. While NGOs in western countries have reached a certain level of maturity and are more preoccupied with larger issues such as awareness of cancer, promotion of a nutritious diet and non-smoking, to name a few, the voluntary sector in India and some Asian economies is still grappling with the more basic issues of poverty reduction, awareness and prevention of AIDS, family planning and availability of clean water. This growing sector and its effectiveness as a supplement to governmental efforts is an important area for study.

Governments, especially in developing economies, are severely limited in their capacity to promote social development, due to lack of resources, both financial and managerial, to comprehensively handle such a formidable task. On the one hand, the tax base is too narrow to generate adequate funds for an endless list of competing needs, further aggravated by the demands of pressure groups. Governments also lack trained managers with a focused approach, who can implement social marketing programs effectively at the grass roots level. This is where NGOs can fill the gap, since they have the potential to attract funds from donors and offer the services of trained professionals. While NGOs have a vacuum to fill and have the potential to bring added value to governmental efforts, it is to be examined whether they are able to live up to this potential, and if not, what is hindering an effective performance of their role.

Another drawback with governments in developing countries is their “multi-layer” or hierarchical approach, characterized by bureaucracy and delay in decision making, which reduces their effectiveness in implementing programs. Unlike the NGOs, which have the capacity to work closely with their beneficiaries, governments are far removed from their beneficiaries. While NGOs have enormous potential, how far they have used these inherent advantages to good effect is another issue requiring study.
NGOs are not without their downside. In developing countries, NGOs have been surrounded by controversy, since several of them are reported to be corrupt, guilty of misusing funds and engaged in using foreign funds for political and religion related activities. The extent to which commitment to development is diluted by extraneous objectives is not the main purpose of this study, but it may emerge as its useful by-product.

The sheer diversity of NGOs and their demonstrated potential to play a pivotal role in the social development of both developed and developing countries justifies their choice as the main focus of this study. Today, NGOs are of many different categories, including international, national and grassroots organizations, special interest organizations and membership organizations of the poor. They are also engaged in diverse activities, including relief work, social development, welfare, human rights and environmental issues.

In recent years, especially in developed countries, the voluntary sector has not only “filled in the gaps” in performance of both the public and private sectors, but has taken the initiative to respond to their failures. The biggest advantages of NGOs as compared to the government and private sectors are their potential to contribute in terms of the sheer volume of work, their participatory methods of functioning and their ability to reach underprivileged sections of the community. NGOs could become highly specialized, in the sense that they could focus on problems that are unique to each community within the country. They can help to make the development process more transparent and accountable. It remains to be seen whether this potentially powerful instrument of social development is able to function to its potential, using social marketing principles to achieve its objectives, as has been done successfully in other parts of the world including backward regions of Africa.

Many governments that focus on women’s issues, reduction of poverty, awareness and prevention of AIDS, have not been able to reach these groups as effectively as NGOs. NGOs, thanks to their experience, are also better equipped to deal with environmental issues than the government or the private sector.
Experience elsewhere shows that applying social marketing techniques and participatory methods involving communities in social development programs offer reasonable guarantee of good results and sustainable impact.

Omana, Julius (2005) argues that NGOs have particularly demonstrated their ability to fill in the gaps in performance of the government and private sector in countries that have been ravaged by war, such as Afghanistan, Uganda and Sudan. In such situations, the first and second sectors – the government and the private sectors – are known to have been unable to rise to the occasion under severe pressure.

In today’s scenario characterized by tension and conflict, informal civil society institutions such as NGOs have enormous potential to play a significant complementary role to governments, due to their proximity to communities, transparency and accessibility.

NGOs are also an important component of the social capital of any community. The success of community driven development, which involves working closely with the poor and other communities, depends on the existing social institutions such as NGOs.

According to Fowler (1991), quoted by Zaidi, Akbar S. (1999), NGOs are perceived to be more cost effective than the governments in delivery of services, more participatory in their approach and better equipped to target vulnerable sections of society. He goes as far as saying that NGOs can in fact, contribute to “greater democratization and institutional accountability” when the public sector fails. The study may throw light on some of these aspects, while the main focus remains on the scope and application of social marketing principles and practices by NGOs engaged in socio economic development.

1.3.2 Role of Voluntary Sector in Society

According to E.F. Schumacher, quoted by Misra, Rajeeb (2008), the role of NGOs is not to carry out development work in isolation, but through a “participatory approach” - through working with the people. NGOs are essentially grassroots institutions that work closely with local communities. For example, NGOs can communicate with farmers to
help them to re-organize their methods of production. On the role of the voluntary sector in society there are different perspectives.

Misra, Rajeeb (2008) has identified three major roles for voluntary organizations in a democracy.

a) Political role – In this capacity, NGOs are mechanisms through which people voice their concerns and make demands on the government for socio-political reforms.

b) Educational role – NGOs provide training to develop the skills of their members and to educate the public, especially the depressed sections of society, on their rights.

c) Watchdog role – NGOs serve to watch the government in its use of power and promote accountability to the public.

The above does not include NGOs engaged in social and economic development.

Clark, John (1993) suggests that the voluntary sector, apart from projecting itself as an alternative to the government agency as a provider of social services, should also strengthen the government’s efforts at social development in the following ways.

- Persuading government ministries and official aid agencies to use successful approaches developed by the voluntary sector.
- Making the public aware of their rights under government programs
- Helping to tailor official programs to public needs
- Collaborating with official bodies on operational aspects
- Shaping the local development policies framed by national and international institutions
- Offering training and improved management capacity to the government and funding agencies, thereby enabling them to come up with a more effective development strategy.

1.3.3 NGOs - Today

The vibrant history of Indian NGOs in the 60 years since independence has resulted in a more broad-based sector, but one that still has to contend with problems of autonomy
and independence. While the Indian state does not exert absolute control over the NGO sector, it is able to keep it in check and away from the national-level political processes, and in effect set limits on NGOs’ role as empowerment agents. There are two major trends in Indian civil society that have had an effect on development NGOs in the 2000s: first, the activist groups of the 1960s and 1970s have abandoned the NGO as an institutional form, preferring informal networks that are completely separate from the state regulatory frameworks and scrutiny, seeing the state as inherently oppressive and not to be trusted (Chandhoke and Ghosh 1995; Murthy and Rao 1997; Seth and Sethi 1991). However, the price they pay is that they remain small-scale due to the very restricted access to resources (Murthy and Rao 1997). The second trend is the emergence of fundamentalist movements such as the Hindutva (Hindu nationalist movement) that are fundamentally undemocratic, opposing rational discourse based on freedom and equality (Chandhoke 1995). Neither of these two changes help in having NGOs engage in civil society processes: the total disengagement from the state weakens the process for holding the state accountable, and the move to an intolerance of diversity of discourse narrows the parameters in which the state can be engaged. NGOs are affected either way, as they feel any engagement with the state on policy issues will draw hostile attention from both social action groups on the one hand and the fundamentalists on the other. Now that social activists and fundamentalists both occupy the political stage, NGOs feel their role is now in helping marginalized groups advance their own interests and assert their rights themselves.

There is also a growing vulnerability of NGOs—particularly larger ones that are dependent on foreign funding—to state scrutiny and the state’s capacity to cut off NGO resources. An example of this is that the dependent relationship between NGOs and the state has limited the level of networking among NGOs, due to competition among them for resources from the state and foreign sources, and a fall in foreign funding sources in the 2000s. The less supportive environment for NGOs has brought some of their less favourable characteristics more to the fore: inflexibility, a feudal management style—being dominated by powerful individuals with little devolution of power, and recruitment very much caste- or personally based (Reddy 1987). Whether these characteristics are unique to NGOs or are more or less an inherent style of institutional management in India is another matter. The other side of this coin is that the decline in
foreign funding relative to local funding, together with deregulated international financial flows, may make it more difficult for NGOs to gain greater autonomy from the state, especially if they are social change agents with broader empowerment objectives. The regulatory pressures on NGOs through amendments to the FCRA have been tightening; for example, in 2001 the Law Commission of India was commissioned by government to prepare a series of amendments to the FCRA; these were finally tabled in the Lok Sabha (Parliament) in 2006. Earlier amendments had already resulted in substantial tightening; for example, all applicants for FCRA approval must obtain an affidavit from the district administrator explaining the nature of their past and current activities.

The 2006 draft amendment proposed a further a tightening of FCRA including: the renewing of FCRA registration every five years; stronger restrictions on engaging in religious conversion activities but with vague definitions of the key terms ‘inducement’, or ‘indirectly inducing a conversion’; a forward looking clause in which the certifying officer had to make a judgment on the likelihood of non-compliance and whether a ‘meaningful’ project had been prepared; a cap on administration expenses but with no supporting definitions; and finally the provision for the state to dispose of assets purchased through foreign donations, something that could put schools and hospitals at risk if they had changed hands in any way (Jalali 2008; Parker 2007). On financial matters, an amendment in 2008 sought to remove the overall tax exemption, if there are any business activities at all, and these could include any cost recovery activities such as fees for running trainings and the like (AccountAble 2008). These changes mirror a broader questioning globally of the purpose (and legitimacy) of NGOs, and a tightening of NGOs’ administration, marking the relationship of the state to NGOs in the opening years of the twenty-first century as one of mutual suspicion and a strongly instrumentalist view of what NGOs are or should do (Jalali 2008; Kilby 2004).

1.3.4 NGOs and community development

These features of the Indian NGO sector in the early 2000s present both challenges and opportunities for more effective community development programming and empowerment, the key role that NGOs have taken for themselves. The policy for greater decentralization to local-level government, under the Panchayat Raj Act of 1992, has
resulted in growing numbers of local-level NGOs. The population for each village Panchayat is now 5,000 people (down from 10,000) while at the same time village government is now responsible for a larger budget and a broader range of activities including water supply, village roads, community amenities and broader development activities. This has provided NGOs with the opportunity to be not only service providers, but also monitors and mediators of the process; and in themselves facilitators of local-level activism and local level power politics through their empowerment programmes. Because local NGOs are less visible than their national-level counterparts, they are able to take on some of the more sensitive advocacy roles, albeit at a local level. What has emerged is a large area of overlap, in which NGOs are able to meet social change objectives such as empowerment through service delivery (Sen, S. 1999). This, however, leads to a relatively simplistic interpretation of the term ‘empowerment’, avoiding the analysis of power relations inherent in the term. To be fair, a blended approach is also driven by the pragmatics of working with poor people who require tangible benefits, without which any interaction is seen as a waste of their time.

Against this suspicion by the state of NGO empowerment programmes, there is an increasing official donor awareness that effective poverty alleviation requires, at the bare minimum, the participation of beneficiaries in development activities rather than their being passive recipients. While the Indian state has effectively kept NGOs out of many broader political debates, at the local level there are greater opportunities for NGOs to use modes of intervention that enable both service delivery and empowerment, largely free of state scrutiny. The hostile state can also have the effect of forcing NGOs to be less spokespeople for the poor, and more mediators or facilitators to enable the poor and marginalized to speak for themselves. This is something that if left alone NGOs are generally not good at, as they can exacerbate rather than mitigate the exclusion of the poor from the political processes by fostering a level of dependency on them to carry out this role; raising the obvious question of the extent to which these small local groups can be empowered if they cannot pose a threat to the larger NGO (Kaushik 1997). This is an important outcome for the empowerment of the poor, as NGOs can deflect state scrutiny away from themselves to the small, informal and locally based representative organizations they may be working with (Rajasekhar 1998). The move to more local-level NGOs can still lead to co-option when they engage with
the state, raising the question of whether their role is to go further and mediate conflicts between those with vested interests and the poor, and so be forced to take positions. Localization of NGOs also weakens opportunities for networking when they live in a competitive environment for resources, making the overall NGO reach small and fragmented (Murthy and Rao 1997). Likewise, the assumed comparative advantage of smaller NGOs being closer to the poor is compromised by more scrutiny and funding from more local-level political processes. The notions of equality, mutuality and trust may be difficult to maintain, and contribute to an alienation of the NGOs from their constituency, thus limiting their capacity for empowerment.

The discussion of the pressures that Indian NGOs have been under over the past 20 years highlights the point that for many the values base of social change for many NGOs has been threatened by the imperative for survival and income. Arguably, the move to smaller local-level NGOs provide an opportunity for the flexibility for effective empowerment programme and stronger accountability links to their constituents. However, the pressures from local-level governments and donors place limits on this process for a fragmented set of NGO players.

1.4 Effectiveness of NGOs

1.4.1 Reach of NGOs

The key issue for NGO effectiveness that this volume examines is empowerment— the expansion of choice and autonomous action for women, the major constituent group for NGO work in India. A key issue is the institutional capacity of the very poor to manage certain (mainly administrative) processes, and thus a level of dependency is developed in which the very poor will tend to use the NGO for institutional support and thus make the NGO seem indispensable in the community, possibly leading to a disempowering relationship (Murthy and Rao 1997). The other issue is one of targeting, and whether NGOs are reaching the very poor. In one study only one-third of NGO programmes were found to reach the very poor and most marginalized groups, and the level of targeting of landless, dalits, poor women and poor Muslims was less than their proportion in the total population. In other words, the programmes were inequitable and discriminating (unintentionally) against the very poor they were meant to help. Murthy
and Rao (1997) went on, however, to note that at least NGOs are better at targeting the poor than the government: NGOs reached 80–100 per cent of the poor, and government programmes reached 60–80 per cent.

1.4.2 Gender and NGO effectiveness

One of the paradoxes facing ‘empowerment’ NGOs in India is that the one area where government scrutiny and threat is less, but where NGOs are still slow to react, is gender. In particular, there is a poor response by NGOs to the difficulties faced by women in rural India in disempowerment, and the concomitant lack of access to both resources and decision-making. While government programmes have been targeting disadvantaged women since the 1970s, which produced The Status of Women Committee Report, a benchmark document in the 1970s, and again in 1992 The Respective Plan for Women led to a Statutory Commission for women, at that time there were very few NGO targeting programmes for women in general, or rural women in particular. The exceptions were a few notable women’s NGOs such as the Self-employed Women’s Association (SEWA) and Annapurna Mahila Mandal (both urban based). It was not until the late 1980s that rural NGOs with a majority constituency of women emerged (Viswanath 1993).

In the 1980s there are two general types of NGOs that work with women: institutions in the form of service/welfare oriented hostels for working women; and those NGO programmes that were ‘struggle-oriented’—helping women assert their rights (Viswanath 1993), but in the early 2000s this shifted, with most NGOs in India targeting women at a practical level such as microfinance or income generation. Fewer NGOs directly address gender-based violence, alcoholism, access to work and other strategic gender needs. While there are movements around these issues, these are led by powerful individuals or political groups, rather than NGOs per se; and even fewer NGOs address opportunities for broader political participation or women. When the factors of both a poor poverty focus and inadequate gender approaches are taken together, it is the most marginalized women, dalits and tribals who are worse off (Murthy and Rao 1997). While it may go without saying that empowerment programmes have to deal with disempowerment and power relations, both at a personal level and more broadly in terms of the level of social marginalization that women face, it is difficult to find a
concerted movement among NGOs to do so. If empowerment is being able to have extended choices, and being able to act on those choices in a number of domains, then how the NGOs work with the most disadvantaged groups, and support them to deal with their own issues, is a key element of any intervention—which brings us to the vexed question of NGO accountability.

1.4.3 Accountability and NGOs

The issue of the accountability of NGOs is usually discussed in terms of their accountability to donors or the state, and it is this compliance of NGOs to state and donor pressure that has left them out of touch with their aid recipients:

…when the activist [NGO] is not regarded as worthy of state repression, but when the people alongside her are repressed and brutally so the problems of accountability [to the aid recipient] assume terrifying dimensions. (Baxi 1997: 63)

The question then is what works for NGOs in terms of their accountability to their aid recipients. Devolved management structures can give greater opportunity for participation of membership and responsiveness of the organizations, that is: if the NGO listens to its members; whether it shares power; and whether it provides timely support. Smith-Sreen (1995) found that high levels of accountability were correlated with higher economic benefits and medium social benefits, while low levels of member accountability were associated with both low economic and social benefits. Five factors seem to have an effect on the accountability of NGOs to their members:

- Socio-cultural environment, that is the history and goals of the organization concerned;
- NGO’s resources in terms of staff, membership, and funds;
- Organizational structure of the NGO including the board, its activities and external influences such as donors;
- Organizational strategy, that is the norms and values, and leadership style, and
- Organizational processes such as the group formation and co-ordinating mechanisms.

(Smith-Sreen 1995: 92)
In the case of PREM in Orissa, Edwards (1999b) found that when the NGO reduced its role as intermediary and handed over control to smaller representative organizations, this was an empowering process. On the other hand the ‘oligarchic tendencies’ (Sheth 1996: 133) of NGOs to take on a representative role themselves can weaken the collective empowerment of communities (Pantoja 1999). Without constant pressure from below NGOs can assume a paternalistic role and a shift in priorities (Rajasekhar 2000). The complex relationship NGOs have with their constituencies is important as the notion of accountability of NGOs to constituencies (a‘downward accountability’), and how NGOs foster autonomy of the constituencies in a range of areas, is central to the idea of empowerment.

### 1.4.4 Empowerment and NGOs

A recurring theme in modern development discourse is the role of NGOs in providing mechanisms for strengthening civil society for poor and marginalized communities (for example, see World Bank 1996). This process includes organizing and ‘empowering’ marginalized communities and, as such, is seen as an integral part of overcoming disadvantage and marginalization, as the poor and marginalized can gain improved access to government and community resources, their access to which was previously limited. One recurring question is: whether development NGOs themselves are part of civil society? Most NGOs working in development will argue that they are part of civil society, a useful definition of which is ‘that segment of society that interacts with the state, influences the state and yet is distinct from the state’ (Chazan 1992: 281). As such, they can play both an empowering and a representative role. However, NGOs generally are not governed or financed on the basis of a membership like a union or a cooperative (Fowler 2000a); and NGO boards tend to be self-appointed, usually from local elites, rather than from a broad membership base (Townsend and Townsend 2004). Thus, it can be easily argued that despite NGOs’ own claims to the contrary, in practice they can only play a limited role as civil society representatives (Sabatini 2002; Trivedy and Acharya 1996). Nevertheless there is still ambiguity, as much of the civil society discourse still relates to NGOs as if they are part of civil society (for example, see Finn et al. 2008).
Whether part of civil society or not, NGOs see their role as promoting certain values, and advancing what they see as broader community interests as public benefit organizations, rather than as mutual benefit organizations such as cooperatives or trade unions. For development NGOs, the broader community aspirations they promote include: alleviating poverty; addressing marginalization; achieving social justice; and promoting respect for human rights. The problem with this public benefit role is that NGOs lack a defined accountability path to their constituency, or what Salamon and Anheier (1999: 9) identified as an ‘accountability gap’. For example, while NGOs might be advancing the cause of the poor and oppressed, in practice they cannot be held to account by that group on how they advance that cause, nor can the poor and oppressed as a group have much impact on NGOs if they disagree with the strategy and approaches, as the aid recipient has little power in these relationships (Power et al. 2002). This relatively weak accountability relationship is a defining feature of NGOs as public benefit organizations, and has implications for how they work. Couto (1998) has developed a classification for US organizations according to the ‘related concepts of participation, representation, community change and empowerment …’(p. 580). Within the Indian context, his classification can be adapted into the following set of groups:

- grassroots groups, which are small community-based, self-help groups which can act for themselves as direct ‘socio-political representatives’.
- community agencies, which have local decision-making structures, but with little direct representation or full participation of the people served; and
- voluntary organizations, larger organizations which generally have no formal feedback mechanisms from the people being served.

The overlapping categories of community organizations and voluntary organizations found in India are typical of the majority of development NGOs in developing countries. They are public benefit organizations, and generally serve as intermediaries between resource providers such as government or other (usually foreign) donors and small community-based organizations or ‘grass roots’ self-help groups, which while being notionally representative may not have a formal structure or recognition from the state. Aid donors prefer public benefit organizations such as NGOs to undertake broader development work, as they are able to reach a wider and possibly more diverse set of
possible aid recipients than membership organizations could, while remaining at arm’s length from government:

1.5 Social and Economic Status of Women

1.5.1 Women: Historical Perspective

The historical background of Indian society reveals that in Vedic times a woman was given a high status. It is an old saying, “Where women are honoured, gods reside there.” She was known as “Ardhangini” – one half of husband’s body. At the time of marriage, she as a bride was entitled to procure certain solemn vows from the bridegroom before the ritual fire. No religious ceremony by the husband could bear fruit without her participation. As a mother, wife and sister she occupied an honoured place. She is the epitome of courage and boldness, love and affection, sacrifice and suffering.

However during the course of history women lost their honoured place due to social, economic and political factors. Evil customs like sati, Purdah, child marriage, enforced widowhood, dowry system, crept in the society and this led to decline in women’s status inside and outside the home. During the last few years, sexual harassment at work place, eve teasing, abduction and female foeticide has given an inclination of the horrible behaviour patterns prevailing in the society. Majority of women live a life of dependency that does not possess any self-identity. Struggle for equality, justice and parity between women and men continues with more and more literature appearing on the subject on empowerment of women.

‘Matri Devo Bhavo’ (Mother of Goddess) is an old sentiment shared by the Indians. From time immemorial, women have been considered as goddesses like Durga, Parvati, Kali, Shakti, Vaishnomata, Bhairavi so on and so forth. Indians put them on the pedestal and offer prayers and sacrifices. In contrast, more ‘goddesses’ are being killed in womb, burnt alive for dowry, harassed in workplaces and streets, raped, abducted, exploited and discriminated. Indian citizens venerate and salute this country as ‘Janani’ or mother. On one hand, they worship this mother and on the other hand, they disregard their sisters, mothers and wives.
1.5.2  The Status of Women

Women form about half of the population of the country, but their situation has been grim. For centuries, they have been deliberately denied opportunities of growth in the name of religion and socio-cultural practices. Before independence, women were prey to many abhorrent customs, traditional rigidities and vices due to which their status in the society touched its nadir and their situation was all round bleak. They were victims of widespread illiteracy, segregation in the dark and dingy rooms in the name of purdah, forced child marriage, indeterminable widowhood, rigidity of fidelity and opposition to remarriage of widows turning many of them into prostitutes, polygamy, female infanticide, violence and force to follow Sati, and the complete denial of individuality. Besides, the economic dependence, early tutelage of husbands and in-laws, heavy domestic work-load which remained unpaid and unrecognized, absence of career and mobility, non-recognition of their economic contribution, poor work conditions and wages, and monotonous jobs which men generally refused to do was also responsible for their pitiable conditions. At the socio-political plain, women suffered from the denial of freedom even in their homes, repression and unnatural indoctrination, unequal and inferior status, rigid caste hierarchy and untouchability. Consequently, most women were reduced to dumb cattle and had lead to inhuman beastly life.

The religious traditions and social institutions have a deep bearing on the role and status of women. A multitude of derogatory attributes have been ascribed to Hindu women by the writers of the Smiritis. Like the Shudras, she is forbidden to study the Vedas or perform any sacrifices. According to Manu, “In childhood a woman must be subject to her father, in youth to her husband and when her lord is dead, to her sons. A woman must never be independent.” (Jain et al, 1997: 39). She is viewed solely as mother and wife and never as a woman or a person, and these roles were idealized. Practices like giving away of daughters in marriage and the importance attached to sons for maintaining the continuity of the line have strengthened the patrilineal social structure of Hinduism. A widow is regarded as inauspicious. She cannot participate in social religious ceremonies. Re-marriage was not
permitted for high caste widows. But the Hindu male is not subject to such restrictions (ibid: 39).

Protest movements within the Hindu fold, like Buddhism, Jainism, Vaishvanism, Veera Shaivism and Sikhism contributed to some improvement in the status of women, particularly in regard to religious activities. However, they continued to regard women primarily as mothers and wives, and inferior to men in society. The advent of Islam brought further deterioration in the status of women. Even in the early British period her condition remained as before. From the middle of the nineteenth century reform movements like Brahma Samaj, Arya Samaj, Ramakrishna Mission, etc., championed the cause of women, but nothing concrete could be achieved. It is significant to note that upliftment of women was an important item in the agenda of Mahatma Gandhi. Pyarelal, his secretary, tells that Gandhi often used to say that he would like to be reborn either as an untouchable or a woman. These two symbolized for him the oppressed and the suppressed sections of humanity (Ibid).

1.5.3 Exploitation of Women

A woman in Indian society has been victim of humiliation, torture and exploitation. There are many episodes like rape, murder, dowry, burning, wife beating and discrimination in the social and economic and educational fields. Indian society is predominated by men, hence women are a victim of male domination in the respective sphere of life; especially in economic life, for instance, over decision making on resources, on utilization of her earnings and on her body. Hence a woman’s life lies between pleasures at one end and danger at other end. In daily life women are routinely defined by sex and they are potential victims of kidnapping and rape.

The human species has made significant progress in several spheres of life. But man has not grown enough to overcome the self-made mental slavery to the laws of the jungle. Since time immemorial the laws of physical strength thrives at the expense of the weak and has made women the primary under-dogs of an exploitative society. In the lower social and economic level of society, women do more hazardous manual labour than men. Women do more than half the agricultural works in India. Still men
are considered to be the “bread winners”. This sense of women being inferior is passed on from one generation through psychological conditionings.

The most widespread and de-humanizing discriminations and assault against women are on the psychological level. The female psyche is being crushed at the very childhood. The female psyche is brutalized long before bodily violence is inflicted on her. They are conditioned to accept inferior positions in society. Women from childhood undergo a slow unconscious process of destructive or denial of their self worth. Society, through a process of conditioning, creates in girls at home and in school certain thinking patterns, which ascribed to the female sex an inferior status. Besides, society gradually trains them to make this value system their own. Usually baby girls are given bangles, anklets etc. thus communicating a sense of fragility.

Another result of the social conditioning is that man either as father; brother or husband considers women as social and economic gift of his household. A woman’s value judged, not so much in terms of her worth as a person with rights and dignity as in terms of her utility to man. Expression of this mentality is found in different language and society. For example, in Hindi, girl is called “paraya dhan” and boy “apana dhan”.

1.5.4 The Vulnerability of Rural Women

The condition of women is more miserable in the rural India with respect to various social and economic aspects. :

- Poverty
- Violence
- Economic Exploitation
- Educational Deprivation
- Socio-Demographic status of women

The individual point is discussed below.

1.5.5 Poverty

Rural poverty is one of the important characteristics of India and nearly 45 percent of rural people are below poverty line. Most of them are just surviving with day
to-day earnings. If we take International poverty line (1994) into consideration in India there were 47 percent of the population at below $ 1 a day category and 87.5 percent at below $ 2 at a day category (Vijaya Kumar et al, 2002). Under such circumstances, within the family, the worst sufferers are needless to say women and girl children. For this category of women, neither credit nor skill training is accessible. Better health care and higher educational opportunities are far reaching dreams for their children and there is no need to say about the status of girl child in such families. She (girl child) is treated as a “silent lamb” born to suffer all evils in the male dominated society. So far much has not been done for this vulnerable sub-culture of the society.

1.5.6 Violence

Indian society has been bound by culture and tradition since ancient times. The patriarchal system and the gender stereotypes in the family and society have always showed a preference for the male child. Sons were regarded as a means of social security and women remained under male domination. Due to her subordinated position, she has suffered years of discrimination, exploitation and subjugation. She became the victim of several evils like child marriage, sati, polygamy, Purdah system, female infanticide, forced pregnancy, rape etc. In such incidents/recorded cases surprisingly mother-in-law are also taking active part (forgetting the fact that they are also women and some time back they also played daughter-in-law role). This discrimination and violence against women had an effect on the sex ratio in India also (Table 2.1). The main causes of violence are unequal power-relations, gender discrimination, patriarchy, and economic dependence of women, dowry, low moral values, negative portrayal of women’s image in media, no participation in decision-making, gender stereotypes and a negative mindset. The Hindustan Times, New Delhi (May 10, 2005) reported, „„Delhi is not only the rape capital of India; it has now taken lead in all types of crimes against women. As against 135 cases (number of atrocities against women at the hands of their husbands and relatives) reported in 2003, the figure jumped to 1211 in 2004.Crime records compiled for 35 mega cities in December 2003 by National Crime Records Bureau, shows that Delhi accounts for 30.5 percent of the total crime against women”. If such is the magnitude of domestic violence against women in Delhi, the capital city of India, it would not
be surprising if the situation is worse in other areas. Uttar Pradesh reported the highest cases of cruelty by husband and his relatives against women (15%) in the year 2001 (see Status of violence against women in India: Decadal trends 1991-2001, NIPCCD). The information Brochure published by SWAYAN, an NGO, has shown that in 1994 there was a rape every 42 minutes, a molestation every 22 minutes, a dowry death every 106 minutes and a criminal offence every five minutes — all that does not include the innumerable cases that go unreported. Data of 2001 also reveals that every hour there is a case of one sexual harassment, one dowry death, two rapes, four molestation and six cases of cruelty by husband and his relatives. Dr. Brenda Gael Mcsweeney, UN Resident coordinator has rightly remarked — “we must ask ourselves when the female half of the world is living with the daily threat of physical violence or mental violence, are we truly free?”.

1.5.7 Economic Exploitation

On the world level, women and girls together carry two-third of the burden of the world’s work yet receive only a tenth of the world’s income. They form 40 percent of the paid labour force. Though women constitute half of the world’s population yet they own less than one percentage of the world’s property (UNDP Human Development Report 1995). According to UN Report (2005): „women constitute half the world’s population, perform nearly two-third of its work hours, receive one-tenths of the world's income and own less than one-hundredth of the world’s property.

The condition of women in India is more miserable in every field of social life. They are paid half of three-quarters of the money while their male counterparts earn for the same job. In India a predominantly agricultural country, women do more than half of the total agricultural work. But their work is not valued. On an average, a woman works 15 to 16 hours a day unpaid at home and underpaid outside.

According to National Committee of Women, the growth in the percentage of women labour force in the organized sector is minimal in the last sixty years i.e. 3.44 percent in 1911 to 17.35 percent in 1971; besides, the work load either in the field or in the factories or offices, the women have to do the household such as cooking, washing, cleaning up the house etc. The younger women, besides all these, have
to carry the burden of early pregnancy, childbirth and breast-feeding. In terms of help offered to people for their various functions women seem to receive the least attention from the society.

The status of women is intimately connected with their economic status, which in turn, depends upon rights, roles and opportunity for the participation in economic activities. The economic status of women is now accepted as an indicator of a society’s stage of development. However, all development does not result in improving women’s economic activities. Pattern of women’s activities are affected by prevailing social ideology and are also linked with the stage of economic development.

1.5.8 Educational Deprivation:

In India the literacy rate of women is much lower than men because boys receive more schooling than girls. T.P. Seshan says that there are parts of India where the literacy rate of women today is as low as 3 percent. So stark is the gender inequality in India that it is one of the 43 countries in the world where male literacy rate are at least 15 percent higher than female rates. Educational deprivation is intimately associated with poverty. The UNICEF Executive Director Mr. Carol Bellamy says; “No country has ever emerged from poverty without giving priority to education.”(Indian Currents, 13 June 2004).

However, modest improvement is gradually coming up in educational level of women. After independence many steps have been taken to improve the lot of women. Many laws have also been passed. A National Commission on Women was setup to act as a watchdog on the matters concerning women in 1992. Many programmes in the areas of education, health and employment have been initiated for development of women, rural as well as urban. As a result, literacy rates are going up and fertility rates coming down. Universalisation of education, elimination of drop-out from schools, promotion of Balwadi’s and Crèches, Girls Hostels, Technical Institutions for women and distinct emphasis on health, nutrition and family welfare programmes etc. are some such initiatives.
1.5.9 Social and Demographic status of women

The ratio of female to male population in India has been low. As per Census data, sex ratio of women to per thousand men is as given below:

**TABLE 1.5.1: YEAR WISE SEX RATIO OF WOMEN TO THOUSAND MEN**

<table>
<thead>
<tr>
<th>Year</th>
<th>Sex Ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>1901</td>
<td>927</td>
</tr>
<tr>
<td>1951</td>
<td>946</td>
</tr>
<tr>
<td>1961</td>
<td>641</td>
</tr>
<tr>
<td>1971</td>
<td>930</td>
</tr>
<tr>
<td>1981</td>
<td>933</td>
</tr>
<tr>
<td>1991</td>
<td>927</td>
</tr>
<tr>
<td>2001</td>
<td>933</td>
</tr>
<tr>
<td>2011</td>
<td>943</td>
</tr>
</tbody>
</table>

(Sex Ratio indicates number of females per thousand males)

From the above table it is clear that the ratio of female to male population in India has been low for a long time and this has been declining since 1901. According to 1991 census it declined sharply again and touched the lowest ever recorded 927. The growing female infanticide in the rural India might be a cause for this. But the 2001 census shows the modest increase (933) which is a good sign but nothing in comparison to 946 of 1951 census. The census 2001 comes up with an alarm of the sharp decline in sex ratio among the children in the zero-six age group. In this category the country’s sex ratio decline from 945 (1901) to 927 (2001) and then increased to 943 in 2011.

There is a persistent gender discrimination against women in education mainly because of certain stereotypes and beliefs deeply embedded in the society. The girl-child is somebody else’s property, and hence should remain indoors to carry out the household chores. The boy child is preferred because of the patriarchal values attached to the boy in performing the last rites and as an insurance against old age. Girls are not preferred because of the financial burden they would bring due to the prevailing dowry system. Thus women are treated as commodities.
Because of the socio-cultural factors, women have no say in decision-making, which result in lack of control over their own bodies, sexuality and reproductivity. Early marriage and lesser decision-making capacity in marriage matter, early motherhood, repeated pregnancies, lack of accessibility to family planning services, affect a woman’s health and even life expectancy.

Access to property, both public and private, is systematically denied to women. In rural Maharashtra, a woman has to spend an average of 5 to 6 hours a day fetching firewood or fodder or drinking water, which also stand on the way of schooling of a girl child or even on her share of the cooked food.

Men universally own the family assets and women have no say, in buying, selling and owning of land, which is evident from our field survey. Re-marriage of widows to the brother of her husband is solely aimed at retaining property entitlement. Male relatives in the rare cases use coercive force where women own property. Though women contribute substantially towards the running of the house and subsistence of the families, her mobility in controlled. There is a gender division of labour and women are expected to perform the reproductive role. The burden of household chores and subsistence responsibility leaves hardly any opportunity for productive role. Lack of skill and knowledge limits their access to labour market (ibid).

The following factors accentuate the negative self-image that the women have inherited along the way:

- Women are considered as Shudras.
- Menstrual blood is dirty and polluting.
- Late marriage begets shame to her family.
- Women’s sexuality is dangerous to society.
- It is woman’s fault if she gives birth to a girl child.
- In addition, early signs of illness are neglected

Women are generally deprived of Intangible resources such as information knowledge; skills, self-confidence and articulation are integral elements in getting access to entitlements to material resources and in asserting their rights. There are
certain innate qualities like self-confidence, self worth, communication skills, etc. are culturally suppressed and not fostered in women by patriarchal society.

Thus in spite of the 73\textsuperscript{rd} amendment participation of women in local government of parliament always remained less than 10 percent. There are certain key areas where women are perpetually marginalized, hence need to be empowered:

- Lack of access and control over the public resources and institutions.
- Lack of access and control over community affairs.
- Lack of control over political process and decision making in households.
- Lack of access and control over income.
- Lack of control over their bodies.
- Lack of access to intangible resources such as information and influence.

1.5.10 Conclusion

The review of the status of women in India tells the story of a fall in the status of women to an abysmally low position from a relatively high status and nobility of the Vedic times. The fall in status has led to a social and economic and religio-cultural deprivation of women. From the womb to tomb women are victims of violence and deprivations. The vulnerability of women in rural India and that too in Maharashtra is equally worse compared to the all India levels. Of course, there are certain initiatives in the country, especially after the Independence towards raising the status of women. However, there are miles to go in order to reach the goal of gender equality.

Apart from this general condition of gender inequalities, the situation seems more miserable in case of Dalit women. They are victims of a double deprivation. One, on the gender front, and the another on the caste front.

1.6 Women Empowerment

1.6.1 Introduction

The strength of chain is the strength of its weakest link. In a society, women are the weakest links, so that they may be strengthened for strengthening the
society as a whole and that is possible only by empowering them. Nehru said, "Women should be uplifted for the upliftment of the nation, if a women is uplifted, society and nation is uplifted." Women empowerment is critical to the process of development of the community. Empowerment of women is essential to harness the women labour in the mainstream of economic development. According to Swami Vivekanand, "…… there is no chance for the welfare of the world unless the condition of the women is improved. It is not possible for a bird to fly on one wing" (Yojana, Aug. 2001). Women have to play an important role in the building up of every economy. Women who form almost one half of the world's population constitute the visible majority of the poor. Women either solely or largely support an increasing number of families. Women experience poverty more than men. When money is given to men, it may not benefit the family but when women manage money, it is found to be better utilized. Projects aiming to improve the living conditions of the poor cannot, therefore be effective unless women participate in their formulation and implementation as contributors as well as beneficiaries. "Increasing women's capabilities and empowering them is the surest way to contribute to economic growth and overall development."

In India, apart from the provision in the constitution and the ratification of different international convections, several legislative acts have also been passed to ensure women empowerment. Moreover, women empowerment has received attention of the government right from the beginning of Indian planning. Bringing women into the mainstream of development has thus been major concern of the government since independence. In order to empower and bring them into the mainstream, an enabling environment with requisite policies and programmes, institutional mechanisms at various levels and adequate financial resources has all along been tried to be created. The Ministry of Rural Area and Employment has special components for women in all its programmes and certain amount of funds is earmarked as women's component to ensure a flow of adequate resource for women.

1.6.2 The Concept of Empowerment

In simple words, empowerment is giving power. Power is the keyword of the term empowerment. According to the International Encyclopedia (1999), power means
having the capacity and the means to direct one's life toward desired social, political and economic goals or status. Power means control over material assets, intellectual resource and ideology. In Webster's English Dictionary, the verb empower means to give the means, ability and authority. Empowerment is a multi-dimensional social process that helps people to gain control over their own lives and in their society, by acting on issues that they consider as important. Empowerment occurs within sociological, psychological and economic spheres and at various levels such as individual, group and community and challenges our assumptions about the status-quo, asymmetrical power relationships and social dynamics.

The World Bank defines empowerment as "the process of increasing the capacity of individuals or groups to make choices and transform those choices into desired actions and outcomes. Central to this process is action which both build individual and collective assets and improve the efficiency and fairness of the organization and institutional context which govern the use of these assets."  

Economist Bina Agarwal defines empowerment as a process that enhances the ability of disadvantaged and powerless individuals or groups to challenge and change in their favour, existing power relationship that places them in subordinate economic, social and political position. Empowerment can manifest itself in acts of individual resistance as well as in group mobilization. Empowerment is multidimensional and refers to the expansion of freedom of choice and action in all spheres economic, political, social/cultural, personal and familiar to change the ones life"  

Empowerment of women means equal status to women. Here the balance of power between men and women is equal and neither party has dominance over the other. Empowering women social and economically through increased awareness of their rights and duties as well as access to resources is a decisive step towards greater security for them. Empowerment includes higher literacy level and education for them, better healthcare for women and children, equal ownership of productive resources, increase participation in economic and commercial sections, awareness of their rights and responsibilities, improved standards of living and acquiring self-reliance,
self-esteem and self-confidence. Thus the framework of empowerment encompasses the welfare of women, satisfaction of basic needs, access to resources, conscientisation to attain gender equality participation in decision making alongside men and control, which refers to the ultimate level of equality and empowerment. In short, the philosophy of women's empowerment needs a total overhauling of Indian society.\(^9\)

**1.6.3 Reason for Empowerment**

Kamela Basin (1992) asks a question - Why women need to be empowered. According to her sustainable development has to be women centered. Empowerment of women means many things to Basin like

1. it means recognizing women contribution and development knowledge.
2. it means helping women fight against their own fears, feelings of inadequacy and inferiority.
3. it means enhancing their self-respect and self-dignity
4. it means women controlling their own bodies
5. it means women becoming economically independent and self-reliant
6. it means women controlling resources like land prosperity
7. it means reducing women's burden of work especially within the house
8. it means creating and strengthening women's group and organizations
9. it means promoting equalities of nurturing, varying gentleness etc.\(^{10}\)

**1.6.4 Purpose of Empowerment**

According to R. India and Deepak Kumar Behra (1999) women must be considered as the agent of development rather than targets of development agencies and planners. Women must define their own needs and goals as well as strategies. A prerequisite for women's participation in development process is their empowerment. The international conference of population and development held in Cairo (1994) established a new consensus on two fundamental points:-
1) Empowerment of women and improving their status are essential to realize the full potential of economic, political and social development.

2) Empowerment of women is an important end itself.

In her measure to mark the first day of the 'Year of Empowerment of Women', the National Commission for Women Chairperson Vibha Parthasarathi said, "the year to come must see women in apex decision making bodies, enter profession denied to them so far, recognize their contribution on important and legitimate and help them to fight against disease and deprivation, indignity and inequality."

1.6.5 Characteristics of Women Empowerment

Women empowerment processes certain characteristics, they are the following :-

1. Women empowerment is giving power to women; it is making women better off.

2. Women empowerment enables a greater degree of self-confidence and sense of independence among women.

3. Women empowerment is a process of acquiring power for women in order to understand her rights and to perform her responsibilities towards oneself and others in a most effective way.

4. Women empowerment gives the capacity or power to resist discrimination imposed by the male dominated society.

5. Women empowerment enables women to organize themselves to increase their self-reliance.

6. Women empowerment provides greater economy to women.

7. Women empowerment means women's control over material assets, intellectual resources and ideology.

8. Women empowerment challenges traditional power equations and relations.

9. Women empowerment abolishes all gender based discrimination in all institutions and structure of society.
10. Women empowerment means participation of women in policy and decision making process at domestic and public levels.

11. Women empowerment means exposing the oppressive power of existing gender and social relations.

12. Empowerment of women makes them more powerful to face the challenges of life, to overcome the disabilities, handicaps and inequalities.

13. Empowerment of women enables women to realize their full identity and power in all spheres of life.

14. Empowerment also means equal status to women.

15. Empowerment also means providing greater access to knowledge and resources, greater autonomy in decision making, greater ability to plan their lives and freedom from the shackles imposed on them by custom belief and practice.

16. Women empowerment occurs within sociological, psychological, political, cultural, familiar and economic spheres and various levels such as individual, group and community.

17. Empowerment of women is an on going dynamic process which enhances women's abilities to change the structures and ideologies that keep them subordinate.

18. Women empowerment is a process of creating awareness and capacity building.

1.7 Welfare of Women

1.7.1 Welfare Schemes for Women

Welfare schemes for women have been undertaken by the Government of India. The details of such schemes under implementation by Ministry of Women and Child Development, as released by Press Information Bureau, Govt. of India, are as under:

A number of welfare schemes for women have been undertaken by the Government of India. The details of such schemes under implementation by Ministry of Women and Child Development are as under:
i. **RAJIV GANDHI NATIONAL CRECHE SCHEME FOR THE CHILDREN OF WORKING MOTHERS (RGNCS)** provides day care facilities to the children in the age group 0-6 years from families with monthly income of less than 12000/-. In addition to being a safe space for the children, the crèches provide services such as supplementary nutrition, pre-school education and emergency health care, etc.

ii. **CENTRAL SOCIAL WELFARE BOARD**: The main women welfare Related schemes and programmes being implemented by CSWB are as under:-

- **Family Counselling Centres**: It was introduced in 1983. The centres provide counseling, referral and rehabilitative services to women and children who are victims of atrocities, family maladjustment and social ostracism. They also provide crisis intervention and trauma counselling in case of natural disasters.

- **Awareness Generation Programme**: This scheme aims at creating awareness amongst women and the community at large on rights, status and problems of women in particular and other social concerns.

- **Condensed courses of education for women**: This scheme caters to the needs of girls/women who could not join mainstream education system or who were drop outs from formal schools. The scheme aims to provide educational opportunities to girls/women above the age of 15 years along with additional inputs of skill development/vocational training. The contents of the course are need based and modified according to local requirement.

iii. **NATIONAL MISSION FOR EMPOWERMENT OF WOMEN (NMEW)** is an initiative of the Government of India for empowering women holistically. It is a Centrally Sponsored Scheme sanctioned in April 2011 and acts as an umbrella Mission with a mandate to strengthen inter-sectoral convergence and facilitate the process of coordination of all the women’s welfare and social and economic development programmes across Ministries and Departments. NMEW is being implemented in all the 35 States and Union Territories.
iv. **WORKING WOMEN’S HOSTEL (WWH)** Scheme envisages provision of safe and affordable hostel accommodation to working women, single working women, women working at places away from their home-towns and for women being trained for employment. The scheme has been revised recently.

v. **SUPPORT TO TRAINING AND EMPLOYMENT PROGRAMME (STEP) for Women** was launched as a Central Sector Scheme during 1986-87. It aims at making a significant impact on women by upgrading skills for self and wage employment. The target group includes the marginalized assetless rural Women and urban poor. This also includes wage labourers, unpaid daily workers, female headed households, migrant labourers, tribal and other dispossessed groups, with special focus on SC/ST households, women headed households and families below the poverty line.

vi. **RASHTRIYA MAHILA KOSH (RMK)** with a corpus of Rs.100 crore extends micro-finance services to bring about the social and economic upliftment of poor women. Credit is provided to the poor women beneficiaries through Intermediary Microfinancing Organisations (IMOs) working at grass root level such as NGOs, Women Federations, Co-operatives, not for profit companies registered under Section 25 of the Companies Act and other Voluntary/Civil society organisations etc. by following a client friendly, simple, without collateral, for livelihood and income generation activities, housing and micro-enterprises.

vii. **WOMEN’S EMPOWERMENT AND LIVELIHOOD PROGRAMME IN MID-GANGETIC PLAIN (WELP) also called Priyadarshini** is being implemented with assistance of International Fund for Agricultural Development in 13 Blocks spread over 5 Districts in Uttar Pradesh i.e. Bahraich, CSM Nagar, Raebareli, shrvasti and Sultanpur and 2 Districts Madhubani and Sitamarhi in Bihar. It aims at holistic empowerment of vulnerable groups of women and adolescent girls in the project area through formation of Women’s Self Help Groups (SHGs) and promotion of improved livelihood opportunities. Over 1,00,000 households are to be covered under the project and 7,200 SHGs will be formed during the project period ending 2016-17. The beneficiaries are expected to be empowered to address their political, legal and health issues through
rigorous capacity building. National Bank for Agriculture and Rural Development is the lead programme agency for implementation of the programme which became effective in December 2009.

viii. **INDIRA GANDHI MATRITVA SAHYOG YOJANA (IGMSY)** is a Conditional Cash Transfer scheme for pregnant and lactating (P&L) women introduced in the October 2010 to contribute to better enabling environment by providing cash incentives for improved health and nutrition to pregnant and nursing mothers. It envisages providing cash to P&L women during pregnancy and lactation in response to individual fulfilling specific conditions. It addresses short term income support objectives with long term objective of behaviour and attitudinal change. The scheme attempts to partly compensate for wage loss to P&L women both prior to and after delivery of the child. The scheme is being implemented initially on pilot basis in 52 selected districts using the platform of ICDS. 12.5 lakh P&L women are expected to be covered every year under IGMSY. The beneficiaries are paid 4000/ in three instalments per P&L women between the second trimester till the child attains the age of 6 months on fulfilling specific conditions related to maternal and child health.

ix. **SWADHAR GREH SCHEME:** The Ministry of Women and Child Development had been administering Swadhar scheme since 2001 for Women in difficult circumstances. Under the Scheme, temporary accommodation, maintenance and rehabilitative services are provided to women and girls rendered homeless due to family discord, crime, violence, mental stress, social ostracism. Another scheme with similar objectives/target groups namely Short Stay Home (SSH) was being implemented by Central Social Welfare Board. Being similar in objectives and target groups, both the schemes have been merged to Swadhar Grah scheme with revised financial parameters.

x. **UJJAWALA** is a comprehensive scheme for prevention of trafficking and rescue, rehabilitation and reintegration of victims of trafficking for commercial sexual exploitation. Funds are released to NGOs as the scheme is being implemented mainly through NGOs.
The quantum of funds allocated and released under the schemes during the last four years is as below:

<table>
<thead>
<tr>
<th>S. No</th>
<th>Name of Scheme</th>
<th>2008-09 Alloc.</th>
<th>2008-09 Released</th>
<th>Alloc.</th>
<th>2008-09 Released</th>
<th>Alloc.</th>
<th>2008-09 Released</th>
<th>Alloc.</th>
<th>2008-09 Released</th>
<th>Alloc.</th>
<th>2008-09 Released</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>RGNCS</td>
<td>100.00</td>
<td>87.30</td>
<td>100.00</td>
<td>99.89</td>
<td>70.00</td>
<td>69.35</td>
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<td>73.76 (Feb’12)</td>
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<td></td>
</tr>
<tr>
<td>2</td>
<td>CSWB-Family Counselling</td>
<td>16.97</td>
<td>6.23</td>
<td>15.81</td>
<td>11.47</td>
<td>15.29</td>
<td>24.81</td>
<td>13.70</td>
<td>10.48 (Feb’12)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>CSWB-Awareness Generation</td>
<td>5.37</td>
<td>3.15</td>
<td>3.00</td>
<td>5.99</td>
<td>3.5</td>
<td>3.5</td>
<td>1.86</td>
<td>1.01 (Feb’12)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>CSWB-Condensed Course</td>
<td>7.57</td>
<td>3.82</td>
<td>4.47</td>
<td>7.0</td>
<td>7.83</td>
<td>7.45</td>
<td>3.04</td>
<td>2.23 (Feb’12)</td>
<td></td>
<td></td>
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<tr>
<td>5</td>
<td>NMEW</td>
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<td>Not App</td>
<td>Not App</td>
<td>Not App</td>
<td>Not App</td>
<td>Not App</td>
<td>40.00</td>
<td>6.01</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>WWH</td>
<td>20.00</td>
<td>2.41</td>
<td>10.00</td>
<td>9.17</td>
<td>15.00</td>
<td>14.29</td>
<td>10.00</td>
<td>0.40</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>STEP</td>
<td>37.00</td>
<td>16.02</td>
<td>15.00</td>
<td>12.29</td>
<td>25.00</td>
<td>24.32</td>
<td>20.00</td>
<td>3.72</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>RMK*</td>
<td>30.30</td>
<td>26.48</td>
<td>14.71</td>
<td>15.63</td>
<td>12.78</td>
<td>12.49</td>
<td>19.85</td>
<td>12.76</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>WELP</td>
<td>Not App</td>
<td>Not App</td>
<td>0.43</td>
<td>0.23</td>
<td>7.27</td>
<td>1.05</td>
<td>15.01</td>
<td>3.6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>IGMSY</td>
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<td>Not App</td>
<td>Not App</td>
<td>Not App</td>
<td>390.00</td>
<td>117.8</td>
<td>520.00</td>
<td>294.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Swadhar</td>
<td>15.00</td>
<td>14.94</td>
<td>20.00</td>
<td>14.97</td>
<td>34.21</td>
<td>34.21</td>
<td>30.00</td>
<td>20.52</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Ujjawala</td>
<td>10.00</td>
<td>4.36</td>
<td>5.00</td>
<td>4.98</td>
<td>10.00</td>
<td>8.68</td>
<td>10.00</td>
<td>9.70</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

This was stated by the Minister for Women and Child Development, Smt. Krishna Tirath in a written reply to a question in the Lok Sabha on 16 March 2014.

(Source: Press Information Bureau, Govt. of India, New Delhi.; - (Release ID :82016)

1.7.2 Social Welfare schemes for women in Maharashtra.

Following schemes are implemented through Dept. of Social welfare, Government of Maharashtra.
NGOs Marketing of Welfare Schemes

1.8 Introduction

Marketing is defined as the process of determining the needs and wants of consumers and being able to deliver products that satisfy those needs and wants. Marketing includes all of the activities necessary to move a product from the producer to the consumer. Think of marketing as a bridge from the producer to the consumer.
Marketing starts with market research, a learning process in which marketers get to know everything they can about the needs and wants of consumers, and it ends when somebody buys something. Many companies feel that services provided to customers after the purchase also are an important part of marketing. All of these enterprises -- production, advertising, transportation, processing, packaging, and selling -- are included in the marketing process. Marketing starts with market research, a learning process in which marketers get to know everything they can about the needs and wants of consumers, and it ends when somebody buys something. Many companies feel that services provided to customers after the purchase also are an important part of marketing. All of these enterprises -- production, advertising, transportation, processing, packaging, and selling -- are included in the marketing process.

Indian NGOs have been playing a prominent role in the empowerment of poor women, livelihood security and capacity building. However, the efforts of Indian NGOs to reduce poverty have had limited success, since they have been unable to tackle the root causes of poverty, namely lack of assets and unemployment. The same is true of local organizations, such as schools, banks, co-operatives and gram panchayats.

A study by Rajasekhar, D (2004) revealed the constraints within which NGOs have had to work - lack of technical and political capacity, managerial expertise, trained staff and infrastructure. It was also found that the main obstacle faced by NGOs in their efforts to alleviate poverty was the fact that they have had to work in isolation, due to weak support from local organizations.

### 1.8.2 Some Unique Methods of Marketing adopted by NGOs

The following are some of the unique methods in which NGOs are carrying out their marketing activities especially in Maharashtra:

- Exhibitions are usually held by the NGOs to sell products like bags, folders, pouch etc. These products are made of environment friendly material. This helps the NGO to generate revenues for their varied projects and showcase their talent pool. The exhibitions are basically carried out in tandem with schools, colleges and corporate.
- Organizing events like haldi kum-kum (for women), Sathya Narayan puja etc. to form an emotional bondage with the Volunteers. This helps them reach the masses.
- Printing calendars with logos and mission of the NGO. This helps the NGO reach the common man and spread awareness about their cause.
- Mascots are used by some NGOs to spread messages which impact the common man. (e.g. A mascot for spreading awareness on tree plantation drives.)
- Organizing annual functions where volunteers are felicitated and hence encourage them to do more work.
- Annual programmes are telecasted on local cable channels. This helps them spread their cause in a more effective way.

1.8.3 Marketing Problems of NGOs

NGOs have been successful in persuading women through their respective SHGs to take up creative activities, supported by micro credit. However, they have not been able to derive the benefits because of poor marketing effort. For example, one NGO in Kerala encouraged its members to take up basket making, with the objective of getting them to market the finished products. This affected their incomes from the activity and their ability to repay their loans.

1.8.4 Welfare Programmes for Economic Upliftment

To make economically little stronger or independent NGOs arrange various activities for women. Some of the activities listed below are organized by NGOs either independently (or through SHGs formed by NGOs) for the purpose. The ultimate aim is to make women financially independent.

Income Generation Activities

- Agriculture
- Chicken shops
- Animal husbandry
- Mess
- Hosiery
- Mid day meals
- Candle preparation
- Embroidery
- Cane items
- School uniform stitching units
- Carpets
- Brick making
- Khadi, leather items
- Pot making
- Sale of fruits and pongamia seeds
- Pickle making
- Spinning and weaving
- Saree business
- Basket weaving
- Candle making
- Woolen blankets weaving
- Agarbatti making
- Vegetable vending
- Fenile making

In addition to above, NGOs also organise following programmes for the improvement of Economic conditions of women.

- Sale Campaign
- Sub-Contracting Jobs
- Formation of SHGs
- Provide Temporary Loans
- Provide House-hold articles.

1.8.5 Welfare Programmes for improvement of Social Conditions

NGOs also organise various programmes for the improvement of Social Conditions of women. Few of them are listed below:

- Religious Functions
- Health Awareness Programmes
- Patriotic Functions
- Exhibitions
- Aids in Emergency
- Legal Consultancy
- Awareness of Govt. schemes
- Family Functions
1.8.6 To Reach to Women Groups

There are various ways to reach to women groups from word of mouth to the latest e-source of Website. Some commonly adopted ways are listed below:

- Word of mouth
- Use of Brochures
- Advertisement in newspapers
- Arrange workshops
- Use of Posters
- Invite Celebrities
- Advertisement on Radio
- Use of Local TV Channel
- Designing of Own Websites.

Researcher also tried to find out penetration of these ways through her Survey. The details are explained in the respective chapter.