CHAPTER -1

INTRODUCTION

1.1 An Overview
These are empowered women; adopting Rights based approaches for Development. They are model for others as they have come up in Social mobility from a silent marginal community to the mainstream of the society. Today they are the decision makers in their community. So far others decided for them. They have done many collective actions in their villages and transformed the whole atmosphere in their own as well as of their neighboring villages. They have experienced changes in their personal and community life in the villages. I could interact with these women and am very much impressed and inspired by their lives. They are members of Self Help Groups of 20 Villages of Kalyanpur Block in Kanpur District.

These women have brought development in their villages by forming into Self Help Groups and taking initiatives for socio-economic development. They started savings and credit programmes, bank linkages for credit mobilization for various income generating activities, ensuring immunization, practicing good health habits, sending their children to schools and involving themselves in various schemes provided by the Panchayat.

A scientific study of the activities of these women has been undertaken in the context of their Rights Based approach to Development, Community Mobilization and Social Inclusion. Their associational life, mutual trust, cooperation and the avenues obtained for the development of these villages by being pressure groups in their villages and around were scientifically studied. 20 Self Help Groups of these villages are selected.
for intensive study under the guidance of Dr. P. Richards, Principal, Christ Church College, Kanpur.

The members of these Groups are women, mostly of Scheduled Castes and are below poverty line. Very few have got little bit land and most of them are daily wage earners. They became aware of the situations of poverty and exploitation and thus they organized themselves to achieve their dignity as human beings and rights as citizens.

**Mobility:**

The concept of Mobility as an alternative to development focuses on growth. Social Mobility is the degree to which, in a given society, an individual's, families, or group's social status can change throughout the course of their life through a system of social hierarchy or stratification.

1.2. Involvement of Voluntary Organization in the Focus Area

The role of Voluntary Organizations in the rural development and empowerment of the poor are day-by-day increasing and becoming important. The community Development Department of Mariampur Hospital, Kanpur started contacts with villages of Kalyanpur Block in Kanpur District in 1994. They established rapport in 20 villages and started community development programmes. There were one Coordinator and 10 Facilitators to guide the programmes.

1.3. Upward Social Mobility in these villages.

The associations, networks, the mutual trust they generate and the mutual relationships they foster are considered to be the factors enabling their upward social mobility. This has enabled them to form their pressure centers to influence the community and thus get their due rights as citizens and the dignity as human persons. The study of their associational life and the lessons from the study will be the learning for us to understand the dynamics of social changes. These learning will help us to
understand the correct and alternate approaches for community
development and empowerment of the poor. So far development meant
economic growth or progress in quantitative units. It meant provision of
materials and facilities and focus was only on economic affairs of the
people. Mobilizing the community, creating in them critical awareness on
various social issues, organizing them into groups and associations,
enabling their networks and collaboration with each other based on the
principles of mutual trust and cooperation have been a new strategy for
community development. All these activities form the processes of
building social capital and thus are new model for development workers
and social researchers. This new model is a new paradigm in development
approaches and therefore the study is very relevant for understanding the
new strategy for social development.

1.4. Selection of the Study Area and the Universe

In order to understand the extent of empowerment in terms of upward
social mobility, I have selected 20 Self Help Groups in the focus area of
20 villages in Kalyanpur Block. Though there are many groups, I have
selected those groups that are older i.e. all those villages that were in
contact with for the last seven years beginning from 2004. From each
Group I have interviewed 10-12 members at random who are the
members of SHGs and they are mostly women. Ordinarily men and
women are not mixed together in SHGs. A Questionnaire was prepared
and the members who were interviewed were asked these questions and
the answers have been noted then and there.

1.5: Justification for Choice of Research Topic.

Social Mobility of rural communities through Community mobilization
and Rights based approaches to Development has been a major concern
of Sociology and all Sociologists dwell upon this subject. Social mobility
has three dimensions: spatial, time and holistic. The spatial dimension
refers to ensuring that actions have applicability to the rest of the world. The time dimension provides for a perspective of the continuity of events and facts. The holistic dimension ensures that development is not fragmented, but analyzed from an integrated viewpoint. Growth is a means to achieve Social Mobility, as it provides more choices and opportunities for all. But, economic growth alone does not ensure development. Economic growth has to allow for the increase in health, welfare and security levels for all. The opportunities to sustain a decent life in poor societies should be enhanced by economic growth. An increase in the resource base of all societies can have a great positive impact, if it considers eliminating marginalization, and promoting the well-being of population.

Economists such as Amartya Sen, Paul Streeten, Mahbub ul Haq, and others believed that increased income should be regarded as a means to improve human welfare, not as an end in itself (“Sen, 1988” 1. “Streeten, 1994” 2). To these economists, human welfare was the overall objective - the essence of development. According to Mahbub ul Haq, the defining difference between the economic growth and the human development is that the first focuses exclusively on the expansion of only one choice - income - while the second embraces the enlargement of all human choices - whether economic, social, cultural, or political (“Haq, 1995, Ch. 2” 3.). The UNDP reports, which have been published annually since 1990, present accounts of human development in both developing countries and industrialized countries. These accounts are based on an index with three central components:

(a) The average real income per capita
(b) The average life expectancy; and
(c) Adult literacy combined with real access to education at various levels “(UNDP, 1995, p 134ff.)” 4.
Social Mobility should also provide security. Global security is not just a question of reducing the threat of armed conflict, but how to satisfy the basic human needs of adequate food, clothing, basic education and primary health care for all. Sustainable development utilizes resources to satisfy present needs without compromising the satisfaction of the needs of future generations. Since the Conference on Human Environment in Stockholm in 1972, the words "sustainable development" has been at the center of the environment and development debate. The term has become best known as one that links the ideas of environment and development, the social and economic.

All issues such as Peace, Democracy, Human rights, Equality, Efficient use of energy resources, local community involvement, and Fair distribution of wealth and Participation of all sectors in decision making are interconnected and interdependent prerequisites for sustainable development.

Unfortunately, those who work for Social Mobility through Community Mobilization and Rights based approaches to Development for the social inclusion of the poor and the marginalized follow different strategies and methodologies. Therefore, there is a need for assessing the veracity and usefulness of the methodologies and arrive at conclusions which will enable the stake-holders to maximize their efforts, become more effective in their empowerment process and thus beneficial to the communities. Hence there is a need for new paradigms of Social Mobility of the rural communities through community Mobilization for Social inclusion of the poor and the marginalized.

1.6. Significance and Relevance of Research on the Topic

The scientific study on the strategies of Community mobilization and Rights based approaches to Development for Social Mobility of the rural communities will be of greater relevance. The learning from such a
scientific study can give guidance to many stakeholders of Community Development, Programme Planners, implementers and many support organizations. From the experience of various stakeholders, scientific principles can be evolved for the effective Community mobilization for Social Mobility. This would help the policy makers, NGO functionaries and academics to have a better understanding of factors subscribing and hindering Social mobility. This will give ways and means to promote sustainable voluntary action. Finally this would leader to the uplift for the poor and the marginalized.

Hence, a scientific research will throw light upon the various processes this method has got and the necessary conditions for empowerment. Thus the Research topic is of greater significance and relevant.

1.7. Extent of Existing Studies on the Topic.
There are studies on the role of NGOs in eradicating the inequalities of the society, problems of working women, People’s participation in the local self-government systems, women empowerment, Social capital etc. To the best of my knowledge, there is no scientific research on Social Mobility and Rights based approaches to Development for Social inclusion of the poor and marginalized through Community Mobilization. Hence this scientific research will be a new attempt to understand the approaches for Social Mobility through Community Mobilization viz. creating awareness among people on various pertinent issues of the community, organizing them and empowering them to take up collective and liberative actions for their Social Mobility and Social inclusion.

1.8: Scope of Research
This proposed research could deepen the understanding on Social Mobility; Rights based approaches to Development, Empowerment of the poor, Community Mobilization, the various strategies for Community Mobilization, the various roles of stakeholders etc. There shall be greater
clarity on various development issues and how each community is addressing these issues. The changes in the conditions of the people, their participation, interactions, contributions and involvement will be matter of study. The data and conclusions shall be useful for application and replication in other organizations and groups for their community. Thus it will be a research on how the poor who are victims become masters of their destiny, who are voiceless, become vociferous, who are isolated become united, who are powerless become powerful and who are ignorant become resourceful. This research also will highlight who is the change agent-catalyst-and how a voluntary organization can guide the individuals to form into groups and foster interrelatedness for social Mobility ensuring Social inclusion.

1.9 Research Objectives
Based on the preliminary studies and reference with the poor and marginalized, the following objectives of the research have been identified.

- Understand the Concept of Social Mobility and Rights based approaches to Development in the context of Rural Sociology and community mobilization
- Analyze and interpretation of the existing process of Community Mobilization for Social Mobility in Rural Communities
- Identify the importance of Social Mobility and Rights based approaches to Development leading to social recognition/ re-enforcement of the self-dignity of the rural communities
- Identify the factors leading to Social Mobility leading to Social inclusion of the rural communities in the process of Community Mobilization.
- Identify the Constraints in the Process of Community Mobilization leading to Social Mobility and social inclusion of the deprived sections of the society.
• Identify the possible strategies to ensure social recognition/re-enforcement of the self-dignity of the deprived sections of the society through the Process of Community Mobilization in Self Help Groups.

• Seek the possibilities of replication and transfer of the learning to various Stakeholders and Interest Groups.

1.10: Hypothesis

• Due to Social stratification, there are inequalities in the society resulting in the marginalization of poor and lower strata of the society.

• Lack of organization and community mobilization leads to lack of social mobility and powerlessness of the poor and marginalized.

• Due to lack of social Mobility, the rural poor are deprived of their human dignity and self-respect and this results in Social Stratification.

• Community Mobilization is a useful tool for Social Mobility and Empowerment.

• There is the need of catalysts and facilitators for Community Mobilization by way of organization and animation.

• The best strategy for the Social inclusion of the poor and marginalized is to mobilize them for Social mobility through a process of social animation creating critical awareness in them and organizing them as small and viable groups in the pattern of Community Based Organizations.

• The poor and marginalized have the potential energy and capacity to bring needed social transformation and create a better society based on justice and equity and in course of time can become catalysts and facilitators.
• Rights based approaches to Development proactively contributes to Social Inclusion of the deprived sections of the Community and Society.

1.11: Methodology of Research
The time of study was the situations existing in 20 villages of Kalyanpur Block of Kanpur district before the interventions of Community Development Department of Mariampur Hospital society as a catalyst in 2005 and the present status in 2010. During this gap of 5 years what happened to the Dalit women in their journey towards empowerment and the strategies adopted will be the specific question to be studied. The place of study was the 20 villages of Kalyanpur Block in Kanpur district where the Dalit hamlets were focused for study. The population of the study was the women groups and women members of the CBOs in these 20 Dalit Hamlets.

In order to conduct the research, the methods used were Case Study Method with the help of interviews, Questionnaires and Observation Method. Preparations and schedules were made accordingly.

1.12: Research Design
The plan of action for the strategy and structure of the design was of a sociological research project. Through this we intended to gain more knowledge of a specific problem or a specific aspect of the society. According to Jahoda and Selltiz, “a research design is the arrangement of conditions for collection and analysis of data in manner that aims to combine relevance to the research purpose with economy in procedure”. In order to achieve the specific objectives of the research Programme, we used Exploratory and Descriptive Research Design.
1.13: Exploratory or Formulative Research Design
It aimed to get familiarity with the new phenomena or community, to get new insights into the problem or formulate more precise research problem or hypothesis and to locate the possible variables. Exploratory studies also helped in clarification of concepts, in locating important variables, in establishing priorities for further research, in gathering information about practical possibilities for carrying out research in real life setting and in providing a census of problems regarded as urgent by people working in a given field of social relations.

1.14: Descriptive Research Design
The purpose of this research design was to provide description of an individual, a community, a society, an event or any other unit under investigation. The description provided by it was aimed to involve minimum bias and maximum reliability.

1.15: Data Collection, Analysis and Interpretation
Using the above mentioned research methodologies and Research design; were collected data from the study group. The main respondents were the members of the CBOs, women of the villages, selected men, elected members of the Panchayat Raj Institutions, School teachers and elders of the 20 villages. The selections were made based on the principles of sampling methods. 5-10% of the populations were selected as samples. The collection of the data was also done from secondary sources viz. the Gram Sabha list of residents, people below poverty line, people belonging to Dalit Communities, male-female ratio etc. The data was interpreted and the learning was consolidated to arrive at conclusions and the expected results. To summarize and tabulate the data, SPSS Computer package was used and the accuracy of the data was ensured. Tables were prepared accordingly. The data have been interpreted and the learning consolidated to arrive at conclusions and results to understand the effect and impact of
the Rights based approaches for Development and the changes brought in the communities.

1.16. Understanding Key Concepts and Perspectives

1.16.1. Social Mobility:
The concept of Social Mobility emerged as an alternative to definitions of development, which focused on growth. There has never been general agreement on how to define growth; nor on how best to measure growth in developing societies as part of Social Mobility. Yet, wide approval has been gained today for a notion, which defines Social Mobility as the degree to which, in a given society, an individual's, families, or group's social status can change throughout the course of their life through a system of social hierarchy or stratification. Subsequently, it is also the degree to which that individual's or group's descendants move up and down the class system. The degree to which an individual can move through their system can be based on attributes and achievements or factors beyond their control. Community mobilisation is aimed at developing community actions around community issues. This Process leads to Development. But it is important to understand the different aspects of Development/ Social mobility.

Social mobility in Economic terms is a process whereby the real per capita income increases over a long period of time while simultaneously poverty is reduced and the inequality in society is generally diminished - or at least not increased.

Social Mobility in Human development means investing in human capabilities to empower individuals to take charge of their own destiny. People are the end goal. Therefore, the benefits of development are to be directed toward them and it should serve them. It means that economic growth is distributed fairly and widely, that people benefit from their contributions to work and social life, and people are given the chance to
participate in the process. Community Mobilization is expected to promote Social mobility especially of the unorganized section of the rural communities. This essentially calls for the restoration of human dignity in the marginalized communities to ensure their social mobility.

**1.16.2. Rights-based approach to development**

The rights-based definition of development in article 1 of the Declaration on the right to Development sees it as a comprehensive economic, social, cultural and political process. Its object is the constant improvement of the well-being of the entire population and of all individuals, on the basis of their active, free and meaningful participation in development and in the fair distribution of the resulting benefits.

A rights-based approach to development is a conceptual framework for the process of human development that is normatively based on international human rights standards and operationally directed to promoting and protecting human rights. Essentially, a rights-based approach integrates the norms, standards and principles of the international human rights system into the plans, policies and processes of development. The right to development is a fundamental human right rooted in the provisions of the Charter of the United Nations, the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights.

The Declaration on the Right to Development made the right explicit, stating that the right to development is an inalienable right by virtue of which every human person and all peoples are entitled to participate in, contribute to, and enjoy economic, social, cultural and political development. In 1993, the World Conference on Human Rights affirmed the right to development by consensus. The norms and standards are those contained in the wealth of international treaties and declarations. The
principles include the express linkage to rights, equality and equity, accountability, empowerment, participation, non-discrimination and attention to vulnerable groups.

1.16.3. Gender dimension in the Rights based Approaches to development.
Rights-based approaches to development emphasize non-discrimination, attention to vulnerability and empowerment. Women and girls are among the first victims of discrimination. They are the most vulnerable and the least empowered in many Societies. To protect women’s rights, the international community has created specific standards. In 1979, the United Nations General Assembly adopted the Convention on the Elimination of All forms of Discrimination against women. The Convention, which entered into force on 3 September 1981, establishes women’s right to non-discrimination on the basis of sex and affirms equality in international law. It is monitored by the Committee on the Elimination of Discrimination against women. (CEDAW).

1.16.4. Human dignity refers to a state of integrity, or virtue in human beings.
The term dignity is defined as "the state of being worthy of honour or respect. All human beings possess intrinsic worthiness and deserve unconditional respect, regardless of age, sex, health status, social or ethnic origin, political ideas, religion, or criminal history. If violated, this can be considered discrimination. In other words, this respect is owed to every individual by the mere fact that he or she is a "member of the human family" "(Universal Declaration of Human Rights, 1948, Preamble”)5. This intrinsic worthiness is widely recognized by international law as the source of all human rights. In this respect, both the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social, and Cultural rights
(ICESCR) of 1966 affirm that human rights “derive from the inherent dignity of the human person”.

1.16.5. New Paradigms for Social Mobility:
This must be measured by the range of choices and opportunities it provides to people. This has to consider the intangible magnitudes of the human and social existence, as well as the spiritual and cultural values. These are significant to understand why different societies respond differently to global challenges because social attitudes, beliefs and culture determine our responsiveness to change.

1.16.6. The Millennium Development Goals:
- Eradicate extreme poverty and hunger
- Achieve Universal primary education
- Promote gender equality and empower women
- Reduce child mortality
- Improve maternal health
- Ensure environmental sustainability
- Develop a Global partnership for development

These goals require a new set of values and attitudes, which have to be developed establishing a new platform of co-operation among all sectors involved. Hence, Social Mobility understood as widening the range of people's choices has to be Human, Global and Sustainable. Together they imply a radical change to the current development paradigm. These three dimensions represent the conceptual base and necessary focus of action for people's movements, for policy making and for the missions of any private initiative.

Today the Millennium Development Goals are the basis on which development programmes are planned for the upward social and economic mobility of the poor and the marginalized.
1.16.7. Capitalism

Capitalism is an economic system in which a country's businesses and industries are controlled and run for profit by private owners rather than by the Govt. A capitalist is person who owns and controls a lot of wealth and uses it to produce more wealth. It is characterized by private ownership of resources and means of production, unbridled monopoly and absolute individual control. There is least Govt. intervention and control.

Karl Marx has studied the system very elaborately and he identified different stages of human history on the basis of their economic regimes and means of production. He distinguished four major modes of production, which he called Asiatic, Ancient, Feudal and Capitalist Mode of Production.

Max Weber has explained capitalism in the context of rationalization and coined the word rational capitalism. More than economic factors, the worldview, values, belief systems and sentiments help to guide action and the emergence of capitalism. Rationality is a feature of western culture and scientific advancement. It involves mastery over the external world and organization of human activities in such a way to attain greater efficiency and productivity. The nature is no longer mysterious or incalculable but through science and technology, written rules and laws human activity is systematized. In the field of production, capitalist does not produce few things and sell few items to few people at a higher cost. He wants to have plenty of customers to buy and plenty of goods for sale. Thus it aims at making goods marketable. It involves mass production and distribution. The socio-economic conditions in which capitalism can grow are the private ownership of the means of production, free market, rational and scientific techniques of production, and favorable laws for production, free labor force and commercialization of the economy.
1.16. 8. Socialism
Socialism is a set of political and economic theories based on the belief that everyone has an equal" right to a share of a country's wealth and that the Govt. should own and control the main means of production, industries and resources. It is viewed in contrast to Capitalism, Communism and Social Democracy. Communism is a political movement that believes in an economic system in which the state controls the means of producing everything on behalf of people. It aims to create a society in which everyone is treated equally.

1.16. 9. Marginalization
In sociological literature, Marginalization was defined as the situation in which the people sat on the borders of two cultures existing within a society but were fully members of neither culture. It is the cultural marginalization. It is the phenomenon of social exclusion, where the socially excluded do not have any specific role or participation in a society. Slowly they are alienated and become a minority group within the society. They are being effectively excluded from the productive and distributive and employment market. Thus it will end up in a combination of cultural, economic, political and social exclusion with the possibility of developing personal limitations like lack of self-esteem and confused personal identity. This will result in the slow withdrawal of the person from the active participation of the affairs of the society and necessary interactions with others leading to more and more exclusion and alienation. Thus one goes to the periphery or margins of the society. The conditions of marginalization are characterized by:

- Lack of access to and control over resources
- Lack of access to and control over intangible resources like information and influence
- Lack of access to education
- Lack of access to and control over public resources and institutions
• Lack of access to control over community affairs
• Lack of control over political processes and decision-making
• Lack of mobility and accessibility
• Lack of Freedom as human being with various capacities

1.16.10. Development
That society changes is a demonstrable certainty. The notion of Social Evolution, which was adopted to describe social changes, was taken directly from the theories of biological evolution, which in the 19th century powerfully reinforced the influence of the Philosophy of History upon Sociology. The term evolution could be used in Sociology in a sense analogous to that given to it in Biology.

But in many cases, the theory of evolution is not applicable in Sociology. The crude application to society of such concepts of biological evolution as natural selection, adaptation and survival of the fittest has been thoroughly discredited. Changes in culture and tradition can be initiated, controlled or delayed by the conscious and deliberate choice of their human authors and executors. In view of the difficulties associated with the use of the term evolution, some of the Sociologists have used the term 'development' to denote change of society from one stage to the other.

In its application to social phenomena, the term development is no more precise than the term evolution. Development is a process whereby that which exists 'potentially' becomes actually. The theories of social development may be expressed in the form that human development consists of the unfolding of humans' powers, individual and collective, and the use of such power in dealing with himself and the nature. A better term used to denote social change is Social Progress, which is development or evolution in a direction, which satisfied rational criteria of value. But this term also is not denoting the best meaning intended.
There is no universal agreement on the standards of value and we cannot tell from the mere fact that a thing has changed whether it has progressed or not. Evolution or change is an objective condition.

Progress means change for the better and hence implies a value judgment. Some of these changes may be unwanted too. A social change is never received as an unmixed blessing. The concept of progress is as old as mankind. In all ages people had a concept of that which would be most desirable. There is a consciousness that we are working to usher in a brighter and happier future.

Development implies an overall positive change in the physical quantity of life. This positive change for the better encompasses economic as well as social aspects. Therefore, development not only calls for economic growth but also the equitable distribution of the gains made from economic growth. Thus development implies growth with justice.

Development is a long-term phenomenon and to achieve something in the long run, it is essential to plan keeping in mind the goals that we wish to attain. But there is no single path to development. Planned economic and social development is relatively new concept. It originated in the early part of this century. India decided to opt for a planned course towards development and launched the Five Year Plans, since 1951.

The Govt. is not the only body at work in the field of development and social action in India. There are thousands of Voluntary Organizations involved in a wide variety of charitable and welfare programmes and empowerment processes. The basic Act Governing today's Registered Societies under which most of the above Organizations are registered was passed way back in 1860.
After Independence, in the 1950s, most of the Voluntary Organizations were either in relief or in institutionalized programmes sponsored by schools and hospitals. But in 1950s, many realized that this approach failed to reach the neediest and still more, to make them self-reliant. Efforts were therefore focused on functional literacy, technical education as well as growth oriented economic and technological outputs.

In the 1970s, this approach was also found wanting. A new type of education, geared to making the weakest sections aware of their situation, to enable them to become active agents of their own development and change in society was thus considered essential. The education and organisation of people especially the disadvantaged were considered essential ingredients to counteract the better-off from monopolizing the benefits of development. The disillusionment due to which action groups came about was the result of the mess that has set in political, social and economic spheres. Political parties have failed to live up to their expectations. They had no time to reach out and handle the problems of the poor and oppressed in remote areas. The poorest of the poor did not benefit from the faulty 'top down' development model which is also called the economic growth model, which actually failed to 'trickle down'.

Being a broad concept, development differs from social change. Change is a value-neutral concept, whereas development is value-laden concept. Development implies planned and desired change. All cases of change do not indicate development. There is also a distinction between the economic and sociological notions of development. As a broad concept, social development refers to the overall transformation of individuals and communities, which may enable them to achieve moral, social, physical, and material well-being. It is an ideal situation and mostly a desired goal than a reality. There are disparities and differences between countries, communities and individuals.
We can distinguish three worlds of development viz. the capitalist model of development of the first world, the socialist model of development of the second world and the development of the third world. The capitalist model permits the use of private ownership of property and means of production, promotion of economic enterprises and minimum govt. control on these private enterprises. It is free economy and competition is one of the main characteristics.

Socialist model is contrary to capitalist model where the Govt. has got greater control and ownership of property and means of production. The enterprises are in the domain of the Govt. and there is complete regulation of economic activities. Capitalist model is considered to be exploitative and non-egalitarian and the socialist model is non-exploitative and egalitarian. Capitalist model gives importance to economic growth than on equal distribution of the fruits of economic growth whereas the socialist model gives stress on the resource generation as well as equal distribution of income, and tries to change the social system in such a way that' greater social justice is ensured. The third world countries are the economically and technologically backward areas. Social Planning is the key factor in their development process. They seek economic prosperity, removal of poverty, and up keeping of the national culture and aim at social transformation.

The ultimate aim of development is the improvement of the quality of life of every human being in society and it cannot be achieved as a consequence of economic growth or capital accumulation. Sociologists firmly believe that it is necessary to stress on the socio-cultural dimensions of development. Hence a holistic and integrated approach to development is sought where the improvement of the overall quality of life including physical, psychological, social, and cultural aspects of life.
Development is concerned with the progress of the poor and the marginalized to have a better quality of life, so that the social stratification effect is reduced and the gap between the upper and the lower, powerful and the powerless can be minimized.

1.16.11. Empowerment
Development is understood in the purview of Empowerment and it is characterized by:

- A process of gaining control over the selves, ideology and the resources which determine power
- A process, which changes the systematic forces, which marginalizes the disadvantaged sections in a given context
- A process, which liberates persons from their roles of oppressors and exploiters
- A process, which begins in person's mind, with the glimmers of a new consciousness, which questions existing power, relations and roles
- A process where persons find a 'time and space' of their own
- A process, which enables people to discover new possibilities, new options and a growing ability to make choices

This demands an environment where basic needs of all are fulfilled, social well-being is ensured, and psychological as well as physical needs are met. The new set of parameters to measure this development would be people's participation in the programme planning, decision making, implementing and evaluating their activities, their organizing and federating capacity, the role of women and youth in these processes etc. The people will at the end of the process will feel - "we have done it."

In this context empowerment is a transition or movement from the power of the elite to power of the people. It is a new way of seeing the power. A
new world is created with all its desire to be powerful and this is possible only when the people are empowered. Empowerment is associated with self-strength, control, self-power, self-reliance, own choice, life of dignity, capacity to fight for the rights, self-decision making, awakening, and capability.

1.16.12. Social Animation
Social Animation is the tool to bring about development. It begins with awareness about oneself, one's roles and responsibilities to build a just and equitable society based on universally accepted values and enables people to collaborate and cooperate. The basic pillars of animation being awareness, organisation and collective actions it is the methodology to promote development and empowerment. Hence the process of building empowerment through social animation is of extreme importance.

It is a process that is initiated and sustained by the animator in a group who helps the poor to become aware of their situation, its roots causes, the forces interacting as well as their strengths and weakness. As all are entitled to a life of dignity and respect, and have the capacity to achieve fullness of life, the widening gap between the rich and the poor, the upper and the lower, the powerful and powerless are to be contained. A social transformation is needed to uphold the rights and entitlements of the poor and the marginalized. Hence social animation is relevant and is the need of the time.

1.16.13. People's Organizations (Community Based Organizations).
It is a well-accepted fact that People's Organizations - more recently known as Community Based Organizations - are the most powerful and viable media for social change. In this process, community mobilization to form networks and their interactions promote an inclusive approach to development. Govt. has recognized the importance of Community
mobilization and thus began to foster communities in the form of Self Help Groups and Women's Associations. The Govt. adopted Convergent Community Action (CCA) as an updated strategy for social action to enhance the capacity of the family and community to meet the needs of particularly of children and women: The strategies enable them to act together with the Govt. in a manner that fulfills human rights. The CCA document says: "when people, particularly the poor, are allowed and enabled to come together, for a social purpose, this very process enhance the economic capital by way of labor and local materials. The greater the community's involvement in articulating, assessing, analyzing, planning, managing, monitoring and working jointly on a continuing basis, the greater will be the relevance, transparency, efficiency, cost effectiveness and accountability of development process".

In the early Sociology the words 'evolution' and 'progress' were used to indicate dynamic aspect in the society. Later it was understood that these terms are not neutral and Sociologists wanted to replace the word with 'social change'. After the Second World War, concepts of 'development' and 'modernization' occupied a key position in the terminology of Sociology. But these terms were more used to represent ideologies of developed, industrialized, capitalist and democratic western societies. 'Revolution' was the word preferred by the radical social scientists that were interested in overthrowing capitalism influenced by the Marxist ideology. 'Social transformation' is a broad term incorporating all these aspects of progress, evolution, development, revolution, modernization and change. The literal meaning of the term is 'changing form or appearance or character or alter out of recognition. Karl Marx used this term to denote the facet of rapid social change due to class struggle and revolution. This is the change in the form of society or the rise of new formations. There are different agents who bring Changes in the society viz. modernization, westernization, sanskritization, industrialization,
urbanization, modern education, science and technology. Essentially social transformation aims at changing the existing value system which are exploitative in nature to the cherished value system promoted by the society for it harmonious living and ensuring that life continues in the society.

1.16.15. Paradigm

In social sciences, the word 'paradigm' is widely used and the dictionary meaning is 'typical example' or 'pattern' of something. Literally, it is the inflexions of words tabulated as an example or to express grammatical relationship between different words or 'bend' or 'curves'. The word came from grammar to social sciences. Thomas S. Kuhn, for the first time, used this term to express the philosophical and theoretical formulation of the concept. In his book, Structure of Scientific Revolution', Chicago in 1962, he used this term. "Though each may hope to convert the other to his way of seeing science and its problems, neither may hope to prove his case. The competition between paradigms is not the sort of battle that can be resolved by proofs. (SSR, p. 148)".

In social sciences, this word is used to mean a major shift or revolution in ideas or the emergence of new traditions of thought in the place of the old one after vigorous debate and discussions. Hence, the word denotes radical transformation of ideas. For the past two hundred years, active discussions are going on about the patterns of social, economic, political and cultural development and transformation. In this process there are shifts of ideas, replacement of one ideology by another and thus changes in the understanding and practice. This shift or change is understood as a paradigm replacing the old understanding or paradigm. In understanding development and social transformation and thereby influencing changes in the behavior and approaches new shifts and emphasis have been noticed. 'Building Social Capital' is another pattern or model for bringing
changes in the outlook, attitudes and practices in development field. Understanding these paradigm shifts is necessary and important to understand the social transformation.

1.16. Social Stratification
Stratification is an important concept in the study of Sociology. It is a system of social ranking, an evaluative ranking of social units, involving relations of superiority and inferiority. The relations between two units of ranks are governed by a set of norms. It refers to the distribution of advantages and benefits in society. It is a process regulated by some principles. These principles determine the bases if distribution of social advantages in society. The bases or dimensions of social stratification refer to the various levels of differentiation, which are made to allocate people in a given society. The important stratification dimensions are: Class, referring to the differentiation based on wealth viz economic stratification, power, referring to the differentiation of access to power in the society which include political, social and other types of power, status, referring to the distribution of prestige or social honor. Besides, there can be stratification based on the age, slavery system, caste system, race or ethnic system and class system. Max Weber is the founding father of social stratification, and Karl Marx extensively spoke on stratification based on class.

1.16.17. Voluntary Organizations
In Sociological context, an Association means a group of persons who associate and organize themselves for a common goal. A Group means more than one person joined together to realize one objective through collective efforts. The important characteristics of an Association are: identity, common objectives, membership, rules and regulations, roles and responsibilities, collective efforts and documentation of records. The State is an Association just like a family or political party or business firm. It comprises a group of members who are organized in a certain
manner and for certain goals. The State is found within the Society, but is not a form of society. It is a system of order and control and its business includes the conservation and development of human abilities and of economic resources. The State has got some special features i.e. State includes all those members who live in its territory, even if all persons are not deliberately members and thus State maintains social order within the territory.

Secondly, State has got sovereignty, which is an attribute of common will and the decisive right of force. Thirdly, State has a coercive framework of political law and therefore has a permanence and fixity. One of the duties of the State is to ensure the well-being and welfare of all the people within its territory. This calls for the facilitation by State to promote education, health, adequate livelihood, sustainable environment and ecology, protection and security of life and property of people, economic prosperity and all the works necessary to promote life in its fullness and best quality.

But, the State is not able to do all these functions and thus fail to come up to the expectations of people. In these situations, people revolt or Non-State Associations come to the rescue of the people. These Non-State Associations participate with Govt. and implement some of the programmes on behalf of Govt. and thus support the people for their well-being. Associations other than State are recognized by their voluntary nature. These Voluntary associations fill the gap where the State is' not active and is a way of linking between the marginal groups and the rest of the society and the State. By Voluntarism we mean the organizations, which are set up to help people and do not make a profit. These are charitable works without wanting to be paid for. The members participate in the activities as a result of their own volition. Associations formed on the basis of voluntary efforts are generally called Voluntary Organizations (V. Os) In the terminology of United States, such organizations are called Non-Govt. Organizations (N.G.Os) many use
these two words interchangeably. But one difference is that the element of voluntarism is not found in NGOs. The features of Voluntary organizations are Voluntary membership, non-profit making, formed by those who are interested in the well-being of the people, having own set of rules and regulations and possibility of getting grant-in-aid from Govt. or other agencies. V.Os is familiar with the problems of people and is closer to people at grass root level. The different aspects of Voluntarism and voluntary organization will be dealt in detail.

The concepts explained above and the methodology described has been followed throughout the study. The entire Thesis is divided in to Three Parts. Chapters One and Two formed the Part One, Chapters Three to eight formed Part Two and Research Findings, Conclusions, Bibliography and Appendices constituted Part Three.

**Chapter one** introduces the concept and the problematic reality for study. There is an elaboration of the Research Objectives and the Research Design of the study in details. Justification for the choice of Research Topic was made in the context of Rights based approaches to Development as the strategies for bringing out development of the poor and the marginalized in the society.

**Chapter two** clarifies and explains the concepts of research methods and tools. This also describes the process of the research study and the methods and tools used. The scientific study on the strategies of development and various approaches was of greater relevance. The learning from such a scientific study give guidance to many stakeholders of community development, programme planners, implementers and many' support organizations. This scientific research could throw light upon the various processes this method has got and the necessary conditions for empowerment.
Chapter three highlights the social situation of the study area. The major problems identified are Powerlessness due to lack of access to and control over public resources and institutions both tangible and intangible like information and influence. Isolation due to lack of control over political processes and decision-making. Victimization due to lack of access to education. Hopelessness due to lack of access to and control over community affairs. Voicelessness due to lack of mobility and accessibility and Choicelessness due to lack of options.

These were manifested in the issues of caste, class and creed. Problems like lack of education, indebtedness, lack of cohesion, lack of access to modern facilities, lack of ancestral property, unskilled labour and gender bias are prevalent among the community.

Chapter four gives the understanding of the concepts of Rights based approaches to development, social mobility and social inclusion. This chapter highlights how the poor are systematically excluded from the planned development processes due to class, caste and creed. This also provides the way and the strategies of inclusion and social mobility.

Chapter five details the role played by the Voluntary organization, the Community health department of Mariampur Hospital, Kanpur in mobilising the community for empowerment and development. The strategies adopted by them is an awareness building and skill development process in the areas of Economic, Education, health and interface with Panchayat Raj Institutions. This chapter also identifies the different stages of community organization and community building.

Chapter six identifies people’s participation, social communication, empowerment, gender equality, flagship programmes of the government, government policies, micro-credit of the SHGs, and the commitment and passion of the voluntary organization as the contributing factors in
community mobilisation, social mobility of the poor and the marginalized and in the process of social inclusion of the excluded communities. The hindering factors identified are the poor representation of the marginalized sections in the Panchayat Raj Institutions, human rights abuses, limitation in the vision and monitoring and evaluation of Government programmes, slow process of empowerment of women, conflicting situations, communication problems, illiteracy, non-utilization of resources and above all the stratification of the society based on class, caste and creed.

Chapter seven highlights the efforts of the Government and its critical analysis. It affirms the constitutional right to food, work, dignity, forest, health, education and information. This chapter has identified that the lack of awareness of the community and apathy from the concerned Government Departments and lack of political will as the reasons for the intended community not benefitting from the entitlements meant for them. A tremendous spirit of convergence is required for the government schemes to effectively and efficiently produces the results. Unfortunately this convergence does not take place.

Chapter eight gives the Sociological implications of Development. It highlights the positive and negative impact of development programmes in the life of the community. On the one hand the poor are united in their efforts to tap the Government schemes meant for them, take collective actions for common benefit, imbibed the values of sharing, concern, cooperation and love. On the other hand, formal education has compelled the young ones to migrate to cities in search of job, leaving the old and infirm to care for themselves, joint families breaking into nuclear families and educated unemployment leading to social crimes.

Chapter nine gives the Research findings, conclusions and suggestions. Development should be much more than what the Government and other
Non-Government agencies do for material well-being. It is to be seen as improved quality of life, cultural regeneration, and social justice, inclusive in nature, cohesion, political awareness and empowerment. Development should be both qualitative – actualizing the inner potentialities of a person and quantitative as it brings growth in their material wellbeing such as increase in the income and obtaining of services from the various government schemes meant for them. Development should concern with the progress of the poor and the marginalized to have a better quality of life, so that the social stratification effect is reduced and the gap between the upper and the lower, powerful and the powerless can be minimized.

References:


5. *Universal Declaration of Human Rights, 1948, Preamble*