CHAPTER IV

LATIN CATHOLIC AND SOCIAL

CHANGE AMONG THE CHRISTIANS

Indian Society has been unique because of its continuity on the one hand and its vast diversity on the other. Many of the ancient works on the life system have not dealt at length with south Indian conditions. They have described the problem revealed from Sanskrit sources. In the modern period also most of the works on social history give importance to the North Indian Hindu Society and neglect the South Indians. So a historical analysis about the problem of the people of Kerala is essential for the proper understanding of the social history of the people of Kerala.

The social awakening that led to the social reform movements in India differed from region to region. Like the Hindu
cultural and its social institutions can justly claim an ancient form of the society. The Indian mind, thinks more in terms of continuity and evaluation than in terms of revolt and sudden charge. The Indian society differed from the West. It is mainly because of the caste system. In the West, the upper, the middle and the lower classes were mainly divided on economic grounds. In India, birth was the only criterion in deciding upon the caste of a person.

The service of the Christian missionaries played an important role in the social history of Kerala. At the beginning stage, they wanted to spread the work of the Gospel and convert the Hindus to Christianity. The missionaries who belonged to the Church Mission Society and the London Mission Society took pioneering interest in the promotion of education among the people of Travancore. They followed a liberal system of education without any

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distinction of caste or religion. They started the vernacular schools, English schools and industrial schools in the remote corners of the villages. The credit goes to the missionaries for starting the female education in the Malabar.

Like the education, their relief paved the way to uplift the region. When the people became the victims of famines, cholera and other severe disasters during the year 1832, 1833, 1836, 1857, 1858 and 1866 the missionaries rendered relief workers in the affected areas. Through their education and social services the missionaries prepared them to fight against the social disabilities such as the denial of upper cloth and worship in the temples. They also directed the people to protest against the social evils like, child marriage, sati and widow re-marriage.

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4 Letter from the Kerala Mission to the London Mission Society, Quilon, 1868, p.4.
Social work is a branch of knowledge which deals with the scientific solution and treatment of psycho-social problems. Its main aim is to increase human happiness in general. The primary function of social work is to give assistance to individuals with regard to the difficulties and they encounter in their use of an organized group service. Social work in the modern sense deals with a professionalized service based on scientific knowledge and skills.

The majority of the people of Quilon belonged to the Christian and the recognized trading caste of the time. A good many of them accepted the Gospel attracted by the preaching of the Apostle and the miracle performed by him. Many inhabitants of Quilon hated the new religion and migrated from Quilon to Vanjinad to keep themselves away from the influence of the new religion, after
erecting a cross for the worship of the converts who numbered about one thousand and four hundred, the apostle left Quilon. \(^5\)

The Christians suffered a lot from the system of the promotion of cow slaughter. The Portuguese and Dutch entered into a treaty with native kings they agreeing to abstain from the slaughtering of cows. But the British with their deliberate silence promoted the cow slaughter among Muslims and Christians in order to shatter the age old Hindu convictions. No doubt, it was the part of their agenda of Christianize the Hindus.\(^6\)

The missionary enterprises considerably influenced the native architectural structural designs. Making use of the native knowledge of carpentry, the missionaries raised several buildings as “Models” of new pattern of construction along with the parish popularly known as “Mission Bungalows”. They started industrial

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5 Ibid; p.134.
6 Ibid, p.135.
schools to introduce and popularize western architectural models to
the natives. But these models were designed for nuclear families not
for the traditional joint families. This gave way to the replacement
of the traditional all-wood model of house construction to the new
bungalows. While introducing the new house pattern, they
succeeded in destroying the age-old family structure of the natives.
In addition, they broke the monopoly of Jati specialization in various
architectural functions by introducing into the field various other
non-conventional Jatis through the newly started industrial schools.
Above all, through new house models suited to the western-Christian
ways of life, they were able to convert natives into subjects of the
Christians-protestant discourse.7

Another area that evolved under the missionary impact
was the road network system. Before the arrival English protestant

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missionaries, the natives used water ways for transport of men and materials. No doubt, Kerala was blessed with navigable back waters, 44 west flowing rivers and innumerable small as well as big streams, which altogether catered the transportation requirements of the natives. However, missionaries required access to the hinterland, which owing to its topography, was not connected with water ways. The chief reason was economic, the hinterland being good for plantation industry. Another reason was, the entire land in the state was in the possession of upper caste Hindus. The new Christian converts from lower castes were in need of fresh lands and it was a necessary condition for their well-being.

Also an alternative transport system was the necessary condition for the economic viability of hinterland farming, in the year 1342, the Arab traveler Ibn Battuta had rightly vitrified the absence of transport system in Malabar, and goods were transported
from hinterland to the market places by head loads. Barbosa testified to the same state of affair while narrating to occupation of Ezhavas of Malabar, he remarked that in the absence of pack animals, the transportation of one agricultural product by head loads was the main occupation of the Ezhavas. All these factors compelled the English missionaries to popularize the road network. In the same time, the British introduced European models of carts. The Kerala aristocracy of the early decades of the last century used such luxury bullock carts, known as ‘Villuvandi’. The princely states of Kerala also followed European model and constructed several long distance roads like M.C Road, K.K Road etc. During the period 1780-92 Tippu Sultan also constructed a road network in the Malabar region to fulfill his ambitions designs of military expeditions in to Kerala.


9 The first quarter of the nineteenth Century saw the inception of CMS College, the brain child of Col. John Munro, The British resident and Diwan of Travancore. At his request the missionaries of the church missionary society came to Travancore quoted from the manual and Calendar of CMS College, Kottayam, 1999-2000, p.1.
The general social response to women education was poor. The society never felt it to be essential. People were satisfied with the traditional knowledge transmitted from mother to daughter as that was sufficient to meet the household needs. Above all, educated women had nothing to do with the general politico-socio-economic conditions of the land.

On the other hand, missionaries realized the need for women education. In their attempt to restructure the traditional society, the education of women was seen as an essential condition. This was the part of their general policy of influencing Indian women. The opening of exclusive girls’ schools was the subsequent step taken up by the missionaries. In this field, the Church Missionary Society of England (CMS) was a pioneer. It targeted the upper class women, but as they feared religious instruction, this plan

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was a failure. Lower class and Christian girls occupied the space of the schools. In Travancore, which was an exclusive area of Latin Catholic Missionary activity the Pulaya Community, as compared to the social status of Brahmins women.

In 1822 Miss M.A. Cook started the first girl’s school at Calcutta. In the following years, such schools were established in several other cities. In Kerala, the first of its kind was opened at Alleppey prior to the year 1825. Kottayam followed, where the Baker family started an exclusive school for women, which continues to this day as “Mrs. Baker Memorial Girls Higher secondary school”.

There were missionary as well as colonial compulsions behind such ventures, through women education rulers were able to influence the

11 “The religious instruction deferred prestigious families while pupils from lower classes or Christian families were lured to the school by gifts of clothing and other items”, p.39.


14 Ibid.
kitchen as well as kith and kin of the natives. The school syllabi contained not only textual knowledge but also the knowledge of cooking, needle work, allopathic nursing care and family management. Thus, Colonial modernity found an important entry into the households of native life.

The missionary enterprise moved in Kerala with allopathic nursing care, prayer, printing and primary schools. Even though the English medicine prior to the Second World War was inferior to the native Ayurvedic medical system, it acquired acceptance amongst the natives. It was established through the school system which created an impression than native medicine and ways life were false and primitive. Thus, the missionaries monopolized the native space of medicine and education. Therefore,

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the Christian society in Indian got an upper hand over the field of education and hospitals.\(^{16}\)

Unmarried female missionaries arrived in India in the 1840’s and were assigned to work with women and children. These missionary women, educated and eager to prove their worth, concentrated on converting adult married Indian women to Christianity.\(^{17}\) They gained entry to households as teachers where they read stories, taught needlework and attempted to bring their children to Christ. The religious instruction deterred prestigious families while pupils from lower classes or Christian families were lured to the school by gifts of clothing and other items. The first quarter of the nineteenth century saw the inception of CMS College, the brain child of Col. John Munro, the British Resident and Diwan of Travancore. Education was the chief means employed by the

\(^{16}\)Ibid; p.35.

\(^{17}\) Ibid; p.39.
missionaries to carry out the task of reformation, quoted from the manual and calendar 1999-2000 of CMS College Kottayam.

SOCIAL SERVICE SOCIETY

Kerala Latin Catholics Social Service Society is one of the official charitable organization. It was set up in 22nd November 1960 under the leadership of former honorable Bishop Rt.Rev.Dr. Jerome Fernandez. The society was registered under the charitable societies act. It is one of the initial projects in India with the financial assistance of European Countries to overtake the draughts arise in Kerala in 1960s. In addition it undertakes a lot of projects to uplift the weaker section of the community irrespective of caste, creed etc.

19 Ibid.
The following are the important aims and objectives of social service society.

1. To perform works of charity for those poor and needy irrespective of caste, color and creed.¹

2. They engage in social service activities and improving the living conditions and general welfare of the poor especially fisherman, small farmers, agricultural labourers and casual labourer.

3. To visit the houses of the poor and watch their environmental sanitation and personal hygiene and to advise them how sanitation and personal hygiene to be maintained to prevent disease.

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4. To save the poor and sick from exploitative and corrupt practices prevailing in society and give free treatment to the side and poor.

5. To revive the native herbal treatment based on our age old tradition.

6. To conduct medical camps and convenient places.

7. To train the people in the act of giving first aid to victims to heart attack, drowning etc.

8. To conduct training centers for the young girls in different trades like tailoring, embroidering etc.\textsuperscript{22}

9. To utilize natural resources effectively.

10. To help the physically and mentally disabled persons\textsuperscript{23}.

\textsuperscript{22}Ibid; p.24.

\textsuperscript{23}Ferdinand Kayavil, (ed.) Sathyavicharadharansam(mal.), Kollam, 2011, p.773.
Social service society had taken a lot of schemes to uplift
the poor, the needy and the weaker sections of the community which
are as follows.

SAVINGS SCHEME

Small saving scheme

There is a common tendency in the weaker sections of the
community to borrow money from money lenders even for
unnecessariness which leads them “to be born in debt, live in debt
and die in debt”. They are also prepared to pay any rate of interest
charged by the money lenders. In this way money lenders charged of
exorbitant interest from weaker sections of the community, hence
money lenders exploit the weaker sections of the community. To
save the poor and weaker sections of the community Kerala Latin
Catholic social service society started small saving scheme. The people have got the freedom to invest small amount under this scheme. A committee elected from the parish will be in charge and the money collected from the above section of people will be deposited in one of the local banks in the joint account of president and secretary of the committee. It is compulsory that one should be a regular subscriber to small savings scheme to become eligible for membership in the local unit and beneficiaries of the social service society scheme.

**MEMBERSHIP FEES**

In order to make the members more responsible a small amount of Rs. 61/-Per annum is levied on every member as membership fees and the amount so collected should be credited to a separate account called unit fund account.

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LENTEN FUND

The Lenten campaign fund started by Caritas India in 1966 to fight hunger and disease in the world is being continued in Kerala diocese also. The Kerala social service society collects the amount. A portion of the amount collected by Kerala Latin Catholics social service society is sent to Caritas India and the balance is retained for extending immediate relief to some victims on emergency basis in Kerala Latin Catholics.26

NON-FORMAL EDUCATION

The integrated human development programme implemented by the society from 1981 onwards was envisaged to be

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26Ibid; p.47.
supported continuously through motivation and adult education programme. But non-formal education of adults as specific programme started by the society only in 1982, as a part of celebrations of the international literacy day 8th Sept. 1982. A small project with 30 adult education centers formally inaugurated on 5th Oct. 1982 continued for 3 years. Subsequently it was developed as a full-fledged project of 100 centers. After the formation of Punalur diocese, adult education centers of social service society were reduced to 70 from 198627.

HEALTH EDUCATION

The health education classes under the community Health programme of Latin Catholics social service society were also

27 Ibid; p.49.
conducted along with non-formal education classes during the year, social service society also organized a half day seminar on the theme of world health organization namely “Our planet-our health-think globally, Act Locally” on world health day.²⁸ The Integrated health and family welfare programme for the fisheries villages in Kerala was drawn by Latin Catholics social service society at the instance of ministry of health and family welfare. Fund allotment was also made and scheme implementation was left to the charge of social service society with their sanctioned staff. A life span of 4 years was fixed for the programme. All the 27 fisheries villages in Quilon district are visited by the medical team, each villages twice a month the first visit for general treatment of all cases and the second one being exclusively for mother and child programme. For the administrative convenience these 27 villages are divided into 2

zones, northern and southern and northern zone has a medical team consisting of a medical office.

**HOUSING SCHEME**

With a view to solve the housing problems of the poor, Social Service Society has implemented different types of housing schemes in collaboration with the housing scheme of the state government. The subsidized aided self-help housing scheme, housing schemes for the landless poor, Palithottam rehabilitation scheme, housing schemes for the rehabilitation of victim of natural calamities, rehabilitation of fire victims Thangasseri are some of the schemes that Latin Catholic social service society has implemented for the benefit of the various kinds of victims.

Caritas India has given through Latin Catholic Social Service Society during the year under report a sum of Rs. 179,500/-

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to the fire victims of Thangasseri towards construction of 103 fully
destroyed huts and 50 partly damaged houses.  

DEVELOPMENT PROGRAMME FOR THE FISHER FOLK

The fish marketing centers formed for the purpose are
rendering good service to the producer men. A committee is selected
from among the members of the fish marketing center. The
committee appoints an auctioneer for sale of fish in auction and from
the daily sale proceeds 20% is earmarked for loan repayment 8%
towards their savings 5% towards repair of machine and boats, 1%
for office and union expenses. The balance 65% is handed to the
members of each group as their share. The government of India also
aided the scheme viz. The integrated health and family welfare is

30 Interview with Sri. P. Nepolean, Project Officer, Trivandrum Social Service Society, 05/06/2012.
31 Files of Fish-Vending Women Forum, Trivandrum Social Service Society, Trivandrum, 2002, p.3.
also being carried on in all the 27 villages of the coastal belt of Quilon extending from south Paravoor to Azheekal.

WOMEN DEVELOPMENT PROGRAMMES

This scheme proposes to register women societies at the local unit’s level and to carry on the women societies. A training center started at Kanjirakode in 1987 continued to give training to young women in tailoring, typing, plastic work etc. The institution “Stabilizer Unit” based at Kottiyam has 20 young girls on its pay roll. There is now separate unit attached to it for assembling the parts of garment making unit. These 2 units have nearly 30 employees. Some of them continue there and others sometimes leave the institution for better prospects, some with intention of starting their own tailoring units. The electronic service established at Vaddy in 1981 with the help of Keltron is going to be dislodged from

32 Ibid; p.5.
Vaddy in pursuance of an order stating that such units based at municipal areas should be transferred to Panchayat areas if such units wanted to qualify themselves for continued help from Keltron, since Vaddy is in the Municipal area and hence arrangement are now complete for transfer of this unit to a panchayat area at Kottiyam.  

KHADI WEAVING CENTRE

The khadi weaving center shifted to Sooranad and Moothakkara still continue to function under the control and supervision of Catholic Social Service Society. The other Khadi weaving center at Kallada is run by The Sisters of Perpetual Succour, 75 girls are working under these 2 projects.

BRICK MAKING PROJECTS

33 Community Health-Newsletter, Quilon, 1990, p.8.
The Brick making units started at Parumala and Muttam in Mavelikkara zone are in progress giving employment to poor people by turn.\textsuperscript{35}

**COIR MAKING**

The coir units started at Pattakadavu in Karunagappally zone and at Kadavoor unit in Anchalummood zone are functioning satisfactorily. There is a work force of nearly 80 women in these 2 units. Arrangements made in connection with starting 2 more units, one at Maruthoorkulangara and the other at Vadakkumthala in Karunagappally zone are also in progress.\textsuperscript{36}

**STABILIZER UNIT KOTTIYAM**

The Nazareth electronic unit at Kottiym under the supervision of the sisters of the holy cross convent is progressing

\textsuperscript{35}Ibid; p.17.  
\textsuperscript{36}Ibid.
well. ‘V’ guard stabilizers and quarter clocks are assembled here.

The technical supervision and the marketing arrangements are undertaken by The Prompt India Company, 15 girls are working in this unit set up with the help of the interest free loan ‘MISEREOR’.

**FLOOD RELIEF SCHEME**

The continuous rain in the month of June 1990 submerged the low-lying area of Mavelikkara zone causing much havoc. The inland fisher folk living on the banks could not go for fishing they were facing near starvation. In this time amount of Rs. 20,000/- received from Caritas India on intimation of the terrible plight of the people resulting from the flood was distributed for relief measures among the afflicted.

**SELF EMPLOYMENT SCHEME**

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37 Silver Jubilee Souvenir, Alleppey diocese, Alleppey, 1977, p.11

38 Communication from the Catholic Bishops conference of India to the synod of Bishops in Rome, Calcutta, 1974, p.22.
To give filling to the schemes under self-employment with the help of SAFP. A deposit namely “Incentive deposit” in 19 banks with a view to give loans to 80 persons Rs. 5000/- per person, and to reduce the loan scheme has an in built subsidy of Rs.2000/- per loan of Rs.5000/- A subsidy of Rs. 1, 60,000/- is invested in banks under this scheme to give relief to these beneficiaries who systematically discharge their portion of Rs. 3000/- out of their loan of Rs. 5000.

COMMUNITY HALL, KOTTIYAM

The community hall proposed to be constructed at Kottiymam under auspices of the holy cross nuns are postponed due to the difference of opinion with regard to the choice of the site.

ELECTRONIC SERVICE.

39 François Houtart&Geneviève Lemercinier, Chruch and Development in Kerala, Bangalore, 1979, p.31.
40 Ibid.
The decision to shift the Quilon electronic service from the jurisdiction of municipality to a rural area, at Kottiyan in Panchayat area will be implemented without further delay.\textsuperscript{41}

**REGIONAL TRAINING CENTRE**

This training center established at Kanjiracode is posed for development by obtaining recognition from the government.

**GARMENT MAKING UNIT**

This scheme has been initiated with the idea of giving employment to semi-educated, poor girls who have been trained in cutting and tailoring. The working capital loan of Rs. 1,96,000/- provided by MISEREOR carries with it a subsidy element of Rs. 12,700/-, nearly 40 girls are working in this unit \textsuperscript{42}.

**SCHEMES FOR THE PHYSICALLY HANDICAPPED**

\textsuperscript{41}Kerala Latin Catholic Association Souvenir, Ernakulam, 1999, p.20.

\textsuperscript{42} Ibid; p.47
A scheme for the rehabilitation of 63 physically handicapped had been prepared for the Kottiyam Zone, and the secretary during his foreign tour personally handed the project proposal to Caritas Austria. They agreed to finance the scheme and a sum of Rs. 1,06,258/- was released for its implementation. It was implemented partly in 1989-90 and partly in 1990-91. Much pressure was brought to bear upon them to extend the scope of its application to some more handicapped persons, they had to rope in more persons. Though the scheme was prepared for 63 handicapped we extended assistance to 91 handicapped persons to start small income generating schemes according to their tastes and physically ability. Out of the financial assistance to them varied from Rs. 500/- to Rs. 3000/- per handicapped according to the capital required for their petty trade like, Stationary shops, tea shops, cycle hiring, fish net making, fish vending, sewing machine, lottery ticket sale, plastic
works, goats and cows, retting of husk, coconut selling, coir yarn making, and duck farming. The whole amount of Rs. 1, 06,258/- sanctioned for the scheme was fully utilized.  

**FOOD RELIEF SCHEME**

The continuous rain in the mouth of June 90 submerged the low lying area of Mavelikkara zone causing much havoc. As the inland fisher folk living on the banks could not go for fishing they were facing near starvation. The amount of Rs. 20,000/- received from Caritas India or intimation of the terrible plight of the people resulting from flood was distributed for relief measures among the afflicted.

**GOAT REARING SCHEME.**

44 Ibid; p.17.
Goat rearing is very popular among families. Though the milk production capacity of an ordinary goat is just one to two liters per day it is worth keeping a goat because of its other economic advantages, goat milk being easily digestible is having a good demand for use among infants and invalids. The goat meat is having the highest demand compared to other meats. The kidding interval is about 7 months and 3 kidding’s are expected in two consecutive years. So goat rearing is an economic proposition.

**DROUGHT RELIEF SCHEME**

Under this scheme we have directed all our zones to extend help to the drought stricken areas in their respective units to deepen the well gone dry and to make two ponds a view to providing a perennial source of water supply all through the year. Help was extended to 5 units in Quilon zone, 13 units is Anchalummood zone,

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29 units in Chittumala zone, 42 units in Karunagapally zone and 26 units in Mavelikkara zone.

The Latin Catholic social service society founded in the year 1960 has extended invaluable service in the realm of socio-economic activities. The development programs assumed a clear shape with the establishment of a directorate for social work and the registration of the catholic social service society. The catholic social service society attempts an active involvement in several programs like development programs, welfare programs, promotion of social activities, promotion of economic activities, health programs and promotion of family and child welfare programs.

Community health, better sanitation, rehabilitation of the poor people are achieved by social service society of Kerala Catholics. The society could revitalize the women folk with

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47 J.M. Hutton, Op.cit, p.15
knowledge, skill and newdynamism so as to be able to act self-reliantly and confidently on their own behalf and thereby to ensure a more dignified life for them.

To improve the standards of habitation, housing schemes were introduced by the diocese in collaboration with the voluntary agencies and Kerala state housing board. The Kerala Latin Catholics Social Service Society has formulated and implemented the development programs for the uplift of the backward communities within the limits of the Kerala’s Catholics Diocese.\footnote{Letter of Father Francis Layres, dated 11 February, Kottayam, 1693, p.5.}

It is an open secret that, however much people may work with sincerely, selflessness and total dedication, none of them will be able to bid adieu to and retire from their social field with entire satisfaction.
“Those who are sowing in tears will sing when they reap”, whatever you task work heartily serving the Lord and not men, knowing that from the Lord you will receive inheritance as your reward”.

Even after 3 decades of active service in the social field and with some success to its credit Kerala Latin Catholic social service society now finds itself at cross roads, Catholic social service society has no funds of its own. It is with the help of funding agencies the operation of Kerala Catholic social service society is going smoothly and successfully.\textsuperscript{49}

It is a great pleasure for me to study the activities of Catholic social service society and make a report for the same because Catholic social service society is one of the great non-formal social organization in Kerala and its major working tries to

\textsuperscript{49}Ibid.
uplift the weaker sections of the community irrespective of caste, color, creed etc.

**VINCENT DE PAUL SOCIETY**

The Universal charitable society, Vincent de Paul Society, started at Quilon Diocese in 19\textsuperscript{th} July 1939. It began with the introduction of St. Sebastian’s conference at Parish. It was under the central council of Varapuzha\textsuperscript{50}. Quilon Central Council was introduced in 1\textsuperscript{st} July 1958, with S. Antony as President. In 1963 it got the recognition from the international committee. Brother Antony was followed by Brother Felix John. His term was from January 1973 to January 1979. During this Period the society conducted many free eye testing camps. Three particular councils and 34 conferences were started.

\textsuperscript{50} Verapoly Archdiocesan Centenary Souvenir, Cochin, 1886-1986, p.53.
January 27th 1979 onwards P.A. Joseph was the president. During his terms, 52 new conferences were introduced Osanam eye hospital and the central council office building were the achievements.51

Brother A. Bennan became the president and took the charge of national council project officer. Even at his death bed, he was enthusiastic to discuss the Vincentian activities.

In January 5th, 1992 Brother Sebastian Thomas became president. He was the first president to be elected and selected by Paul. He proved himself as a dedicated Vincentian activist.52

Fr. David Kandathil, was the central council’s spiritual adviser. He worked as diocesan social welfare activities director. Job oriented and self-employment schemes were implemented. Fishing net making, tailoring training schools, readymade cloth making,

51 Vincent De Paul Society Diary, Quilon, 1995, p.29.
52 Ibid.
goat-cow distribution, candle making and loans for small scale fish business were the important schemes.

In December 30, 1979 Osanam eye center was established at Quilon. It was by the inspiration and the experience of free eye testing camps. It was combined venture of Quilon Diocese and Bombay Royal Common Wealth. The chairman was the Honorable Bishop of Quilon.

In society and the Osanam eye center jointly conducted 75 camps in 1994. About 25,000 people were traced and conducted many surgeries. Osanam eye center is a famous eye clinic with well-equipped modern technologies and treatment, like well experienced doctors, computerized eye testing and ACCURUS Laser vitrectomy unit. Central council’s another important program is community marriages. The society conducted 150 marriages with is 150th annual

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celebration. Another programme is housing, more than 1000 houses were built and renovated by the society.

Most of the members of the society are youngsters. More than 200 social service minded women work in the society. At present in 6 councils there are 96 conferences, about 835 active members and 1371 members constitute the society. There are 26 women conferences in this society. It was a great event and a success of the council to host the 37th national congress. It was held on September 27 to 29, 1991. It may be because of the need of abundance, Vincent-De-Paul society became the dependence to the poor and destitute.

THE CATHOLIC WELFARE ASSOCIATION AND THE SERVICE SOCIETY

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55 Ibid; p.71.
The famous industrialist C.E. Fernandez and the famous educationalist Prof. Caesar Antony pioneered the Catholic service society. It was this society which contributed to the rise and development of Latin Catholic Community of Kerala. Self-reliance, Co-operation and development were the motto of catholic service society. This society gave scholarships, home nursing, and U.G.C course test and awareness programs to make people self-reliant\textsuperscript{56}.

From January 25\textsuperscript{th} 1981 onwards Catholic welfare Association came to the front line of development for the Latin Catholic community. It was headed by Mr. KalladaVarkey\textsuperscript{57}. Its aim was all round development of the community. It conducted seminars, conducted discussions about recent issues, leadership’s courses and conducted protestation against Government policies which badly affected the community. Educational trust in an agency of catholic


\textsuperscript{57}Ibid., p.67
welfare association, is solemnly concerned with education. It has introduced large scale scholarships to the students with the help of the honorable bishop the head of diocese, the clergy men and laymen, the trust was able to provide large scale scholarships to students.  

**LEGION OF MARY**

It was in 1921 Legion of Mary, a Mariyan Association came to functions. It was introduced by Frank Duf. It gave importance to make the church activities livelier. It has 4 units in each parish. Each unit belonged to men, women, boys and girls. The junior presidium for the juniors below the age of 18. Legion does not collect any fund from the movement for its function, but they collected small amount from among themselves, and also it was not compulsory everyone should contribute. Legion received

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58 Ibid.
contribution from other spiritual agencies and benefactors. With this limited fund legion does work for the sick and the destitute. By the earnest and dedicated work, the legion of Mary rise to the highest and serve the community.

**SADHUJANA SEVA SAMITHI (S.S.SAMITHI)**

A social activist Mr. Xavier was the father of Sadhu Jana Seva Samithi. The main aim was to give more wide and effective service to social service sector. He was an electrical Engineer. He faced many difficulties in his personal life. He experienced the power and to love god. He was able to overcome all there difficulties by the grace and love of God for this great love, he decided to serve the poor and the destitute. Thus in Kerala Latin Catholics established S.S.S Samithi. At first there were 5 members in this Samithi. Later it rises to 250 now it is functioning very smoothly. For the

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59 *Legion of Mary Diary, Quilon, 2000, p.9.*

60 *Sadhu Jana Seva Samithi Diary, Quilon, 2007, p.11.*
functioning of the Samithi the members collect fund from the Latin Christian families in Kerala. This Samithi adopt and protect the sick and the destitute. The main aim is for the social and poverty stricken people this provide food for once in everyday on its premises. It also help poor families from each families from each parish in Kerala Latin diocese, provide everything for the education of their children. They provide uniforms, note books, text books etc. Samithi adopt and protect the destitute and gives them shelter. It has taken the health protection as its aim. Samithi is now functioning at its best giving care and love to the poor and the destitute.

Journey of Kerala Latin Catholic social services society in the shoulder of wisdom and foresight. Kerala Latin Catholic Social service society should reach out to the poorest of the poor- these are the underlying words of Msgr. David S Kandathil who is no more

61 Ibid; p15.
with us. We remember the IST of March 2011, when we visited him to wish birthday and feast day. His smiling face greeted us and his valuable advice and guidance have been our driving force to make the Kerala Social Services Society work more effectively for the benefit of the deserving. “A better interpersonal relationship should be established between the staff and the people. The list of beneficiaries should be checked to find out the really deserving cases, and help should reach the weakest in society without delay” these words show us the way.

Social Service Society was everything to Msgr. David. If he was who put her is well oiled wheels, he moves on through arches of achievements of goals set by him. The sixteen yeas Msgr. David spent for the Kerala social service society have become a glorious chapter in his sacerdotal ministry. In his living testimony of

unconditional love, many have experienced god. Every day, when the Kerala social service society opens the portals of the office, to begin the schedule of work, Msgr. David is remembered in prayers, with gratitude. He has taught us that “the givers are richer than the taker”. Hence the Kerala social service society announces from her roof top “share and care”.

The good work of the Kerala social service society is by now well-known far and wide, for awakening the under privileged from centuries of neglect and exploitation. Infused with the liberating love of Christ, this exclusive social service society has made the marginalized people aware of their rights, to fight oppression and injustice, and that gods plenty is experienced only in giving and sharing. We pray that we may be with the lost, the least and the last as Msgr. David Kandathil taught us.

64 Ibid; p.57.
Rev. Fr. Samson too figures indelibly in our memories. His service to the Kerala social service society for eleven years is etched in golden letters steadily and progressively, we are treading the arduous path that he laid for us with the programs and welfare schemes to benefit the most deserving people. Our grateful prayers for our dear Fr. Samson who strengthened our souls.

Msgr. George Mathew who was the secretary of the society for five years rendered valuable service. People remember him for the projects like informal education, rural development schemes, Women’s development programme, and textiles. We express our gratitude to him for his selfless services to the poorest of the poor.\(^{65}\)

Rev. Fr. Romance Antony was totally committed in carrying the redeeming message of Christian love through various

activities of Kerala Latin Catholic Social Service Society. He was the captain of Social Service Society when the giant TSUNAMI struck and wrecked the Alappad village in Quilon district and Arattupuzha village in Alappuzha District. Social Service Society moved in fast and stayed there with the people the victims to rebuild their lives. 175 people lost their lives. More than 3000 houses lay shattered, fishing equipment’s and other livelihood tools were totally destroyed. The minds and hearts of thousands of people were devastated and in shambles. Social service society thanks Rev.Fr.Romance Antony for wiping their tears and rebuilding their broken lives. We remember his words – “if winter come can spring be far behind”\textsuperscript{66}.

The social service society wishes to acknowledge the dedication and commitment shown by Rev.Fr. Joseph Detto

\textsuperscript{66}Ibid; p.57.
Fernandez during his tenure as secretary from April 2008 to May 2010. He was a good guide who helped us in the successful implementation of the various projects undertaken by the society.\footnote{Ibid.}

With gratitude we remember the service of Msgr. James Puthenpura vice president of Social Service Society. We carry forward the law of selfless service. Which he lit during his tenure in social service society. The vice president ship of the society is now in strong hands. We welcome Msgr. Ferdinand peter with warm hearts and look forward to his guidance according to the Biblical passage “Let us be concerned for each other to stir a response in love and good works”.

The Social Service Society surges forward beneath a canopy of security and stability erected by the paternal interest and concern shown by Bishop Stanley Roman our president. He has
taught us the time meaning of charity in charging about the physical and material well-being of others. We extent our filial sentiments, of love and gratitude to his Lordship and his Patronage.

**Department of Women Development**

“Empower Rural women End Hunger and poverty” is UN’s theme for women’s day. Social service society believes that through equipping and networking the poor house wives (mother) will able to ensure economic stability to the family and security to the women hood.

**Leadership Training to Community Organizers**

There was a training programme to the community organizers on leadership qualities. Mr. Sumesh, Education Officer, Central Board for workers Education, Regional office Kochi.

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69 Computer Centre Work Plan, Quilon, 1990, p.27.
managed the sessions their trainings helped the community animators to renew their knowledge base and strengthen their capacities.  

**Observance of International Women’s day**

Connecting girls inspiring future theme for the international women’s day motivate us to concentrate on networking the women and girl child to the existing system and support givers. In this year social service society joined hands with the diocesan wing of Kerala Latin Catholic Women Association (KLCWA) and Kerala Labor Movement to observe women’s day. The women’s day observation began with a public meeting presided over by Mrs. Jain Ancil president, KLCWA. In her presidential address she pointed that even though we have been taking huge efforts to empower women for years long the common women remain in the back yard of the community with bounded hands and voiceless. Even though they

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70 Ibid; p.33.

are provided with much opportunity to enhance their capacity the community has not accepted their rights and privileges. Atrocities against women are increasing day by day, but the numbers of girls who react or protest against is less in number. The support structures and system for women are not working efficiently working or effective in nature. This situation needs a change. The main stream society should be ready to accept and encourage the representation and participation of women in politics process.

Now a days the working women are performing dual or more roles in life. They may act as a manager of a house hold, a dedicated official to the workplace and is sometimes forced to full fill some social responsibilities also. But they do not get adequate concern or consideration from the family and the society. They are not safe even in their own families. Sometimes protectors themselves
try to abuse and exploit them. Security is the important thing required for them in the present time.  

The public meeting was followed by a session on “Women Empowerment - Yesterday, Today and Tomorrow”. Smt. Lilly, Social activist managed the session. The session was followed by a discussion about the present position and crisis faced by the women to be in the forefront of the society. Most of them shared the opinion that it was very difficult to impose gender sensitization to the conservative elder and the society. So the mothers should take conscious steps to bring up their children with a spirit of equality and positive attitude towards women. After the discussion there was a quiz competition for the community organizers related to the advocacy programme of RNTCP. Two of them secured full mark and won the prize.

72 Ibid; p.35.
73 Ibid; p.36.
In the afternoon session Dr. Shaji Mathilil, Director Matha Hospital, Kerala gave technical support for health care initiatives and distributed Glucometer and Cholesterol meter to the community organizers who are trained as health volunteers for “Health for All” – care to the victims of life style diseases. Mrs. Krishnaveni, T.B. Officer was the chief guest of this function. After that five TB patients were supported with nutritional food. Smt. Krishnaveni, T.B. Officer distributed the prizes and food kits to the patients.

ENVIORNMENTAL DAY

National and international days of importance are observed by the agency under the leadership of women in development department. On June 7th we observed the Environment Day. Before that the staff cleaned the office surroundings. On 7th June Rev. Fr Rajesh martin distributed saplings to the staff and

74 Ibid.
entrusted them with the responsibility to protect and nurture the

saplings.

Environment day was observed with plantation of mangrove in Kochuthuruthu Island at Ashtamudi Lake. This is a small island having only 38 families. Fencing with mangrove is the only measure to protect the island from heavy wind and providing natural environment for their livelihood. Department of Social Forestry joined hand with them in this effort. With the support of students from nearby school, social work student’s undergone training in Social Service Society and in the villages the agency had planted nearly 250 mangroves on the banks of the lake. The villagers became very happy as it was a great support for them to the future.

AIDS DAY

76 Ibid.
This programme was jointly organized by the Disaster Management Department and Department for Women Development. The staff members and community organizers lighted the candles arranged in the shape of red ribbon to declare the solidarity to the HIV affected persons. Rev.Fr.Rajesh Martin, Director, Social Service Society reminded the agency and the social workers of their responsibility to take care of such persons and provide chance for them to be a part of the main stream society. He pointed out that it was our duty to educate the common public to accept them as they are and eliminate the stigma towards them in the community.\textsuperscript{77}

**SUSTAINABLE DEVELOPMENT THROUGH SECURED FAMILIES**

Welfare of family and child is one of the prime concerns of Kerala Latin Catholic Social Service Society. The standard of

\textsuperscript{77}Ibid; p.778.
living of the poor fishermen and other deprived classes in Kerala Latin Catholics is very low. Even though the church has been providing plenty of educational facilities with the support of government as well as private initiatives, the children of poor fisherman cannot reach to the heights of professional and quality education or key positions in Government and private sector. Financial backwardness and lack of proper guidance are the major hurdles to the journey towards dignified life style. Keeping these factors in mind Social Service Society paid special attention to the development of poor families through family adoption programme and support to bright students through sponsorship and scholarships. To achieve this goal, Social Service Society has executed three programs, such as Save A Family Plan (Family adoption programme), Joy Sowers, Educational sponsorship programme, directly supported

by Kerala Latin Catholics and Childline Central Government. Sponsored programme for the care and protection of the children is active.

Save a family Programme is supported by SAFP India. It is a family adoption programme. Benefactors from Canada support families in Quilon Diocese through SAFPI. Each family is adopted for a period of six years and provided with a financial aid up to Rs.800/- per month. This amount is used to initiate an income generating programme to support the family with an additional income. The income generated from the newly opened venture may be used to repay their debt, education of their children and treatment of the family members, development of their habitat and infrastructure and for small saving also. Many families by their effort and with the support of SAFP have improved the standard of

79 Ibid; p.39.
their living. Till now 2385 families have enjoyed the fruits of SAFP programme. In this reporting period 338 families are receiving the good will of the benefactors.

Sustainable development will be meaningful if each and every one is provided with ample opportunities to enjoy the fruits of growth that has taken place in the community and equip the marginalized with accessibility to power structures. Save a family plan is a sponsorship program through which Social Service Society members are leading the destitute families to planned development.

Canada is supporting Social Service Society in this effort through save a family plan in India. A benefactor family in Canada is sponsoring a beneficiary family in India and providing a financial support of Rs 900/- per month to every family. From 1983 onwards Social Service Society is delivering this service to the destitute.

\[80\textit{Ibid; p.41.}\]
families in the marginalized societies. 2385 families have upgrade their socio-economic status and standard of living by utilizing this opportunity.\textsuperscript{81}

For the smooth implementation of save a family program, the agency has a group of trained workers who are dedicated to their service for the betterment of the beneficiaries. Under the leadership of a programme coordinator four animators are working to ensure quality service to both the beneficiaries and benefactors. For better implementation of the programme the whole operational area of the agency has been divided into four regions and they are Quilon, Thiruvananthapuram, Ernakulum and Kasaragod.\textsuperscript{82} There is a family facilitation team under the leadership of QSSS director working for the planning and evaluation of the project. Every year the project team (FFT) is developing a yearly action plan for the comprehensive

\textsuperscript{82}Ibid; p.20.
development. The monthly financial support is utilized for self-
employment and IGP programmes, maintenance and electrification of
house, construction of sanitary latrine, water connection, education
and marriage of the children and for medical treatment of the
beneficiary family.

The project team helped the beneficiaries to prepare
thanks giving letter to the benefactor and post it timely. Account of
the 65 beneficiary families who had completed the tenure (6 years)
was closed and the progress report of the families who had
completed five and half year was prepared. Monthly staff review and
center meeting took place regularly. Regional meeting of the FDP
families took place in once in three months\textsuperscript{83}. The community
animators had been visiting and evaluating the activities once in
every three months.

\textsuperscript{83}Ibid.
As per the direction given from the SAFPI Regional Office and according to the cancellation of families that have completed its tenure, the new applications were submitted to the benefactors to continue their good will. In this reporting period 20 new applications have been submitted to SAFP for processing.

77 families including the beneficiaries of TSUNAMI special programme were terminated from the programme due to the completion of their tenure. Most of the families had improved their standard of living including the infrastructure development.

Apart from the monthly support from SAFP, the beneficiaries are encouraged to utilize the other welfare programs executed by various government departments as well as the Panchayath Raj institutions. By utilizing these opportunities Social Service Society is aiming to attain a better living condition and an

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84 Ibid; p.21.
85 Ibid; p.23.
improved infrastructure to the poor people. To achieve this goal the SAFP team has prepared a six year programme and year wise activity plan to each beneficiary. They have also prepared annual budget for the fund utilization by the beneficiary.

For the smooth functioning of the projects and to sustain proper communications with the beneficiaries about the implementation of the programme two regional meetings were conducted in each region. In this meeting coordinator gave a complete picture of the programme to the beneficiaries through a power point presentation. They also shared their experiences and doubt on the implementation and procedure of the projects.86

INCLUSION OF TECHNOLOGICAL ADVANCEMENT FOR EXISTENCE OF THE FISHERMEN

86 Ibid; p.35.
Networking and linkages with research institutes and experimental initiatives in the first year taught that the Social Service Society is in the right path for growth and development of fisheries sector. Inclusion of advanced technology in harvesting and marketing of fishing has helped them to find out better value and price for fish. On the other hand they were able to use fish as a successful raw material and help a number of women to identify additional income to their family by utilizing more dignified way of marketing. More over ultimately the new intervention in the area of fish vending help us to improve the social standard of fish vending women in the present society.

In this year we paid more attention to inland fishing area and slowed down the pace of intervention in the marine sector. The

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aim of this strategy was to stabilize the change occurred in the marine fishing sector and ensures equal change in inland sector also.

Major problems identified in the inland sector were depletion of resource due to intensive fishing and high rate of pollution of the lake. Studies conducted by (CMFRI) revealed the fact that the 110 identified ethnic species in Ashtamudi Lake was reduced to 39 due to the environment degradation and extensive fishing.\textsuperscript{88}

Development perspective of Latin Catholics is incomplete without a comprehensive plan for the development of fisher folk in our diocese. We have a foresighted development perspective and vast experience in supporting the fisher folk for their integrated development. Even though we have been implementing various programs for the development of fishermen community from the

\textsuperscript{88}Ibid; p.33.
early ages of our diocese they are still marginalized or deprived from the mainstream society.

With this fact in mind, social service society is planning for an innovative intervention with technological advancement for the integrated development of this community. Apart from the previous initiatives we are considering fishing as an industry. We are supporting them to achieve the actual value of their product without middle men and exploiters. For this purpose we are directly linking the fishermen with the present market directly. We have also made efforts to familiarize the fishermen with new interventions, knowledge, and technological advancement in this scenario.

The ultimate aim of all these activities is to make the fisher folk self-reliant and capacitate them to complete with other

\[89\text{Ibid; p.34.}\]
livelihood sectors in the present market. We have also aimed to support them to occupy prominent role in the mainstream society.

NET WORKING AND COMMUNICATION

To solve the scarcity of resources, and to protect the remaining species from destroying and to identify better market for their product we joined hands with central marine Fisheries Institute (CMFRI) Dr.K.K.Appukuttan, Rtd. Scientist and Director, Molascal Fisheries Division, CMFRI is acting as the consultant of the agency in this intervention. In the initial stage project team of the agency visited CMFRI and communicated with Dr. Baby Ignatius, Principal scientist, Mari culture Division CMFRI. As a result of the visit they agreed to make a visit to social service society especially Ashtamudi lake to identify the possible solution and interventions for the issue.

Ibid; p.39.
Under this department social service society has conducted seminars and workshops on various issues related to fishing and life of fisher folk. In this reporting period social service hosted a workshop conducted by CADAL (Coastal Area Development Agency for Liberation). The aim of the workshop was to collect valuable facts and suggestions to prepare master plan for fisher folk development and submit it to government of Kerala. The workshop was inaugurated by Sri. Shibu baby John, honorable minister for labor and civil supplies. Most Rev. Dr. Stanley Roman, Bishop of Quilon presided over the inaugural sessions.

Rev. Fr. Sabas, Director, Thiruvanthapuram Social Service Society, Rev. Fr. Antonito Paul, and Mr. T. Peter president, SwathantraMatsyathozhilali Union guided the discussions. Mr. Placid Gregory vice chairman CADAL moderated the sessions. The

participants included experts in various sections of fishing industry, representatives of fishermen, priests etc. In this workshop Inland and related issues got momentum. 

Trainings

Prime aim of the fisher folk development department is to change the nature of fishing industry by using technological advancement and improved marketing opportunities. We wish to upgrade it as an industry rather than a means of bread. To achieve this goal we are concentrating on the production of value added products of fish. Women from coastal area are selected as beneficiaries of these programs. We organized them as an SHG and provide them with training on Ready to cook processed fresh fish, ready to eat fish products and value added Dry fish. Total number of

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92 Ibid.

trainings provided were ready to cook-4 ready to eat - 5, value added
dry fish-4 and training on accounts and soft skills-2.

**Fish Culturing**

To increase the production and protect the existing
species in Inland fishes we are concentrating on fish culturing. In the
initial stage we select men SHG in Muttom unit and supported them
with finance and technology for care culturing. By using new method
they cultured crab and sole fish. We are planning to extend this
programme to other villages where inland fishing and Ashtamudi
take is a means of living

As a follow up to the visits made by the experts from
CMFRI the project team made a discussion with the traditional fisher
men in Perumon about the possibilities of fish culturing.

Rev.Fr.Pious Mallier, Assistant Director, and Fr.Vimal Kumar, Parish

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priest Perumon, Mundakkal moderated the discussion. The members of St. Alphonsa SHG came forward to participate in this initiative. The project team had constructed two cage having the capacity to carry 3000 fish seed in each. The construction was carried out in the direct supervision of CMFRI officials and the institution also bare 80% of the project coast.

**Advanced Technology for Clam Processing**

Yellow clam is an ethic variety of clam available in Thekkumbhagom, as inland fishing village in the banks of Ashtamudi only. The major means of living of the traditional fishermen in this village is the harvesting and processing of this yellow clam. It is

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95 *Ibid*; p.425,

the only one village where the people follow self-imposed holiday for fishing. There is a ban on harvest of clam from December to March in every year because it is the time for reproduction of yellow clam. Even though the yellow clam has a high demand in the internal and foreign market the real farmer does not get the actual price for it. The middle man absorbs the major share of the income. On the other hand the traditional and unhygienic method of clam processing itself caused low quality of product and reduction in price. 97

To solve the issue and make the real fishermen the masters of the product we joined hands with molasccal Fisheries Division of CMFRI and National Institute of Fisheries Post Harvesting Technology and Training (NIFPHATT). With the technical support from NIFPHATT the agency have constructed a plant for the scientific processing and packing of the yellow clam. These research

97 Ibid; p.424.
institute have agreed to connect the harvesters directly to the exporting companies. By avoiding the middlemen the real fishermen will be get higher price for their value added product.

Frequently occurred sea accidents act as an eye opener to think about a common platform for solving the issues being faced by fishermen in sea as well as in the coast. There are a number of organizations working in the fisheries sector. Each of the organization is formed according to the method of fishing that they have opted, area of the work they have engaged or based on differences in political ideology. Despite all these differences they have joined hands in time of contingencies and achieved their demands. Social service society took the initiative to sustain this unity and formed the Kerala Fishermen forum.

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98 Ibid.

An accident due to the collision a traditional fishing boat with a motor boat and causing the demise of a fishermen trigged the need to this common platform. Social Service Society acted as a liaison between the boat owners association and organization for traditional fishermen. The forum took active steps to trigger the law and order procedures to find out the culprits. The boat owners association agreed to provide Rs. 300000/ as compensation to the victims. But they could give only Rs. 200000/- The remaining amount was provided by social service society as a loan to the Boat owners Association. The compensation was divided into two equal parts and distributed to the victims on 19th December 2012. The forum also look leadership in solving the issues related to dredging the port.

\[100 \text{Ibid; p.44.}\]
HUMAN RESOURCE DEVELOPMENT

(PRADHIBHODAYAM)

This is an educational support programme initiated by most. Rev. Dr. Stanley Roman, Bishop of Quilon. The programme was founded in the year of 2004. The aim of the project is to cater for young generation who are academically brilliant, professionally qualified, with a competitive personality and fit for the present careers. To achieve this goal the agency supports the academically brilliant students, who have poor financial background with quality education and facilities up to 12th standard. Beneficiary selection has been made on Forane basis. Every year two brilliant students (Both male and female) who pass out from standard IV are selected for the project students who are selected for the programme are provided with admission in reputed schools at Kerala state, managed by

101 Ibid; p.46.
diocese of Latin Catholics, with boarding facilities, free tuition, and financial support to purchase materials for educational purpose. After that the diocese and agency will help the students to find out new channels to support them in their way to success.

Social service society believe that the empowerment and development initiatives and its results will be carried forward towards the future only with the intellectual development. The prime reason for the deprivation and low standard of living of the fisher folk and other poor people in the present scenario is lack of education and less number of participation in high profile careers. Understanding the situation Kerala Latin Catholic Social Service Society has given prime concern to the education of the coming generation. To achieve high quality education standards and include more and more youngsters from the deprived section to the

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high profile profession the agency has designed and implemented educational support programme. Among them Pradhibhodayam is exclusively reserved Kerala Latin Catholics diocese.

**Selection Criteria**

1. The candidate must be a member of Kerala Latin catholic diocese.\textsuperscript{104}

2. The candidate must belong to fisher men family or from poor economic condition.

3. The candidate should have passed out from standard IV with above 60% mark.

4. Priority to the child of widow/widower or children who are living in the protection of grand parents or relatives.

\textsuperscript{104}Ibid; p.47.
Preferences has been given to children whose parent is chronically ill or suffering from psychiatric disorder\textsuperscript{105}. 

Beneficiary selection of the programme is in two stages which include written test and interview. Students who have scored the highest marks in the written test are selected for the interview. The interview panel consists of representatives of priest, educational experts and eminent personalities who are working for the development of children\textsuperscript{106}.

Field level verification of the candidate was conducted to verify the details claimed by the candidate and to study the socio economic background of the family Rev.Fr.Pious Mallier, Assistant Director Social Service Society visited the house of each candidate and collected firsthand information about each candidate to assess his/her need. The selected beneficiaries were admitted in the top

\textsuperscript{105} Ibid.

\textsuperscript{106} Ibid; p.48.
level schools in Quilon and Alappuzha districts managed by the Diocese of Quilon or nuns belonging to the catholic congregation.

The project team is also concerned about the extracurricular and co-curricular development of the child. The major aim of this attention is to sharpen the soft skills of the child to compete with the present job market and make them fit for the new generation jobs and changing professional scenario. To achieve this goal we had conducted a personality development programme for the beneficiaries of educational support scheme on 25th June 2011. Mr. Job Samuel personality development trainer managed the session. Personality development and child parliament were the topic discussed.

On 6th August 2011 another session on the problems and challenges faced by adolescents were given to the beneficiaries who

107 Annual report of Trivandrum Social Service Society, Trivandrum, 2010-2011, p.50.
are from standard 8\textsuperscript{th} to +2. The objective of the programme is to provide them with psychological support to overcome the chaos and confusions in this age. The session was managed by Mrs. Ramya Deepak, MSW personality trainer for youth and children\textsuperscript{108}.

The beneficiaries were also provided with financial support to meet the expense for purchasing education materials. Rs.2000/- per head was provided to the beneficiaries to meet initial needs. School fees and boarding fees are the important economic needs of the project\textsuperscript{109}. To tackle this hurdle in low cost programme the coordinator interacted with the principals and the boarding in charges and gets concession on both school fees and boarding fees. Boarders of St. Joseph’s convent higher secondary school were provided with an interactive session with MSW trainees\textsuperscript{110}. Through

\begin{flushright}
\textsuperscript{108} Ibid; p.52.
\textsuperscript{109} Ibid; p.55.
\textsuperscript{110} Ibid; p.56.
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this session they were able to share their experience and solve their stress and tensions of the age.

The students were offered with summer camp. The camp was mandatory and excuses were provided for only genuine reason, 91 students participated in the programme. In this camp the students were provided with personality development as well as skill development programs. There was also an interactive session with the eminent personality who was able to motivate the students. The three day camp was inclusive of a leisure trip and outing for the student. Facilities for emotional ventilation and counseling were also provided to the participants. This was helpful in that the students were able to communicate their difficulties and emotional problems with the mentors. Rev.Fr.Rajesh Martin director, Kerala Latin Catholic Social Service Society also interacted with the students to

111 Ibid; p.57.
identify their level of satisfaction in the programme and their needs.

He also reminded the students why they were special and why they were selected for the programme Rev. Fr. Pious Mallier coordinated the camp and the staff members of social service society family whole heartily devoted their service for the camp.\textsuperscript{112}

**JOY SOWERS**

‘Joy sowers’ is an educational sponsorship program supported by Joy sowers Belgium. The aid is given to academically bright students who belong to poor economic condition and weak social and cultural background. The support is provided from Kinder Garden to professional courses. If once a child is selected for the aid the support has continued till the child completes his studies. Generally the aid may be cancelled or stopped under the following circumstances.\textsuperscript{113}

\textsuperscript{112} Ibid.

\textsuperscript{113} Ibid; p.59.
In case of demise of the benefactor.

If the benefactor lost his/her job.

If the benefactor is transferred to another place.

Rupees 8000/year is given to a child as financial support for his/her education. This amount must be used strictly for educational purpose. In 1986 the programme started with 10 children from Latin catholic diocese. Till now 113 children (families) have benefited from the project.

Normally, children from economically and socially backward families are considered for the support. Child of a widow or child of chronically ill or suffering from psychiatric illness will be given priority. Academic excellence is the important criteria for the selection. Only the families residing within the operational area of the agency will be considered for the program. Application and

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114 The Verapoly Archdiocesan Centenary Souvenir, Cochin, 1886-1986, p.144.
appraisal or recommendation letter from the parish priest is the entry from to the programme. According to the completion of project period 4 beneficiaries terminated from the programme. In this reporting period 4 new applications have been submitted to joy sowers Belgium. Among them one was rejected by the agency and three children got approval and support from Belgium.\textsuperscript{115}

**CHILDLINE PROGRAMME**

Govt. of India launched Childline service during the year 1998-99. The child line is a 24 hours free phone service, which can be accessed by a child in distress on his or an adult on his behalf by dialing the number 1098 on telephone. Child line provides emergency assistance to a child subsequently based upon the child’s need, the child is referred to an appropriate organization for long-term follow up and care.\textsuperscript{116} The service focuses on the needs of

\textsuperscript{115} Ibid; p.145.

\textsuperscript{116} Ibid; p.147.
children living alone in the streets, child laborers working in unorganized sector, domestic workers and sexually abused children.

Childline is envisaged by the ministry as a national service in each city. The service is being standard to meet common norms and objects. Child line India Foundation (CIF) has been established as an umbrella organization to identity, provide support services and to monitor efficient service delivery of the centers at various locations. CIF serves as a link between the ministry and the NGO’S IN the field. Secretary of the ministry is the chairperson of the governing board of the foundation.

Kerala Latin Catholics Social Service Society is one of the partners of Childline. The other partners are Don Bosco Society and Punalur Social Service Society. Childline 1098 is a national 24 hour, free emergency telephone help line and outreach service for

\[117 \text{ Ibid; p.149.}\]
children in need of care and protection. It is a project of the ministry of women and child development (GOI) in partnership with NGOS.

To reach out the children and the public for Childline various outreach programs were done in different part of Kerala in the form of open house, awareness programs, liaison with allied systems etc. In order to facilitate the outreach programs successfully, pamphlet, bit notice, brochures name slips, time table card, posters and wall paintings were also prepared. A weeklong celebration named Childline se Dosthi were done from 8th to 14th November 2011 and its report is brief here under.

Childline partners conducted Surakhsa Bandhan as a symbol of care and protection in different schools by tying the band.
on the wrist of the guest invited- to make it sure that every child in the district is under the protection of law. This programme was done at Kerala Latin Catholics also along with inaugural function. At the sub center level Suraksha Bandhan program was Lilliana special school Punalur and St. Johan’s School Punalur. The aim of the programme was to remind the teachers and the concerned authorities that the care and protection of the students are rested in them.

BROADCASTING OF CHILDLINE IN RADIO BENZIGER AND LOCAL CHANNELS

Another programs planned and implemented as a part of CSD is the broadcasting of Childline in the Radio Benzigar, which has wide coverage is Quilon city and its suburban areas. Prior to the recording of the programme discussion was held with Radio Benzigar personal and the matter was prepared. The presentation of Childline

120 Ibid; p.90.
was done by Fr. Rajesh Martin, Nodal Director on 12th November 2011. On 13th November 2011 the city local channel Punalur, ACV channel at Quilon broadcasted the Childline news.121

Another important activity in LSD, was signature campaign in schools. It was mainly meant for creating increased awareness regarding Childline helpline 1098 prior to signature campaign a pledge was prepared against the consumption of drugs and alcohol and later each student of Adichanloor Govt. School was given a chance to sign the pledge. Another programme related to CSD was celebration at children’s home. It was conducted at Amrithakulam children’s home for girls on 8th November 2011. The main purpose was to give awareness of the Childline activities and the child rights.122 There was a session on child rights by Godwin, Collab coordinator and various games and songs by the team

122  Ibid; p.34.
members. Childline activities were explained by the Nodal coordinator and the programme ended with sweet distribution. In the trade fair one of the stalls was allotted for Childline for an information cell for public awareness. Around 2500 members visited that information cell and the pamphlets on Childline were distributed among the participants.\(^{123}\)

Childline reaches out to the community through visiting schools, Anganwadi, adolescent group, tribal areas, slums, Nomadic dwelling and street pockets. Outreach generally focuses on child rights, issues related to child protection and child line awareness. Aim of the programme is to educate the stakeholders and sensitize the community on child rights, child protection issues and ultimately ensure a child friendly society. Childline team conduct awareness programs regularly for police personnel, teachers, ICDs straft, bus

\(^{123}\) Ibid; p.40.
operators, auto taxi drivers, etc. in this respect. Open house is a tool for child participation and is used to bring out the issues of children in a particular locality/school/home and acts as a feedback mechanism for Childline service. Participants who have awareness on child rights, raise issues faced by them, and seek solutions through the participation of allied system personnel.

Every year child protection workshops are conducted for the allied systems to sensitize the issues of children and to get support from allied system to resolve the issues of children. Childline Social Service Society conducted NICP workshop for the care takers of children’s homes. Childline se Dosthi (CSD) is a weeklong national campaign aimed at sensitizing the general public on Childline 1098 and make friends of Childline. The campaigns involves range of events, activities across the country. Through this

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124 Ibid; p.45.
125 Ibid; p.52.
campaign we were able to ensure the increased and sincere participation of the general public in child protection initiatives. In Kerala Latin Catholics Social Service Society Childline team celebrated the campaign with following activities.  

The order to get the support of media persons for the Childline as well as for the CSD programs, a press conference was conducted. Fr. Sunny Uppan, Director Collab Childline, Fr. Pious Mallier, Asst. Director, Childline Model, Mr. Abraham C, Mr. Godwin Manuel and Mr. Binu George coordinators, Childline Kerala were present in the press meet. As a result of this programme wide publicity was given to Childline and CSD programme. Paper cuttings related to Childline se Dosthi week observation. As part of Childline se Dosthi campaign a mass awareness programme against child labor was organized with the support of state Labor Department, Kerala.

The winding up session of cycle rally was the first session in this programme. The rally was ended with flying of 1000 hydrogen filled balloons having the message “childhood is for knowledge creation and not for earning” on their body\textsuperscript{127}. They there was a public meeting magic show and cultural programme of children to confirm the community conscientiousness towards care and protection of children.

The program aimed at ensuring legal literacy among students in child rights and law favorable for the protection of children. The module of the programme was laws pertaining to the protection of children, child rights, and role of Legal Service Authority etc. The program was conducted in collaboration with District legal service authority\textsuperscript{128}. Adv. Vinod led the session, Mr. Murali from legal service authority introduced the aims of the legal

\begin{footnotesize}
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\item[127] Ibid; p.150.
\item[128] Ibid.
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literacy program, and 150 students participated in the program. This programme is meant for the identification of illiterate dropout street children. The programme was organized in collaboration with SSA. The consultative meeting was took place at Jilla panchyath office from SSA, Social Welfare Department, counselling centers, corporation councilors, and Childline etc., participated in the programme. As a part of this campaign random checking was done in the vulnerable pockets of the city. As a result of the unexpected checking we were able to identify nearly 100 illiterate dropouts from the street/migrant/nomadic children. The data of the identified children were sent to state office by SSA for further action on these children. With the intention of ensuring the increased participation of police personnel especially of rural police for Childline initiatives, a special meeting was arranged with DYSP. DCRB and with the concerned SHOs. One of reasons of the meeting was that
neither the rural police was coming to anti human trafficking meeting nor had much initiative with Childline, Kerala. This programme resulted in better follow up of the cases referred by Childline and further collaboration like joint raid against sustenance abuse, child labor, existence of illegal children’s homes etc. Another result of the programme was that more personal contacts could be maintained with the officials.

Another highlighting activity of the CSD week is the massive awareness among the school children who were present in the fine arts festival. There were around 5000 thousand students and parents present from various schools of the state. Childline team members pinned Suraksha Card to their pockets and gave child helpline no. 1098 through kiosk and other awareness materials such as pamphlets, notice distribution etc. Team members had created

129 Ibid; p.151.
130 Ibid; p.155.
awareness especially mentioning the importance of the CSD week, child line service etc. As part of this awareness creation activity the Childline team had setup kiosk at beach and Mahatma Gandhi Park and railway station. Through this kiosk we were able to spread the message to thousands of people.

The first Childline volunteer club in Kerala Latin Catholics social service society was inaugurated on 24th November 2012 at Punalur. Smt. Beena Samuel former municipal chairperson and present councilor in Punalur presided over the function. Shri. S.Sasidharan, Sub Inspector Janamythri police inaugurated the function and club. Rev. Fr. Roy Prakash, Director, Childline sub-center welcomed the dignitaries and the participants to the function. In this function 5 dedicated volunteers working for the welfare and protection of the children were honored with Childline

131 Ibid; p.163.
132 Ibid; p.165.
memento for their dedicated and invaluable service. Smt. Jayasree special teacher, Yeroor Govt. School, Smt. Usha, ward member, Kulathupuzhapanchayath, Smt. Santhi, Anganvadi worker, Aryankavu, Sr.Lancine SRA, Anchal and Sr.Treesa were those five roses who were given sincere and selfless works for child protection.

The inaugural session was followed by training on child rights. Apart from the above said activities the Childline Kerala had intervened in 217 cases in different area with the support of various government agencies. In the reporting period we had received 4328 at the call center. Among the above said 217 reported cased 32 were physical abused of the children of whom 9 cases were provided with medical help, 81 children were provided with emotional support and guidance. 40 children were provided with shelter facility and 25 were restored with their families, 17 children were supported with sponsorship, and among the 5 missing cases reported 2 children were
rescued and brought back to home and initiatives to find out the rest children are going on.  

**DISASTER MANAGEMENT**  

Disaster Management and Risk Reduction are most vibrantly speaking attention seeking topics in the present scenario. We are living in a state which is highly vulnerable to natural disasters. Manmade calamities and loss of lives are routine in daily news. In this circumstance disaster management and risk reduction get momentum. The concept of disaster management and risk reduction was widespread after TSUNAMI 2004 in Kerala. Unfortunately we are the severely wounded population in Kerala. But we managed the disaster and it’s after effects effectively.  

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133 Ibid; p.166.  
and transformed it to be a chance for the development of affected areas as well as the society.

COMMUNITY MANAGED DISASTER RISK REDUCTION PROGRAMME (CMDRRP)

As part of the post TSUNAMI development programme with the support of CARITHAS INDIA and Guidance from Kerala Social Service Forum, we began to develop a resilient community in the coastal belt of Latin diocese from 2006. In the first phase we were concentrating on preparing the community against possible disasters and molding an Emergency Response team (ERT) with in the community to reduce the risk and lead the community to effectively manage the disasters. The ERT also took care of the development issues of the community and used various methods of community organization for attaining their goal for development. All

135 Ibid; p.113.
these activities were carried out under the banner of community based disaster preparedness programme.

In the second phase we are concentrating to strengthen the capacity of the existing task force and disseminate the concept of risk reduction in each corner of the community. The ultimate aim of the programme is to integrate the concept of disaster risk reduction and management with the culture of fisher folk of Kerala Latin diocese and transform it as a routine of their day to day life. To attain this goal we are carrying out a number of activities in the project area of community managed disaster Risk Reduction programme.

The main objective of CMDRRP is to strengthen the TF members as resource team to train the community members to effectively manage the possible disasters, practice good governance,

136 Ibid; p.115.
and ensure active participation in Gramma Sabha and other development projects of government. As Buddha said “a life of service and compassion helps to renew the humanity” we encouraged the TF members to serve the community with passion.\textsuperscript{137}

The village contingency plans and funds are the basement of ERTS intervention in social action. It helped them to react when disaster invaded to their life. The continuous training and capacity building programs strengthened the TF members. This reporting month also TF members were capacititated through capacity building programs based on the objective. Even though the WATSAN models were damaged in the heavy rain the user group members were ready to renovate the structures and expand the waste management programs like anti-plastic panchyath programme with support of DMT and GP.\textsuperscript{138}

\textsuperscript{138} Ibid; p.49.
The CMDRRP project is envisaged to build up the capacitated team members in coastal region through qualitative trainings. These initiatives help them to strive to achieve development in disaster risk reduction by participatory approach. This phase is conceived to establish new pattern of training groups in Disaster management rather than other Govt. or Non Govt. organization. TOT training helps the existing TF members to be the recourse team to train coastal community. In the reporting period 3 TOT programs were conducted in each projects area for TF members to ensure their participation in three tire administration systems in Alappad GP, Arattupuzha GP and in Thanni even after the withdrawal of the project. It helped the team to generate more awareness in Good governance, participation in Gram Sabha and the process and procedure of election in ward level.

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139 Ibid; p.51.
140 Ibid; p.53.
The international conference on disaster management took place on 5, 6 and 7 respectively at Kanakakunnu palace and the QSSS was able to ensure active participation in the conference. Interface with DDMA was done on 10.5.2012 and 25.3.2013 at collector’s chamber and on the handing over ceremony programme at April the Task force was adopted by the district authorities. The DSSS was able to inaugurate the weather information dissemination center by INCOIS and conducted a seminar on coastal security with the support of district disaster management authority. As a result of interface with SDMA and DDMA and two years long advocacy and communication with Indian National Ocean Information Service (INCOIS) and Centre for Earth Science Studies (CESS) we are able to establish information dissemination on se weather forecast centers at six location in Quilon cost. Through these centers we are able to

142 Ibid; p.24.
provide weather forecast and early warning related to see to the fishermen. Information dissemination service and hub center was inaugurated by Shri. Shibu Baby John, Honorable Minister for labour and Rehabilitation. Shri. P.K. Gurudasan, honorable MLA presided over the public meeting, Shri. N. PeethamparaKurup, honorable member of parliament flagged off the development of wave rider buoy managed by CESS. Rev. Fr. Rajesh Martin, Director welcomed the dignitaries. Dr. T. K. Balakrishnan Nair, scientist and Head ISG, INCOIS, Dr. N. P. Kurian, Director CESS, Dr. K. V. Thomas, Scientist Head, MSD, CESS, Rev. Fr. Romance Antony, Director, Kerala social service Forum, Ward councilors, Dr. Harikumar, Scientist CESS, Rev. Fr. Stephen G. Kulallayathil, Associate Director, Kerala Latin Catholic Social Service society participated in the programme. Presently the information is passed through SMS service and FM Radio. Hub center at Vaddy is working now. Preliminary work for
other centers is going on. Remaining five centers will be active in the next financial year. Panchayat raj institutions have a vital role in disaster management activities lobbying and net working with PRI have improved the community development initiatives in a wider sense. During the Tot meeting on both Alappad and Arattupuzha the ward members and the panchyath president Sri. Raja Priyan of Alappad and Sri. Karunakaran Arattupuzha actively participated and briefed about policies and involvement of Panchayath in disaster management. The panchyath has agreed to consider the task force minutes and reports and the activities in the development master plan of the panchyath in future.

Disaster management is not an easy task. In this context the structures area well-built and working properly. As time goes it need to be updated with new techniques. So the ICT (Information and

144 Ibid; p.27.
communication technology) was implemented in the areas. Mr. Simpson of DEN (disaster emergency network) and SunilalSaksharatha Mission co coordinator of Harippadu and Dr. Harikumar, Scientist, Ocean State Forecast, INCOIS were the resource persons. The session was opened with the new centers of the INCOIS at different areas of Kerala Latin catholic social service society and the working method of the center and its main advantage is helpful to the people as well as for the task force. Then other sections were taught about how to make local people especially fishermen how to use the buoy and catch fish in safe fishing zone.

The center are now disseminating information through P.A System. SMS and through Notice Board and in Radio Benzigar.

**WATSAN USER GROUP**

To promote and replicate locally purified water and sanitation structures and to create community consciousness on eco restoration and environment was one of the strategic objectives of CMDRRP project. Many replicable models in waste management, water purification, kitchen gardening and rain water harvesting were done through this objective.\textsuperscript{146}

User groups were formed in each area and training provided based on the environmental factors. Now the community has much more awareness to rejuvenate the water sources. In this reporting month user group members meeting was conducted on 18th August on Thanni to evaluate the system that has been implemented under (CMDRR) programme. They made a complaint in toilets constructed in water logging area. The pits are filled with water and the structure has not working properly.\textsuperscript{147} With a vision to generate

\textsuperscript{146} K. J. John, Op.cit. p.54.
\textsuperscript{147} Ibid; p.55.
awareness on HIV/AIDS, Kerala social service society observed the world HIV AIDS day with CBDP forum for youth. On Dec 18th, the teams wore red ribbon and lighted the lamp with Kerala Latin Catholic Social Service Society members.

Kerala Latin Catholic Social Service Society has provided first and kit and megaphone to task force members to mitigate disasters in coastal area under CBDP programme. For ensuring the effective utilization of the task force material, the animators visited every ERT and checked the condition of the megaphone and found that three were not working. They repaired it and gave back to the community. Empty and expired medicine in the first aid kit were refilled with the help of PHC and list of expensive medicines collected for purchase with the help of sponsors.

148 Ibid; p.57.
As a part of disaster risk reduction initiatives social service society observed the international day of disaster Risk Reduction on October 10th, 2012 at Kerala. Essay competition conducted for school children on Disaster management in coastal area. 46 students participated in this competition.149

Success of cancer detection camp at Ernakulum GP under CBDP project motivated so many youngsters to be a part of disaster management activities through CBDP forum for youth. The common platform for youth organization provided them with opportunities to ensure their active participation in the developmental initiatives.150 To encourage the youngsters and ensure their active participation in disaster management activities, the DMT and project team supported the youth to form new clubs. Through these clubs they were able to

149 Ibid; p.59.

150 Ibid; p.61.
educate the community on DM concepts and build a resilient community in coastal areas.\textsuperscript{151}

After the completion of community Based Disaster Risk management programme by UNDP through Revenue Dept., Government of Kerala and selected Thiruvananthapuram Corporation to implement urban community based disaster risk management programme (UCBDRM) Thiruvananthapuram Municipal Corporation has selected Kerala Social Service Society to implement the school safety programs and urban disaster risk reduction programs in Kerala.\textsuperscript{152} These programs were successfully completed and handed over to the contingency plan and school safety plan in Kerala Social Service Society Director. The project team also conducted a mock drill at Thanni.\textsuperscript{153}

\textsuperscript{151} Ibid; p.62.
\textsuperscript{152} Ibid; p.64.
\textsuperscript{153} Annual Report of Quilon Social Service Society, Quilon, 2006-2007, p.35.
During project implementation process, activities were carried out on the basis of a planned document which was made by the Task force with the help of project staff. This document was later modified and formed as contingency plan. This plan was submitted to the PRI and updated every year by the Panchayath. In CMDRRP project the three Panchayath again updated the contingency plan and published and released in the last quarter with the support of project the team. The contingency plan was released by Sri. Rajapriyan, President Alappad Panchayath in the presence of district collector. CMDRRP also prepared a comprehensive task Force Directory and wad released by the District collector on 31.3.13 at social service society auditorium.

For preparing on updated and comprehensive contingency plan the project team had conducted PLA on different dates in the
whole Panchayath and the corporation wards and the details were consolidated as contingency plan.

Planning, implementing, monitoring and evaluation make a programme become more vibrant and produce more results in the field. The animators of the CMDRRP will be gathering twice in a month, and discuss challenges faced by the animators in the field and make preparations for the monthly review by CARITHAS INDIA and also fix the dates for the different programmers for the field. They also evaluated the programme implementation once in a month in diocesan level also.

Disaster risk education activities will be sustained through sea weather forecast and information dissemination centers setting up in the six location of Quilon coast. The task force will be incorporated to these centers and awareness creation and capacity

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155 Apostolic letter to the Bishop of Quilon, dated 12th March 1930, p.13.
building on disaster risk reduction and new trends in fishing will be
provided to both the task force and the fisher folk by utilizing
technology advancement.\textsuperscript{156}

SPED III(Sustainability through Participation,
Empowerments & Decentralization)

SPED III program is focusing to create a systemized process of capacity building that will equip communities to ensure the comprehensive development of village through participatory analysis and coordination of various developing agencies working in a specified area. This programme tries to ensure over all development of the selected village through community participation and mobilization of local resources and the use of various possibilities available through different projects and programs. As part of this programme a team under the leadership of ward members

\textsuperscript{156} Ibid; p.14.
and key persons were organized in each ward. This team analyzed the needs and resources of the village through participatory Rural Appraisal method. The information collected through the rural appraisal were prioritized and compiled as a need based development master plan of the village. This master plan may be updated according to the fulfillment of the prioritized need.

As a result of the project activity the Gramma Panchayath is able to prepare a comprehensive development master plan of the village. This master plan may be updated according to the fulfillment of the prioritized need. The GP is also able to seek financial support to complete a particular project, which ensures the development of the whole area. Thrikkadavoor Panchayath in Quilon district is selected as the project area of Kerala Social Service Society. Canadian InternationalDepartment Agency (CIDA) is the financial

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supporters of this programme through Save a Family Plan India. The programme has been implemented for five years.

Panchayathi Raj Institution acts as the key factor for community mobilization and project implementation. The beneficiaries of the project are selected irrespective of caste, creed, religion or social stated and on the basis of their interest and dedication to be the part of the local development initiative and need. By networking all the existing community based organization the project team had set up a village action team. Ward members acts as the president of the team and the members are the key persons in the community. To identify the pertinent need of the community the VAT team members were provided with training on PR toots and conducted village level PRA at every project area. The PRA helped the project team to create a critical consciousness among the

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159 Ibid; p.27.
community towards the identified issues\textsuperscript{160}. The prioritization of the identified needs led to the village level planning which finalized the issues and strategies for intervention. An apex body of VAT committee was formed for supervise the project activities and made collective efforts for local resource mobilization. The project team had networked with various government departments to strengthen the project activities and to find out local resources. As a result of this networking and advocacy the project had received wide acceptance and appreciation from different corners of administrative system and community. They first year programme activity helped the community to recognize their developmental needs and possible solution with in the community by using internal and external resources\textsuperscript{161}.

\textsuperscript{160} Ibid; p.28.
\textsuperscript{161} Ibid; p.30.
Mukthi Anti-Intoxicant Campaign among the youth and adolescent and Suddhi, the waste management campaign are the two major components of the programme. All other activities are the supporters for preparing platform to address the main issue. The major issues and the remaining 12 address the next one. Through the first year activity we are able to lay foundation for the development of the deprived section by self-initiated efforts and wise use of local resources.

To confirm the authenticity of the issues identified through PRA and avoid biased assumption the project team had conducted an issue based base line data collection. The data collection helps the project team to get a clear picture about the level of awareness of the community about their standard of living and issues that they are facing. The team had covered all

163 Ibid; p.37.
households in the project area and filled up a questionnaire on the
basis of issues identified in the PRA. People’s responses to the
questions reveals the intensity of the problem. The base line data
collection leads to village level planning which paves basement for
village level activities.  

Village level planning is the basic tool which is used to
design the activities plan for each village to address the prioritized
issue. VAT at every village is the expert committee who designs the
activity schedule for the project. Mr. Jamal, Officer in planning
board, Dr. Susan Mathew, Medical officer, Thrikkadavoor PHC Mr.
Sunil Kumar, HI Trikkadavoor PHC, Fisheries Officer, ICDS Project
Officer, CDS, ADS Members and Asha workers are the experts who
have contributed to the village level planning. The issues identified
in the participatory Rural Appraisal have been incorporated with the

\[164 \text{ Ibid; p.38.}\]
eight sectors described in the sped III programme and designed village level development plan. Concerned sectors are Economic Growth, Food Security, Promoting Basic Primary education, and Improving Health status, Gender Mainstreaming, Environment Consciousness Building and good Governance. The major activities planned under each issues depend on the nature of the issue. Awareness creation through seminars and workshop, formation of youth and children’s club, training for skill development and gender mainstreaming and observance of days of importance are the common components of the prioritized issue. Issue specified activities are also carried out by the team for sustainable development. The remedial measures for the issues take place under two banners such as “MUKTHI” Anti intoxicant campaign and “SUDDHI” waste management programme.

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166 Ibid, p.18.
The word “Mukthi” means liberation of the senses from the clutches of the mind. Its general definition is enlightenment or a state of self-realization. In sped III programme we bannered the anti-intoxicant campaign under Mukthi with an aim to release the human being from the evil and disastrous effects of drugs and other related substances. We believe that we are able to nurture healthy generation with creativity and national integrity for development. The participatory rural appraisal conducted in Thrikkadavoor Panchayath reveals the fact that the rate of addiction towards alcohol and other substance among the adolescents are increasing in number. The children between the age of 11 or 12 years are exposed to substances due to the easy availability of the same at school premise. Due to unawareness, wrong social relation and peer group pressure, the adolescents are easily addicted to intoxicants of which majority are the younger generation.168

168  Ibid; p.32.
Considering alcohol consumption as a part of social life, they start the habit in the early ages and become the victim of fatal diseases. Slowly the younger generation of the village become diseased and ultimately prevents the development and wellbeing of the society. A number of cases were reported from the schools about the alcohol consumption and misbehavior of the secondary level students. On the other hand most of the school premises are congested with petty shop were tobacco based intoxicants are abundant. The community demanded, a wide spread grass root level awareness creation among the community as well as the adolescent to prevent the disastrous situation and project the younger generation from the month of death. 8 villages selected drug abuse among the adolescent as the prime issue and anti-intoxicant campaign as the goal of the first year activities. To achieve the pre-determined goal the project team carried out a series of awareness creation.

169 The Centenary Souvenir of Kannur Diocese, Kannur, 1906-2006., p.36.
programme and network programmes at various level. VAT apex body and VAT committee at villages took the lead of the activities.\textsuperscript{170}

The first and foremost target groups for anti-intoxicant campaign are the mothers. The basic reason behind this priority is that the mother is the first recipient of each and every change occurred in the behavior of the child. By close observation they are able to understand the drastic change and help their child to recover from the web of intoxicant with the help of proper treatment and psychological care. Keeping this factor in mind the SPEDIII team conducted a series of awareness programmes for mothers. Through this programme they were able to identify the strange behavior and bad habits at initial stages.\textsuperscript{171} This identification helped the mothers to correct their children at the right time and help them to escape from its clutches. The programme also helped the mothers to change their

\textsuperscript{170} Ibid; p.40.
\textsuperscript{171} Ibid; p.41.
mind set towards alcohol consumption. A large number of them consider alcohol consumption as a part of social life and they are not aware about its dangers. The trainings help them to be clear about its dangers and to identify the ugly face of the substance wrapped in beautiful packets and advertisement. Excise and police department are the technical supporters for this awareness creation activities. The use of visual media helps the children to easily digest the message against intoxicants and encourage them to pass it to their peers very easily.

As part of creating positive relation with the PRI and various institutions in the community and to provide a clear picture about the programme the project team conducted awareness class to the PRI members and ASHA workers. Through this programme we were able to resume a positive atmosphere for project implementation. The

\[^{172}\text{Ibid; p.43.}\]
prime victims and the witness of this disaster are children and youth. Right knowledge and awareness help them to skip this habit and identify their friends who are addicted to it and save them from it. To educate youth and children about the health hazards caused by intoxicants and social degradation, the SPED III team conducted awareness classes with the support of posters, medical charts and documentaries.

There is a wide spread opinion that the adolescent and youth consider the alcohol consumption and substance abuse as a leisure time activity. If they are provided with arts and sports materials to spend their leisure time they will be engaged in the leisure time and will not be addicted to the habit. Taking this suggestion into consideration the SPED III team formed 16 children club and 8 youth clubs in the eight villages (villages selected anti-

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174 Ibid; p.17.
intoxicant campaign as the prime issue) altogether. The SPED III team also formed men SHGs to strengthen the project activities.  

To encourage the participation of the youth club and children’s club in the project activities and improve their interventions in socially important events the VAT apex body suggested to support them with sports materials needed to spend their leisure time. The sports material helps them to spend their time fruitfully and overcome peer pressure and gets de-addicted to the substances that adversely affect the life and health of the coming generation.  

Tobacco in various forms is the most used and easily available intoxicant to student and children. The low cost and easy availability of pan masala encourage the younger generation to get addicted. They consider the consumption of tobacco and allied

175 Ibid; p.18.
products as a symbol of masculinity or make them leader in their peers. The false message given through advertisement also act as a pressure factor to get addicted to these substances. To create awareness among their younger generation as well as the community about the dangers of Tobacco consumption the SPED III team in coalition with PRI and a number of institutions working for a Tobacco free Panchayath conducted observation of Anti-Tobacco Day.

To inculcate the message against the intoxicant consumption and to make them aware of the dangers of substance abuse the SPED III team conducted a painting competition on after effects of intoxicant consumption on various aspects of social life. By using their creativity the participants were able to provide a clear picture about the sales and consumption of intoxicants in their

177  Ibid; p.28.
atmosphere. The competition was conducted at three levels. The winners were appreciated with cash awards. Programme conducted under this banner were anti-tobacco rally, public meeting, pledge against tobacco and allied product, prize distribution to winners of painting competition and distribution of sports materials to children and youth club. Flag hoisting of the rally was done by Rev. Fr. Rajesh Martin, Director Kerala Latin Catholic Social Service Society. The participants vowed the pledge with lighted candle. 

Students are the most vigilant group and vibrant messengers against substance abuse. At the same time they are the most vulnerable to these disastrous habits. To make the children aware about the signs of substance abuse and it’s disastrous after effects will help us to identify the victims in the early stages and prevent the spread of the web to the coming generation. To instill this

__178__ *Ibid; p.30.*
message in the mindset of the students the SPED III team has observed international day against drug abuse and illicit trafficking.

In this programme the team also conducted a documentary show on consumption and it’s had effects of pan masala. This programme would help the students to vigilant in their atmosphere and prevents the spread of this disaster\textsuperscript{179}. By this initiative the whole community was alarmed about the disastrous after effects of substance abuse and become vigilant to check the incidents by which the students became the victim of the same\textsuperscript{180}.

**SUDDHI-WASTE MANAGEMENT PROGRAMME**

The word ‘Suddhi’ derived from Sanskrit which means ‘complete’ or ‘comprehensive cleanliness’ or ‘purified atmosphere’\textsuperscript{181}. In this present scenario this is the right word for

\textsuperscript{179} Ibid; p.33.
\textsuperscript{180} Ibid.
waste management efforts. Through this initiative we are able to lay the foundation for purified environment and atmosphere where each and every one respects others rights and live in safe and clean habitat. Solid waste management and proper method for it are the crucial issue discussed by the modern society. Presently, the methods used by the state government and various PRIS created widespread opposition and public agitation. People are in search of viable and low cost models for systematic waste management. It is the easiest way for them to dispose their waste. The continuous dumping of non-degradable waste and plastic materials polluted the lake and adversely affects the estuary\textsuperscript{182}. As a result of the continuous waste dumping the traditional fisherman lost their catch and livelihood. A series of indigenous and rare species have disappeared from the lake. 12 villages in our project realized the

\textsuperscript{182} Ibid; p.9.
severity of the issue and selected waste management as the prime issue that needs immediate attention and action.  

To answer the call of the community the SPED III team had introduced SUDDHI waste management programme in 12 villages. The need of the community is awareness about the after effects of improper waste dumping in the lake. On the other hand they need low cost and viable methods for systematic and proper waste management. The SPED III team conducted a two way programme to instill a habit of proper waste management in the life style of the people, the basic and prior activity is awareness creation.  

Awareness creation for proper waste management is conducted for two populations. The first respondent was the key persons of the Panchayath including PRI members, the other group

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183 Puthenveedu, Jose, The Theology of The Fishermen, Department of Psychology, Fatima Matha National College, Quilon, 1985, p.12.
184 Ibid; p.17
was house wives and women. Priority should be given to the women group because they are the first person who meet with this issue. Through this session the project team tried to educate the people about the importance of proper waste management and various method.

To inculcate the concept of proper and systematic waste management in the mindset of the community we need a liaison in the village. We used PRI and ASHA workers as the liaison for this purpose. To strengthen them with adequate knowledge base in the concerned subject we had conducted awareness programme for PRI and ASHA workers. This programme helped the project team to create a positive atmosphere in the community for project implementation.

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186 Ibid; p.23.
HARITHAMUTTOM - Pipe Composting and Kitchen Gardening

Even though the community is aware about various systematic bio methods for waste management, reluctance to adopt these methods is the non-viability and other practical difficulties. Most of the indigenous methods are not cost effective and need large volume of land. People with limited area or land holding are not able to follow this method. The SPED III team introduced pipe composting is suitable for bio degradable waste only. In this method we are using PVC Pipe having one meter length as the medium for making compost. The PVC Pipe is dug on earth, 30 centimeter of the pipe in under earth and the rest 70 centimeter is visible above the land. The pipe has an end cap which is used to prevent the spreading up bad smell due to decaying of waste. A

household will use this pipe to fill their wastes up to 45 days. After each filling the pipe has bunged with the end cap. After 45 days the pipe is pushed up from the pit and we collect the compost by using a stick or a steel bar. Normally a house hold needs two PVC Pipes for continuous and proper waste management\textsuperscript{188}.

To encourage the households to implement systematic waste management system the beneficiaries of pipe composting is also provided with vegetable seeds to set up garden in their premises. The aim of the seed distribution is encourage the beneficiaries for systematic waste management and create new habit of production and consumption of organic vegetables\textsuperscript{189}. To ensure the proper use and maintenance of the newly introduced system the beneficiaries, system. They were provided with training on pipe composting and

\textsuperscript{188} Ibid; p.38.
\textsuperscript{189} Ibid; p.39.
home stead farming. The pipe composting and kitchen gardening is named under the banner of Harithamuttom¹⁹⁰.

To aware the people about the importance of cleanliness and proper waste management the SPEDIII team with the support of PRI observed Gandhijayanthi and village cleaning day. The village cleaning day is ward level programme. Under this banner the VAT team with the support of MNREGP workers cleaned the public places. Also as a part of the observance of Gandhijayanthi the Grama Panchayath as a whole was engaged in cleaning. The ward members and vat members took the leadership of the programme.¹⁹¹ The MNREGP workers, CDS, ADS Members, Kudumbasree workers, Asha workers, Anganwadi workers and other people voluntarily working as the service renders of PRI actively participated in the

¹⁹⁰ Ibid; p.40.
cleaning programme. They cleaned the public places and plant saplings at these places.\textsuperscript{192}

As a token of appreciation and recognition to the active participation of MNREGP workers in SPED III programme as well as in the developmental initiatives taking place in the Panchayath, the VAT apex body suggested to provide an overcoat to the MNREGP workers as a uniform. This suggestion was approved by the VAT committees in all villages and the Panchayath committee.\textsuperscript{193} Owing to this suggestion the SPED III programme distributed uniform to the MNREGP workers.

The SPEDIII team strongly believes that systematic and proper waste management is a habit and part of culture. It will inculcate in our behavior through repeated action and training. It is more effective to train the younger generation in this direction than

\footnote{\textit{Ibid}; p.17.}
\footnote{\textit{Ibid}; p.18.}
delivering hours long lectures to the elders. Owing to this factor the SPED III team distributed waste bin to the Anganwadi in 12 wards. This will help us to nurture the younger generation in a right direction. Programmes under the banner of Suddhi helps to sow the seeds of systematic and proper waste management in the behavior pattern of the people introduction of pipe composting becomes a practical and viable model. The Panchayath committee took up the concept and included it in the next year project for replication.

Kitchen gardening helped us to change the present food habit of people to a new style.

IEC materials are inevitable part and strength of the community based activities. Through this medium the projects interacts with the community and convey these concepts and ideas to their conscience. To ensure the easy and fast communication of the

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194 Kerala Latin Catholic Association Souvenir, Calicut, 2011, p.34.
195 Ibid; p.36.
project concepts with the community, the project team had printed a series of IEC materials like notice, brochures, posters notice boards and information boards at public places. All these materials act as the triggering factor for effective implementation of the programme.

Gender mainstreaming is a vibrantly speaking and attention seeking issue in the present Indian society. Still Kerala is occupying first place in literacy, health care practice and in service sector, women are considered as second grade citizen in the social order. Due to which, the women are facing a series of atrocities in various forms. Even though the country had passed a number of laws for the protection of women, she is attacked by fellow men in her house, workplace, school, vehicles, and even in public places. A limited number of cases in this series got public attention and among them

196 Ibid; p.38.
197 Ibid; p.41.
most of the culprits are escaped from the capital punishment by using the loophole in law. In most of the cases the victim are not able to respond or raise their objection against these atrocities. Unawareness about the law favorable to them, hesitation and fear to react against the harassment, lack of moral support from family and community, fear about dishonoring of the victim and family are act the hurdles to women to come forward to the main stream of the community to eliminate this discriminatory situation and emancipate the women from the present degraded status. We need awareness creation among the women on the one side and accumulate community support on the other side. To strengthen the women group in Thrikkadavoor GP and to make them vigilant about the atrocities against women we had conducted a series of activities in the reporting period.

198  Ibid; p.42.
199  Annual Report of Quilon Social Service Society, Quilon, 2009-2010, p.16.
The aim of the programme is to create awareness among the women about the present socio-cultural traits and challenges they are facing in the social life. Through this training they are provided with information about how to manage issues that become a threat to their fundamental rights. They are also provided with information about laws and structures that are favorable and supportive to them in time of crisis. By this awareness programme they are able to maintain proper communication with their daughters and capacitate them for a healthy response to the present situation and issues.

To provide a psychological support and motivation to women who are ready to come to the main stream of the society the SPED III team has taken initiative to conduct poster painting for Anti-Tobacco day by women team. A group of women including SPED III team members CDS and ADS members, Kudumbasree

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200 Ibid; p.17.
workers, VAT members under the leadership of ward members pasted posters in various places. This act has attracted by the public as well as the media and increased the confidence of the women who are working in the public area of the Panchayath.  

The SPED III team believes that economic empowerment and independence is the basic pillar of women empowerment. Unemployment is one of the crucial issue and reluctant factor to women to be a part in the decision making bodies. For which SPED III team had conducted a series of income generating training programmes to the beneficiaries of the SPED III project. Major skill trainings provided to the beneficiaries are training on saree painting, star making and jewelry making. These trainings acted as a foundation stone for livelihood programme to the beneficiaries. By

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201 Ibid; p.19.
202 Ibid; p.20.
this livelihood they are able to find and additional income and support to their family.  

As a token of recognition and acceptance to the dedicated work carried out through the SPED III project the Panchayath committee allotted a permanent office space for the SPED III team in the Panchayath office. This office space will be used by the project team until we are leaving from the Panchayath. This acceptance may act as a booster to the further programme activities to take place under SPED III.  

Sustainability through participating empowerment and Decentralization is a sensible idea in the decentralized planning and development scenario of the society. From the experience of first year activities that took place under the banner of SPED III in Thrikkadavoor GP reveals the fact that realization of genuine need

\[203\]  *Ibid; p.22.*  
\[204\]  *Ibid.*
by the community and peoples participation to development activities are the key factor for decentralized planning and development. Through the initiatives under the SPED III programme we are able to increase people’s participation in the developmental activities which took place in the GP and lit a light of hope about a sustainable development in the heart of the people. This hope itself will act as acceleration for future programme under SPEDIII.

HEALTH CARE SERVICE

SANTHWANA a Community Based Approach to Painless life.

According to the WHO, “palliative care is an approach that improves the quality of life of patients and their families facing the problem associated with life-threatening illness, through the prevention and relief of suffering by means of early identification

205 Ibid; p.23.
and implacable assessment and treatment of pain and other problems, physical, psychological and spiritual”. Palliative care provide relief from pain and other distressing symptoms, affirms life and regards dying as a normal process, and intends neither to hasten nor to prolong death. Palliative care integrates the psychological and spiritual aspects of patients care, and offers a support system to help patients live actively until death. It offers a support system to help the family cope during the patient’s illness and in their own bereavements.

Through SANTHWANA we aim to keep updated data of terminally ill patients in the operational area readily available and constitute properly equipped medico-social voluntary teams for regular palliative interventions in treating pain and other symptoms and provide emotional, social and spiritual support. To assess the

207 Interview with Sr. Presteena, Office Manager - Quilon Social Service Society, 03/05/2012.
depth of psychological issues of the patients and the family members and offer appropriate remedies including motivation, counseling and spiritual solace.

Provide emotional support as well as encourage patients to lead a normal life as far as possible by indulging in activities they used to enjoy before the onset of illness. Generate awareness in the society on the plight of bed-ridden and terminally ill persons. Build up community conscience to render their support in palliative care services.

We are achieving the above said objectives by a multidisciplinary approach and comprehensive action plan. Each and every activity under this programme helps to ensure the well-being of the patient and family.

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208 Interview with Rt.Rev. Ponnumuthan, Punalur Bishop, 02/02/2012.
210 Ibid.
HOME CARE SERVICES

There are two units presently carrying out palliative care in the operational area of the agency. Kasaragod and Kannur zones are provided with the care of these units. In Kasaragod zone the palliative care unit consisted of a coordinator assistant coordinator, a palliative care nurse, voluntary health care workers and a driver. The second unit in Kannur zone is also functioning similarly. Voluntary services of doctors are also available. We are able to provide doctors home care services per month and nurses care at home to an average of 120 patients per month. Through nurses home care service on our average of 48 patients are being provided with catheterization every month and average of 20 patients are availing the service for wound dressing at free of cost. Other patients are
provided with BP monitoring, counseling services, referral service and spiritual guidance as per the need assessed\textsuperscript{211}.

The world palliative care day was observed on 13\textsuperscript{th} October 2012. NRHM Palliative care programme in Ernakulam District Panchayath joined hands with us in this effort. The celebrations started with a rally which was meant to spread the awareness regarding the importance of palliative care services. The staff of the district hospital Ernakulam NRHM (Arogya Keralam), Kerala Latin Catholic Social Service Society and Students from different nursing colleges participated in the rally. The rally was followed by a meeting. Shri. S.L. Sajikumar, chairman standing committee (medical) District Panchayath Dr. Shaji, Deputy DMO, Dr. Subhagan, NRHM District co coordinator and Rev. Fr. Rajesh Martin Director

of Kerala Latin Catholic Social Service Society were the dignitaries who participated in the meeting.

A one day training was arranged for the Samuhya Sevana Samithi secretaries’ voluntary health care workers of Kerala Latin Catholic Social Service Society, representatives from 13 parishes and 22 voluntary health workers who participated in the programme. Module of the programme included introduction to palliative care, palliative care nursing, and principle of palliative care and role of communication in palliative care. Mr. Roy, Thiruvananthapuram district coordinator of NRHM palliative care managed the session.

The society ensured active participation in state palliative care day celebration on 15th January 2013. The celebration was jointly organized by district Panchayath and NRHM.

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213 Ibid; p.37.
Thiruvananthapuram. As a part of the community rehabilitation strategy eight patients performed a programme with the support of their bystander and palliative care volunteer of the agency. A comedy skit was performed by the community organizers and social work trainees of Kerala Latin Catholic Social Service Society.  

Being a good listener is the best quality that we are able to do for the dying patients. If we are able to provide emotional support and possibilities to vent out their feelings it will be helpful to them to lead a more peaceful life. So we are providing counseling and emotional support programme to the patient. This would help them to make their life happy and frequent visit from our part is a support to their family members as well as a motivation to provide better care to the patient. Through this initiative the patient is able to experience the merciful love of Jesus Christ.

214 Ibid; p.39.
215 Ibid; p.41.
Terminal illness imposes substantial burden-economic and otherwise on patients and caregivers. The families of the long term bed ridden patients should be helped and cared well. Those who are able to earn an income generally cannot go to work because they have to care for their elderly relative. This creates financial difficulties for the family. Sometimes the education of their children will have to be stopped due to the expensive treatment of their elderly parents. In order to help the families the agency is providing the above said services to patients at free of cost\textsuperscript{216}. Finding ways to organize and deliver long-term care that provides for quality of life at an affordable price is of increasing importance as the population ages and family size decreases. Through this project agency strives to provide adequate and affordable support programmes for the bed ridden, the incurably ill and the dying people and to ensure the involvement of the society in patient care and rehabilitation.

\textsuperscript{216}Ibid; p.43.
programmes by mobilizing local community, volunteers, material and financial resources.217

KOLPING KERALA LATIN CATHOLICS SOCIAL SERVICE SOCIETY PROGRAMMES

In 1962, Mr. Karl Konermann from Rheine/Westfalia founded the first Kolping family in India, in work, a district of the Dockland area in Bombay. Kolping House was constructed on the church property of the Parish Worli where membership meetings, educational and training courses were conducted.218 In 1977, George Rodriguez, the president of the Kolping family, Worli Parish visited Germany. This led the Kolping family to join a fishing co-operative that enabled the members with the support of the International

217 Ibid; p.45.
218 Catholic Directory of India 1912, Madras, 1911, p.22.
Kolping Society—to buy boats and modern fishing nets which provided for sales at a fair price.  

To build up a society in the Diocesan area based on Love, Truth, Justice Brotherhood and co-operation, Rooted in communion with God. Creating a new order in the society based on love, peace, truth, justice, solidarity and fraternity wherein the values of the Gospel are translated into action with a stress basic Christian atmosphere spiritually and with a focus on self-sufficiency, economically, both enabling the members to live a life in accordance with the divine plan of salvation.

OBJECTIVES OF KOLPING INDIA:

To help people live in the operational area of Kerala Latin Catholic social service society especially the poor to be free from hunger, injustice and lead a dignified human life befitting the creation.

To promote groups of the target people on the basis of the principles of Kolping and motivate them for savings.

To implement various developmental and welfare programmes for the group members.

To enable the group members to attain self-sufficiency in all spheres such as spiritual, economic, cultural and social and to live a community life based on harmony, fraternity and freedom.

To achieve the above mentioned objectives various activities are being undertaken by the Kerala diocesan Kolping unit.

221 Ibid; p.19.
222 Ibid; p.21.
One of the main activities under Kolping line up is Income Generating programme and to get better results from the IGPs, Entrepreneurship development programmes are planned and being implemented. The main objective of the programme is to increase the entrepreneurship qualities of the Kolping members who are engaged in the Income Generating activities and thereby get better results from the IGPs.\textsuperscript{223} As a result of this training the SHG members have come forward to initiate new IGPs and earn additional income to support their family. Community income generating programme specially planned for the group. Usually the income generating programmes are done individually or by a small group. But in the case CIGP, it is planned exclusively as a community endeavor. Prior to the implementation of CIGP, different options were discussed with the selected Kolping Groups and the feasibility of each activity was

\textsuperscript{223} \textit{Ibid; p.24.}
also discussed and finalized. The selected programs under CIGP are provision store at Ulunthy unit and tailoring unit at Karichal Unit. To have close interaction with Kolping Group members and their activities and to understand the output in the IGP activity-its outcome etc., the Kolping coordinator along with the monitoring team visits the Kolping units frequently. To assist Kolping coordinator in the monitoring of income generating programs, a team comprising three members from three different places was selected. In order to understand the real development need of the community; situational analysis using PRA tools is being done. The participatory analysis pertaining to the developmental needs of the community was done with the help of the Kolping members. It helps the community to look in to the problem leading to the situation, factors that hinders/ boosts the development need of the community.

224 Ibid; p.25.
The identified problems were discussed in detail and prioritized considering the number of people affecting the problem. Participatory Rural appraisal was used to understand the problems. The identified results might be used to link with Kolping/Government/Other programs. As most of the Kolping families reside either on the coastal area or on the banks of Lake/Rivers it is important to have the basic awareness on disaster preparedness. Keeping this in mind, different training programs have been planned and implemented on Disaster preparedness for the Kolping Group members. Members could understand different dimensions of disasters and the importance of disaster management.

The people of Kolping members are concerned Right to information Act and National Rural Employment Guarantee

programme The RTI Act ensures the transparency and accountability of the programme to the public. Thus the accessibility of information is easily made available to the public. The procedures and advantages of the Act are discussed in the programme. Another subject dealt with the Kolping group is NREGP because many of the Group members are also part of the programme. In the session, its procedures, selection criteria mode of payment of remuneration, etc. were discussed. Persons became aware about RTI and NREGP through these initiatives. It is important to have wide spread coverage of Kolping programme to reach out the poorest of the poor in the area. It also stand to spread the values of Blessed Adolf Kolping and his teachings. As a strategy to reach out the poor people, Kolping groups are formed wherever needed with the help of parish priests and local leaders.


229 Ibid, p.54.
The strategy in organizing people under Kolping initiatives are forming of groups. There are three types of group under Kolping programme. They are women groups, Men’s groups and mixed groups. Immediately after the formation of the groups, members are being given training on micro finance and Book keeping. These trainings are specially designed for the newly formed Kolping groups. With the intention of capacitating the Kolping members to take up the programme assignment successfully, various levels of leadership trainings are planned and being implemented for the members. These trainings are helpful to enhance the capacity of the group members as well as to strengthen the group activities.

To monitor, guide and discuss the Kolping programme at unit level, Kolping coordinator visits the units regularly. It includes the conduction of training programmes, attending group meetings,

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230  Ibid; p.55.
and monitoring of the accounts/records etc. One of the main programs under Regional Kolping unit is the individual income generating programmes. The programme is meant to increase the income of the Kolping families by generating additional income through individual income generating programs. To take up income generating programs successfully, members are given trainings and loan support. With the view to ensure safe dwelling place to its members, Kolping India is providing assistance for the construction of houses. Applications for financial assistance of the deserving families are forwarded by the local units and its genuineness is verified by the diocesan team. Usually the assistance for the house construction is given as a matching grant with other schemes.

**RNTCP-AKSHAYA**

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232 Ibid; p.31.

233 Ibid; p.33.
Revised National Tuberculosis programme AKSHAYA was implemented by central government through selected state with the participation of NGO to reduce the incidence of TB in India. CBCI CARD act as the umbrella organization to deliver this service. To achieve this goal health department introduced dots programme. But most of the patients did not complete the course of medicine. This tendency adversely affected the end result. To overcome this hurdle health department introduced NGO private participation programme under ACSM scheme.\(^{234}\)

Under this scheme agency will undertake advocacy, communication and social mobilization for community education against TB through this programme we are able to ensure maximum acceptance and accessibility to the treatment of tuberculosis by patient and society through decentralization of awareness and

treatment services. To achieve this goal we had conducted 48 programmes in this reporting period and around 1100 individuals were directly educated about the TB and its treatment. By this improved advocacy and communication we are able to reduce the stigma and discrimination against the patient and the family affected by TB, and also able to ensure improved case detection and treatment adherence.

As part of studying the possibilities to support the intervention in fisheries sector a team from Manos Unidas visited the agency as well as the field, the aim of the visit was to study the feasibility of innovative interventions in fisheries sector. The team had visited Vaddy landing center, sea fresh fish processing unit, site for proposed building in social service society campus, building under construction for Clam Processing At Thekkumbhagom, Cage 235

Ibid; p.56.
Culture At Perunom, Landing Centre For Inland Fishermen at Kureepuzha, Retail Outlets For Selling Processed Fresh Fish, Fish Maid Restaurant and Kitchen for ready to eat food products in Kerala Social Service Society campus. They also interacted with the community members about the standard of the service rendered by Kerala Latin catholic social service society for their social economic development. They also interacted with the community organizers to understand the working pattern and programme implementation process of the agency. In all the interaction they had emphasized to understand the activities that take place for women empowerment and the level of success of all these projects. They show great interest in the new interventions that takes place in the fisheries sector. They appreciated the innovative step and risk took by the agency to create an ultimate change in the social status of fisher folk

\[236\text{Ibid; p.57.}\]
especially the fish wending women. We hope that the visit will be a blessing to the future activities in this sector.237

REVISIT OF DIOCESAN PERSPECTIVE PLAN (DPP)

The social service society revisited the diocesan perspective plan for social work. This document may act as the basement for each and every intervention in social work sector.238

The diocesan perspective plan was released in the year of 2007 for 5 years. After the completion of 5 years of continuous intervention the agency decided to revisit the perspective plan and evaluate to what extend it achieved its objectives.239

To evaluate the pertinent needs of the beneficiary community and restructure the DPP the social service society conducted a series of workshops. Separate sessions were organized

237 Ibid; p.59.
239 Ibid; p.43.
for the community organizers, staff of the agency, General body members and the representatives of community and stake holder agency. After evaluating and consolidating the findings and suggestion of the above said group a joint session for the representative of each group was organized. This session was managed and supervised by CARITHAS INDIA and KSSF. Sector wise SWOT analysis was practiced to identify the level of development that had taken place in field and in which areas the intervention is needed. As a result of the workshop the thematic area of intervention of agency was restructured. The newly approved thematic area of intervention are:

- Livelihood Enhancement.
- Human Resource Development.
- Family and Child welfare.

240 Ibid; p.45.
Institute for Social work research.

Health care services.

The existing departments and projects are grouped into these six sectors according to the nature and scope of their intervention.

The agency gave importance to review the diocesan perspective plan for social work. With the technical support and guidance from CARITHAS INDIA, Kerala Latin Catholic Social Service Society revisited the existing Diocesan perspective plan. There was a series of workshops were conducted in this regard. As a result of this workshop the diocesan perspective plan was restructured and the thematic area of intervention was restructured in to five sectors according to the need of the time.

242 Ibid; p34.
243 Ibid; p.35.
The restructuring helps the agency to sharpen its goal and objectives. The new thematic area of intervention throws to the projects and activities that has taken place in the field. We believe that by this shift. We are able to sharpen the interventional strategies and support the marginalized with more adequate support to satisfy their pertinent need\textsuperscript{244}.

**PLACEMENT AND TRAINING**

The agency supported 19 social work students and 41 nursing students with training on social work and community orientation\textsuperscript{245}. Students from SreeSankaracharya University, Loyola School of Social Science, LISSAH College, Kozhikode, BCM College Kottayam, VellappallyNatesanShashtyabdhapoorthi Memorial College of nursing, Holy Cross School of Nursing, Nursing

\textsuperscript{244} *Ibid;* p.37.

students from Lokarakshaka Hospital were accommodated in the
agency for training.

RURAL CAMP

The agency was organized 7 day rural camp for the social
work students of BMC College Thrikkakara at Kochuthuruthu Island.
It was a great learning and experience for both the agency and the
students. The students were cleared the banks of the Island, help the
native people to construct cases for fish culturing and used
cultivation, contributed seeds for both the cases and prepared a
vegetable garden in the premises of local church. They also
conducted a survey regarding the health statues of the villages.
The students also organized health awareness programme for the
mothers and adolescents. They also organized an input session for
the fish farmers in the Island. Dr. K. Appukuttan, Rtd, scientists,

246 Ibid; p.295.
CMFRI managed the session. 13 students from BMC College Thrikkakara, 3 students from LISSAH College Kozhikode, and 3 students from SreeSankaracharya University of Sanskrit, Payyanur Regional Centre participated in the programme.

On the whole the Latin Catholics have a vital role in the social change. Indian society has been unique because of its continuity on the one hand and its vast diversity on the other. The social awakening that led to the social reform in India differed from region to region. The fusion of Western culture effected the Indian society. The class distinction was based on the economy in the west but in India birth was the criteria in deciding the caste of a person. The Catholics followed a liberal system of education without any class or gender discrimination. Through education people were equipped to fight against social evils like sati, child marriage,

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untouchability etc. Native architectural got changed with the western architectural models. ‘Bungalows’ were built for a single family. This resulted in the change from joint family to nuclear family. Road network system was yet another impact. Hinterland cultivation necessitated road network transport system other than water transport system. In the case of health and care the Christian society got upper hand. Ayurvedic system gave way to Allopathic medicine. Social service societies under Christian ministry undertook a lot of projects to uplift the weaker sections of the society irrespective of caste or creed. Each projects aimed at uplifting each and every field of activity. The Catholic Welfare Association conducted seminars, discussions on recent issues, leadership courses and conducted protestation against government policies which emancipated the community.  

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249 Ibid; p.25.