

# Deshkal Society

ANNUAL REPORT 2015-16



# **Deshkal Society**

**Annual Report 2015-16**





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# Seminar and Cultural Performance on the Practices, Traditions and Material life of Musahar Community in Middle Gangetic Plain, UP and Bihar

January 22 and 23, 2016 Gaya, Bihar

## – A Report

The seminar-cum-cultural performance was organised by Deshkal Society on January 22 and 23, 2016 at Gaya, Bihar. It was organised with active support and cooperation from Ministry of Culture, Government of India. Several experts on Musahar culture, history, skills, practises and their contemporary status in Bihar participated in the seminar. Scholars, people with informed understandings, and members of the community took part, too.

It need be underscored that the seminar was an outcome of Deshkal's engagement with the world of Musahar community. Such engagement collates and draws on years of experience of working with them on issues of habitat, agricultural land, human rights, and social hierarchies amongst others. The seminar may not have been possible without active involvement of the Musahar community.

The thematic of the event was focused on the universe and cogent ambience of Musahar community

culture, practises, skills and belief systems; that its worldview and elucidating characteristics be ventilated and stationed in the modern world which has almost completely ignored and marginalised this vibrant community. No welfare, developmental or other schemes would be effective unless such factors are accounted for. Through this constructive affirmation the endeavor was for a corrective to the rather pejorative image the community has been given — 'stubbornly changeless', incapable of reinventing themselves, not taking initiative when faced with a crisis.

Musahar community are an ancient people. Not much was known of them till a few decades back; whatever was, was disparaging — such depreciatory understanding continues. Though a tribal community they were notified as Dalits in the 1960s. Lately, Bihar government has engineered a new social category, the Mahadalits. Musahar community are now included therein. Denying them a cultural and political identity

of their own, the ruling elites of Bihar systematically divested the community of all its time-tested life skills. Neither the state government nor the people of Bihar could harness or benefit from such richness of this till recently vibrant community. Integrated by the settled agricultural society as low caste, their food gathering and hunting practices, domestication of pigs, their nomadic character, non-acquisitive nature, an egalitarian collective sense of past and identity are practices that carve out an intimate link with their tribal past. Ever since they descended





to the settled society on the Indo Gangetic deltas, paddy cultivation has been at the centre of their life cycle that intimately corresponds to the cycle of nature. They refresh their lives when nature refreshes itself. It is interdependent and mutual. Such historical intimacy has given rise to tested and tried diversity of cultural practices (art, ritual, music) that continuously revitalise human societies and life at large.

The Musahar community are classified as Scheduled Castes in Bihar. Their population is around 1.4 million, accounting for almost 2.5% of the total population of the state. Predominantly engaged as casual labour in agriculture and at the brick kilns, they are settled largely in the districts of Gaya, Nadwa, Munger, Bhagalpur, Purnea, Muzzafarpur, Darbhanga, Saran and Champaran. Apart from Bihar, they are also found in the neighbouring states of Jharkhand, U.P. and Bengal. From being a hunter in the jungles who wandered at will, to becoming un-free labour; from being a worshipper of nature to becoming an untouchable in the Hindu caste system, has been the Musahar community journey.

OBJECTIVES of the seminar-cum-cultural performance were identified in consultation with community leaders and experts on Musahar community. They were:

- Generate dialogue and awareness for dignified representation for rich cultural traditions- festivals and material life of Musahar communities.
- Disseminate rich cultural traditions- festivals and material life- of Musahar communities and contribute to safeguarding intangible heritage of local cultures
- To revitalize initiatives that seek to resist the above decline by reinforcing eroding Musahar cultural resources, skills, memory and the value placed in them.

In synergy with each other these carved out a space that present a holistic image of the world of Musahars, their worldview, their perspective on what constitutes 'dignity', 'skills', 'education' 'home' and indeed 'development'.

It is an effort to create an active learning space for civil society at large. In particular students, scholars, and culture and development practitioners would benefit from this dissemination of experiences of marginal communities striving for dignified lives.

The two day seminar was structured as given below:

## Day One

1000 - 1100	<b>Inaugural Session</b>
	Inauguration of the Seminar
1100-1115	<b>Tea</b>
1115-1300	Presentation on the Making of Cultural Practices and Traditions of the Musahar Community
1300-1400	<b>Lunch</b>
1400-1600	Folk Culture, Myth and Collective Identity
1600-1615	<b>Tea</b>
1615-1730	Screening of Documentary titled, Aaropit Pehchan Ke Paar (Beyond Ascribed Identities with reference to culture, resistance and identity of the Musahar Community)

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## Day Two

1000-1030	<b>Tea</b>
1030-1230	Cultural Practices, Memory and Musahar Community
1230-1330	<b>Lunch</b>
1330-1530	State and Non-State Stakeholders Potential Initiatives of Revitalising Culture and Traditions of Musahar Community
1530-1600	<b>Tea</b>
1600-1730	Where do We Go From Here?
1900-2030	Traditional <i>Jhumar</i> Dance Performance

Of these the work-sessions were:

- Presentation on the Making of the Cultural Practices and Traditions of the Musahar Community
- Folk Culture, Myth and Collective Identity
- Cultural Practices, Memory and Musahar Community
- State and Non-State Stakeholders Potential Initiatives of Revitalising Culture and Traditions of Musahar Community
- Where do We Go from Here?
- Traditional *Jhumar* Dance Performance

Experts invited as key speakers for the sessions were *Rahul Ghai, Badri Narayan, Arvind Kumar Mishra, and Sanjay Kumar.*

In the FIRST SESSION, viz On the Making of the Cultural Practises and Traditions of the Musahar Community, *Rahul Ghai* observed in the post-World War II rhetoric of economic growth and reconstruction, culture was consigned to the backwaters. Since the 1950s economists shaped perspectives of development and modernization. The failure of dealing with culture in development in the last fifty years has to do with the failure to distinguish the constitutive, functional and instrumental aspects of cultural discourse. By itself, the development discourse has talked mainly in terms of economic growth and stability in exclusion of other vital aspects as memory and culture. They were relegated to the restricted meaning of literature, arts, artists and heritage.

In such background, development acquired a new meaning for Third World countries as they gained freedom from colonial rule. With underdevelopment as the foundation of India's tryst with destiny, development primarily meant rapid industrialization and high economic growth to avoid neo-colonial domination. The basis of development planning hinged on a consensus over a commodity centred approach, the chief aim of which was capital growth for rapid large scale industrialization. Keeping this as the main objective,

the homogenising modern Indian state espoused a developmental ideology that aided self-definition of the post-colonial state as well as rule by consent in liberal democracy.

Communities were reified into administrative categories to facilitate rule, as subjects of development welfare and political manipulation. They were seldom seen as human beings with creative potential inherited orally through traditions that were generations old. Most of the development frameworks since then have rested on the assumption of a deficiency to be fulfilled in these 'deprived' communities. This 'deficiency model' has been the most dominant, an ideal type of development that seeks to explain the causes of underdevelopment of marginal communities. This model of development, dispensed by the experts, derives its legitimacy through reconstruction of underdeveloped regions and communities.

Independent India inherited this colonial representation that reified the Musahar community as the other, as rat-eaters condemned to the most menial agricultural labour and with no entitlements to land either for habitat or cultivation. They have been the single largest source of unskilled agricultural labour in the region ever since. Of late they have started migrating to Punjab during harvest season. A good number of them break stones in nearby quarries. Some work as daily wage labourers in neighbouring



towns; a few in brick-kilns as far as Allahabad. They are largely concentrated in Gaya district where they constitute 17 per cent of the entire Scheduled Caste population. Literacy rate among them is 1.1 per cent. Socially considered 'untouchables', Musahar community entered the Hindu caste fold around 300 years ago. Even now the majority of Musahar community live in makeshift huts or one-room mud-houses on lands they do not own.

The UNESCO report, *Our Creative Diversity* (1995) was a watershed. It gave culture an anthropological turn. The report persuasively argued that development is embedded in the deep structures of cultures. The immense diversity of human societies needed to be looked at on their own terms and not necessarily as approximations to any formulaic economic growth models prescribed by the West. Following this there has been an increasing recognition that culture, which is the 'soul of development', can no longer be ignored and needs to be explicitly incorporated in the understanding of human development and affairs. This calls for re-positioning economics and broadening the notion of development that has conventionally stood for uniformity based on Western values. This re-positioning sees hope for the future in acknowledging the constitutive power of culture of the marginalised in shaping the processes of development. In proclaiming this cultural dimension to development there is an effort to liberate culture from 'the primordial trap', a mystical haze, or a source of hegemonic power; and go beyond simplistic notions of culture as a hindrance to development.

In attempting to liberate culture from the economic growth syndrome, the emerging perspectives suggest positive strategies for integrating indigenous Cultural Knowledge as skills into the processes and programs of what is called 'development'. In proposing a vital link between development as wellbeing and culture as dignified worldviews at the fringes, these articulations point to the necessity of situating and engaging with the perspectives of the marginal communities in overcoming the reductive basis of development as simply growth.

In the SECOND SESSION, Folk Culture, Myth and Collective Identity *Badri* Narayan spoke from the perspective of myth, culture and democracy. He emphasised on the myths and ballads popular among the Musahar community. He brought forth the pri-

mordial myth of the Musahar community founding ancestor Deosi. This myth traces the origin of Musahar community to the Kol tribe of Cheru and is popular in their oral traditions in central and eastern U.P. The second myth is about the female ancestor Savitri, which exists as a sub-plot in the Ramayana epic. The third myth that Badri analyses is popular in north Bihar and relates to the two *Birs*, the warriors Dina and Badri, symbolically akin to Rama and Lakshmana of the Ramayana, who came to the world to protect the poor labourers from the exploitation of rich landlords. These heroes are idolized, temples and worship sites are constructed around them, they are publicly venerated during religious occasions and fairs and festivals commemorating them have proliferated in the community in recent times. These fairs are extremely popular, attracting large numbers to soulful performances of ballads about these heroes. Badri points out that these songs represent the collective psyche of all the Musahar community. It is now becoming increasingly evident that the processes of positive assertion of the past, which mostly involve reinterpreting Brahminical symbols and myths to subvert the dominance of the Great Tradition and upper castes, plays a critical role in the efforts of stigmatised groups to claim an alternative representation.

In the telling and retelling of these myths on various occasions lies the promise of emancipation, of attaining self-respect through symbolic assertion. Badri went on to delineate the twin processes that facilitate the active participation of Musahar community in parliamentary democracy. He pointed out that fairs and festivals organised by the community to celebrate the memory of their caste heroes have emerged as important focal points for political parties, who use these occasions as platforms for political mobilisations. At another level, that of the internal organisation of the Musahar community, these tales of dignity and lost affluence galvanise the community and motivate them to engage in development, upward mobility and acquire social confidence.

The argument about the positive impact of this recasting of the heroic ballads among the community is further strengthened by an important observation that these are popular among the youth of the community and are not merely the nostalgic yearnings of a glorious past limited to the elders. All this led Badri to conclude that the Musahar community is



emerging as active participant in the democratic struggle through its own cultural resources. He sees in this an instance of how cultural capital is being transformed into political and developmental capital for community betterment.

The presentation *Cultural Practices, Memory and Musahar Community* by *Arvind Kumar Mishra*, on the second day and THIRD SESSION, excavated varied sets of voices from among the Musahar community that are in themselves contemporary discourses on emancipation. The rich analysis made a case for knowledge as deliberate action to bring about change. *Arvind* makes the case that unless a different image of the community is understood and portrayed, it will not be possible to do any significant work for their emancipation.

His narrative interwove biographical sketches of prominent social reformers and activists among the community in recent times. Dasarath Manjhi, was one such leader in the community right from his days of razing the hillock near Gehlor way back in the 1960s, through the turbulent years of armed struggle of the mid-1970s and till the post-1990s when there was much hue and cry about liberalisation and globalisation at both state and national levels. Another biography of resistance is of Bhagawati Devi who has raised the issue of entitlement of Musahar community to homestead land. From the dusty village school to the campus of T.M. College to the district headquarters of Darbhanga district in Bihar, Asarfi Sada has trudged the difficult path of life in his pursuance of education. The arduous toils of Musahar community social activist Baleswar Prasad and his wife Jayanti Devi from Bapugram were also brought to the fore. Their effort over decades has transformed Bapugram from a wasteland into a beautiful flourishing village. Land had been levelled and forest cleared through sheer human labour. Most of the inhabitants were kamias who fled from their *maliks* when they received land under the auspices of the Bhoodan Movement. For *Arvind* there is an underlying common thread of dignity as a core ethic of Musahar community life that lies beneath these narratives. He further adds that the emerging multiple voices of the community provides enough suggestions that for them food and dignity are not separate issues. The inherent genius of Musahar community society is empathetic to the community's idea of change and expectations from

the future that emerge from their everyday life experiences. Their voices of emancipation have organically developed through a dialogical process. Unlike the commonplace perception of the Musahar community as poor, silent, powerless and unthinking spectator, the narratives see the Musahar as able, worthy to lead a dignified life and contributing to the welfare of society and the nation at large. According to such real philosophies of life, 'change' or 'progress' should necessarily respect the ethos of the community and create enabling conditions where they have the freedom to choose for themselves. And in this choice for freedom lies a fundamental quest for self-esteem as a cardinal value of human existence.

In the concluding FOURTH SESSION, State and Non State Stakeholders Potential Initiatives of Revitalising Culture and Traditions of Musahar Community, *Sanjay Kumar* stressed on, and recommended, the need to represent the rich texture of lives and struggles of Musahar community as a premise for meaningful positive change, with development as a dialogue for well-being. The Musahar community is a story of their 'imagined' past and imaginative present. Constrained and imprisoned in the present socio-economic-cultural paradigm, they are about how they take recourse to creativity of the liberated soul to reconstruct a past that sets them free and unconstrained. They are mirror images of the present subjugation, humiliation and insults. Legends of the epical past are all prosperous, high, brave and the king that fights and takes revenge against insults. By identifying the valuable cultural assets of the community, he argued that cultural practices should be considered as assets rather than a hindrance to development. By substantiating this argument with analysis of the value of cultural practices among the Musahar community themselves, *Sanjay's* was a passionate plea for considering them as dignified human beings with the vision and capability to make a positive contribution to the original goals of development.

It has been Deshkal's conviction that production and representation of Musahar community –and other such alternative viewpoints of marginal communities– are needed to advocate for an agenda of development as well-being; also to engage in affirmative action that seeks to represent the concerns of a marginal community that has been the victim of conventional development paradigms.



## Cultural Presentations

At the end of the two day seminar the community performed Jhumar dance as a form deeply embedded in –and derived from– nature. A traditional folk dance, it was performed by women. Anchored in cycles of nature, it has a vast thematic weaving into its tapestry several occasions, events, epics and legends in Musahar community life in the community. Though there is no fixed season for it, it is performed more when spring descends on earth with its beauty, and spreads joy and happiness all around. Intimately linked to community life, Jhumar corresponds to the

cycles of nature. People welcome it with song and dance. It is a major attraction in fairs and festivals the year round. Rows of colourfully attired women, arms entwined and flowers in their hair, swayed to-and-fro with delicate vigour and gay abandon. Men in feathered headgears and yellow-green scarves provided musical accompaniment with age old *Mandar*, *Dhol* and Windpipe. Children joined in now and then. Sitting or standing, the spectators swayed in unison. The performance was a living testimony to deep veneration of all, of nature to regenerate human societies and life at large.

# Improving Learning Achievement of Diverse Learners in Gaya, Bihar

## Theme

Diversity, Social Inclusion/Exclusion and Inclusive Classrooms: An Innovative Programme for Improving Learning Achievement of Diverse Learners in Rural Govt. Primary Schools in Gaya District of Bihar in partnership with **Ministry of Human Resource Development, Government of India 2011-2013.**

## Objective

The overall objective of the project is to increase learning achievement and retention of children from socially diverse communities in government rural primary schools by facilitating inclusive teaching-learning practices and processes, improving instructional quality and enhancing school effectiveness.



*A child learning arithmetic and language through innovative teaching-learning practices in project location.*

## Achievements

### Quantitative indicators

Indicators	2010-11 (Base Year)	2012-13 and onwards
Enrolment (NER)	87.58%*	100%*
Attendance (Retention)	52.01%*	73.50%**
Drop out (100%-Retention Rate)	47.99%	26.50%
Learning level	<p>Reading*** 29.79% of children enrolled in grade I-V in the schools in the project location could not read.</p> <p>Arithmetic*** 10.50% of children enrolled in grade I-V could not do elementary arithmetic.</p>	<p>Reading** 11.50% of children enrolled in grade I-V in the schools in the project location could not read</p> <p>Arithmetic** 2.9% of children enrolled in grade I-V could not do elementary arithmetic.</p>
No. and regularity of participation of teachers in CRC training	Dept. of Education, Govt. of Bihar mandates fortnightly training programmes at CRCs for ten months a year. There are breaks and lapses, however, in thus mandated twenty training programmes.	<p>Except in June 2012 and March 2013 training programmes were conducted regularly at CRCs. Except for those on leave all other teachers participated in training programmes.</p> <p>April 2013 onwards very little training could be conducted at the CRCs due to govt. has postponed the training programmes.</p>
No. of classroom demonstration and teacher and educator support for implementation of inclusive practices and processes.	No activities and programmes as such in the schools before project implementation.	Classroom demonstration and teacher-support are provided for 10 days in each school by a member of the project team. On completion of one cycle of demo and support, the next cycle begins. Thus, all the schools have been covered for classroom demonstration.
No. and regularity of SMC/VEC Meetings.	<p>Out 157 schools 135 (85.98%) schools had SMCs/VECs in place.***</p> <p>However, only in 37 schools (23.56%) regular SMC/VEC meetings were being organised.***</p>	<p>All schools have constituted SMC/VECs.**</p> <p>Meetings are held regularly.**</p>

\*DISE Data, 2010-11

\*\* Random Samples of selected schools in Wazirganj Block, 2013

\*\*\*According to baseline school survey conducted during November, 2011 to January 2012 as part of project activity

## Qualitative indicators

Change in the perception and behaviour of teachers and head teachers, and their relationship with children as well as parents, particularly from the marginalized social groups.	Comparison of current learning level of children, retention and drop out with DISE data for base year as indicated in the above table for quantitative indicators.
Participation of children from diverse backgrounds in learning activities.	Comparison of learning level baseline data with the data of present day sampling.
Teacher initiatives and adoption of inclusive classroom practices and processes.	Comparison of current learning level of children, retention and enrolment with DISE data for base year as indicated in the above table for quantitative indicators.
Changes in teaching- learning practices and processes .	No sticks used, 100% diverse learning, 100% change in sitting arrangements, reading programme in all schools. Sitting arrangement of children in small groups. Planning lessons and learning activities according to the learning levels of children. Use of examples from socio-economic context and life experiences of diverse children, such as local games, folk tales, local farming practices etc. for explaining lessons. Use of pictorials, local objects and materials for engaging children in active learning.
Children's learning achievement levels.	Baseline data and current sample.
Perception of parents towards teacher behaviour and practices.	Every school has a SMC currently, where 90% of the parents participate in the meetings held regularly.
Perception of parents on school effectiveness and learning achievement of children.	FGD, retention, drop out and learning level data.
Active participation of parents, particularly from socially excluded communities, in SMC/VEC meetings and proceedings.	Every school has a SMC currently, where 90% of the parents participate in the meetings held regularly.



# Learning Achievement of Children from Agricultural Communities in Govt. Primary Schools in Katihar, Bihar

## Theme

Enhancing School Effectiveness and Learning Achievement of Children from Agricultural Communities in Govt. Primary Schools in Katihar Bihar in partnership with MONSANTO Fund, 2011-2014.

## Objective

The key objective of the project is to promote quality education and enhance learning achievement for children in government primary schools in rural areas.

Image 1: Strategic Framework of Interventions Undertaken



## Achievements

### Quantitative Impact of the Project

Indicator	Baseline Assessment, August, 2011		Midterm Assessment, February, 2013		February, 2013- July 2013		August 2013-January 2014	
	Number of schools out of 193	% of schools out of 193	Number of schools out of 193	% of schools out of 193	Number of schools out of 193	% of schools out of 193	Number of schools out of 193	% of schools out of 193
Mid- day meal Served Regularly	116	60.10	146	75.65	173	89.63	180	93.26
Drinking Water Facility	160	82.90	190	98.45	192	99.48	193	100
Distribution of Free Textbooks	185	95.85	193	100	193	100	193	100
Availability of Basic TLM (Grade II)	170	88.08	181	93.78	193	100	193	100
Availability of Basic TLM (Grade IV)	169	87.56	185	95.85	193	100	193	100
PTM (Once During Last Three Months)	38	19.69	82	42.49	104	53.88	137	70.98
School Education Committee (SEC) Meetings (Once During Last Three Months)	126	65.28	156	80.83	172	89.11	185	95.85
Availability of Outdoor Sports Facility	56	29.02	122	63.21	152	78.75	180	93.26
Availability of Indoor Games	123	63.73	161	83.42	185	95.85	185	95.85

## Qualitative Impact of the Project

Activities Conducted	Outputs achieved
<p>An Orientation and Refresher Training was organised for the Project Staff on 13 August, 2013. The entire Project Team including the Project Coordinator, Cluster Coordinators, Inclusive Classroom Facilitators, and the Accountant underwent the training.</p>	<ul style="list-style-type: none"> <li>• Identification of the challenges of project implementation, and development of strategies to overcome the same.</li> <li>• Identification and planning of future strategies for effective implementation of the remaining activities as per the deliverables of the project.</li> </ul>
<ul style="list-style-type: none"> <li>• 25 Focus Group Discussions (FGDs) with teachers</li> <li>• 25 Focus Group Discussions (FGDs) with Children</li> <li>• 20 Focus Group Discussions (FGDs) with parents</li> </ul> <p>Issues discussed in FGDs: What are the improvements and what needs to be done for further improvement in the following:</p> <ul style="list-style-type: none"> <li>• Regularity in school attendance of children.</li> <li>• Regularity in holding classes</li> <li>• student's relationships with teachers</li> <li>• Teachers' attitude towards and expectations from children with diverse socio-economic backgrounds.</li> <li>• Practices and processes of Classroom management.</li> <li>• Management of discipline and its practices and processes.</li> <li>• Sports, cultural and other extra-curricular activities in schools.</li> </ul>	<ul style="list-style-type: none"> <li>• Distribution of new guidelines of school education committee in 193 project schools.</li> <li>• Update and inform the members about their roles and responsibilities in newly constituted school education committees</li> <li>• Inform and disseminate the new guidelines of Mid-day meal.</li> <li>• Update and share the role and responsibilities of teachers, head masters and parents as per the new guidelines of the Mid-day meal scheme.</li> <li>• Issues and reasons of irregular attendance of children discussed.</li> <li>• Discussions included issues of lack of parental academic support for first generation learners, and the necessity of extra academic support from schools for these children.</li> <li>• Issues and reasons of irregular school attendance of children, especially from poor and agricultural wage labour families discussed and identified.</li> <li>• Feedback on the on-going project activities for improvement was sought.</li> <li>• Feedback on teacher training at Cluster Resource Centres (CRCs), and identification of issues for teacher support and classroom demonstration were received.</li> <li>• Teachers were sensitised about the constraints faced by the first generation learners. Teachers were also sensitised on the need of developing school based practices to deal with the issue of 'home-work' for such children.</li> </ul>
<ul style="list-style-type: none"> <li>• Two workshops at block level have been organised during the reporting period- one on 13.08.2013 in Korha Block Resource Centre (BRC) and second on 18.12.2013 in Mansahi Block Resource Centre (BRC). The workshop participants include Block Education Officers (BEOs), Block Resource Persons, Cluster Resource Centre Coordinators, and headmasters of schools in the concerned blocks.</li> <li>• One district level workshop was organised at Hotel Deluxe, Katihar on 17 January 2014. There were 30 participants, including Block Education Officers (BEOs) of Korha and Mansahi blocks, 4 Block Resource Persons from the two blocks, CRC Coordinators, headmasters of schools, and a few senior teachers and teacher leaders.</li> </ul>	<p>The following outputs have been achieved as a result of pressure-building on DEOs, BEOs, CRC Coordinators, school headmasters, and other government officials;</p> <ul style="list-style-type: none"> <li>• Update and disseminate the new guidelines of School Education Committee (SECs)</li> <li>• Facilitate the process of constituting new School Education Committees (SECs).</li> <li>• Frequency of Meetings of the School education Committees (SEC) have increased.</li> <li>• Improved availability of basic teaching materials like black-board, duster, chalk pencils etc.</li> <li>• Mid-day meals have been regularised in 26 schools.</li> <li>• Drinking water facilities e.g. Hand- pumps have been repaired and assurance of their proper maintenance in 30 schools have been received</li> <li>• The process of construction of toilets in all the schools have been initiate by the Govt. officials at block and district levels</li> </ul>

Classroom demonstrations have been conducted in the concerned schools keeping the following issues in focus:

- Improvement in sitting arrangements of the children from diverse socio-economic backgrounds in the class with the aim of ensuring more attention to the children who are lagging behind.
- Identification of children who are lagging behind, and are in need of special attention.
- Ensuring classroom lesson transactions using pictures, , charts as well as examples from local socio-economic contexts.
- Creating space for the children who take initiative in demonstrating learning activities in the classrooms.
- Effective use of blackboard during classroom transactions in order to ensure active engagement of children in teaching-learning activities.

- Increasing participation of children from various socio-economic backgrounds in classroom learning activities.
- Increase in number of children staying in the school for the whole day.
- Increase in extracurricular activities like, sports and games in the schools
- Reduction in punishments to children in the classrooms.
- Increasing active participation of children in the learning process through demonstrations by children's group leader as well as teachers.
- Enhanced teacher-student interaction during teaching-learning processes.

- A total of 182 interactive teacher training sessions were conducted at the Cluster Resource Centres (CRCs) for the enhancement of teachers' professional skill to achieve inclusive classroom practices and processes.
- 14 teacher training sessions conducted at each of the 13 CRCs in the project locations.
- Classroom demonstrations were conducted in schools

The focus of the interactive and participatory teacher training sessions at Cluster Resource (CRCs) are as follows:

- Dissemination of the concepts and ideas, like, universal enrolment, retention and learning achievement of children.
- Concepts behind quality education and grade-appropriate minimum learning level of children.
- Teaching-learning methods for multi-grade and multi-level classrooms.
- Role and importance of enabling provisions. Like. Mid-day meals, free textbooks, basic facilities of drinking water, toilets etc. in enhancing participation and retention of children with disadvantaged backgrounds in the schools.
- How to prepare learning tasks for different groups and how to facilitate learning in groups.
- Differential Learning needs and learning styles of children from disadvantaged socio-economic backgrounds.
- Use of learning objects, symbols, words from local contexts for language teaching and learning.
- Building understanding about comprehensive and continuous evaluation by the teachers as the method for evaluating the performance of the children.
- Planning and preparation of lesson plans and its effective use by the teachers in classrooms.
- Use of the lessons from the Toolkit on inclusive classrooms for teacher education.



<ul style="list-style-type: none"> <li>• Parent-Teacher Meetings (PTMs) in 30 schools at their own initiative for demonstrative effect on other schools in the blocks</li> <li>• Raising and discussing issues of regular meetings of School Education Committees (SECs) &amp; PTMs in the block and district level workshops.</li> </ul>	<ul style="list-style-type: none"> <li>• Regular SEC meetings in schools.</li> <li>• Regular monthly PTMs in schools.</li> <li>• Rise in participation of parents in PTMs.</li> </ul>
<ul style="list-style-type: none"> <li>• Educational Visit of Teachers from Project location to Loreto Day School, Sealdah, West Bengal</li> </ul>	<ul style="list-style-type: none"> <li>• The two-day visit of a team of teachers, headmasters, CRC Coordinators, the project staff and educators from the two blocks of Korha and Mansahi to the Loreto Day School, Sealdah in West Bengal was organised on 28-29 January, 2014. The main purpose of the visit was to provide the team a practical experience of a model of child-centred and inclusive teaching-learning practices of the school.</li> </ul>
<ul style="list-style-type: none"> <li>• “Best Teacher Award” was conferred to 10 teachers from project schools. The programme was held on 31 January 2014 in Satkar Hotel, Kaihar.</li> </ul>	<p>A large number of teachers in the region got motivated from this programme. They came to understand the values and meaning of quality teaching learning for the improvement of learning level of children. After this programme the project team felt that a number of teachers took initiative to ensure their participation in the ongoing programme and activities of the current project.</p>



*Classroom Demonstration*



*Children participating in activities based learning*



*Loreto Day school visit*

# Inclusive Education in Bihar

## Theme

Pilot initiative to Promote Inclusive Education in Bihar through influencing the Teaching-Learning modules in partnership with PACS-a DFID Programme, 2013-15.

## Objective

To build and broaden the perspectives, policies and practices on inclusive primary education through teacher-training, advocacy and consultative processes with the Civil Society Organisations, PACS partners and the Department of Education, Government of Bihar for making the schools and classroom practices inclusive and friendly to children, especially from socially excluded communities.



*BRC level training at project location*

## Achievements

Indicator	Achievements
No. of FGDs, Interviews and case studies conducted for assessment of stakeholders' perspectives on inclusive primary education.	20 FGDs, Interviews and case studies
Appraisal visits of schools, namely Loreto Day, Kolkata; Vidyashram, Varanasi; Anandniketan School, Wardha and APCL, Patna to gather information and understanding of the strategies and practices of these schools to achieve inclusive primary education.	4 Schools
Publication and dissemination of perspective paper on inclusive primary education in Bihar	500 copies of the paper
Formation of a State level network on Inclusive Primary Education	1 network
12 BRC level training in four blocks in districts of Bhojpur, Gaya, Darbhanga and Kishanganj	12 training sessions, 900 teachers
District level consultative workshops	2 workshops
State level Seminar on Inclusive Education in Bihar	1 Seminar
Face to face meetings with policy makers, state and district officials and key representatives of CSOs	25 face to face meetings
Translation publication and dissemination of resource materials on Inclusive education in Hindi	5000
Preparation, publication and dissemination of Bulletin on inclusive primary education	3000

## SEMINAR ON INCLUSIVE EDUCATION AND SOCIAL DIVERSITY IN BIHAR

28-29 June, 2014 | A N Sinha Institute for Social Studies | Patna, Bihar



The **Seminar on Inclusive Education and Social Diversity in Bihar** was organized by Deshkal Society with Support from PACS (a DFID Programme) to build and broaden the perspectives, policies and practices on inclusive primary education through teacher-training, advocacy and consultative processes with the Civil Society Organisations, PACS partners and the Department of Education, Government of Bihar.

**The key objective** of the Seminar is to build and broaden the perspectives, policies and practices on inclusive primary education through teacher-training, advocacy and consultative processes with the Civil Society Organisations, PACS partners and the Department of Education, Government of Bihar.

Sri Jitan Ram Manjhi, Hon'ble Chief Minister, Bihar inaugurated the Seminar and released the book on *Bharat Me Samaveshi Siksha aur Samajik Vividhata*, a Deshkal Society publication. Sri Brishin Patel, Hon'ble Education Minister, Govt. of Bihar was the Chief Guest; Smt. Jyoti Devi, Member of Legislative Assembly, Bihar, Sri Dhir Jhingran, Senior Adviser (education), UNICEF and Ms. Arti Verma, State Manager, PACS, Bihar were the Guests of Honour. Sri. Anjani Kumar Singh, Chief Secretary, Govt. of Bihar also made his gracious presence among the dignitaries. Dr. Shaibal Gupta, Member-Secretary, Asian Development Research Institute (ADRI) Chaired the Inaugural Session. Sri. Sanjay Kumar, Secretary, Deshkal Society welcomed the dignitaries and guests to the Seminar.

The key recommendations of the Seminar are as follows:

- Deprivation is multi-dimensional. It subsumes caste, religion, ethnicity and migration related factors. Many times they converge and create instability in the households of those who suffer from it. That is why poor people have different world view than many of us middle class. They have different priorities and their lack of commitment to provide education to their children is determined by a range of deprivations.
- Relationship between teachers and students, especially from marginalised community, has become problematic. How the context of children to be brought to fore has become a challenge.
- Other considerations do not have much meaning if curriculum transaction does not take place in the classroom.
- Issues of diversity, marginalisation and inclusive education should become a part of pre-service training programme.
- CRC and BRC system has become almost defunct. It needs to be revived. At present, their sole purpose is to collect data.
- There should be some mobilisation work in community to generate demands for education.
- There is a need to build a coalition so that emerging voices and concerns could be presented to the government.



- Research and documentation aspects of on-going projects have to be strong and ought to be shared.
- Inclusive education faces twin challenges. One at the level of concept formulation. Second with respect to strategies and tactics those are guided by these concepts.
- The concept of inclusive education may seem 'untimely' in the age of globalisation and liberalisation but without accepting it we commit another blunder to gloss over existing inequalities and injustices.
- However, the concept of inclusive education has to be locally developed and contextualised and not to be replicated and generalised without taking into account societal and community specific configurations.
- There are huge numbers of first generation learners in primary schools. For them schools are the only place where they undergo educational processes. Therefore, the failure of schools or their inability to teach them satisfactorily is tantamount to deny these children inclusivity.
- On this basis, there is a need to strengthen the primary school system. Factors that will help in this endeavour are: principle of "one teacher-one classroom"; favourable pupil-teacher ratio; extensive training on CCT and CCE process; training on skill augmentation regarding first generation learners; training on multilingual children; strengthening and streamlining of tola sevaks; improving infrastructure; non-discriminatory treatment to Madrasas; external management of MDM; avoidance and rationalisation of excessive paper work and deputation; training of SMC members: balance between academic and non-academic activities of SMC members; and a strengthened monitoring and evaluation mechanism
- Two important points that have emerged in this conference: first as emphasised by father Anto the inclusive education is a fundamental necessity of our age. Second, the myth of an indifferent community, especially marginalised ones, for education has been removed.
- There is a need to utilise, strengthen and monitor the government's efforts on inclusive education that are already in place.
- The concept of human rights, which is a prerequisite for inclusive education, needs to be included in teacher training programme and also in school curriculum.
- SMCs, if aptly mobilised, can become a real vanguard for inclusive education.
- Monitoring is one of the most important factors to strengthen a programme and it should be carried out by stakeholders and not by implementing agencies.
- There is a need for coalition among like-minded organisations. This will also help us in developing common grounds.
- There is a need to share experiences regarding existing models of inclusive education or to develop innovative models.



# Social Assessment Study on Teacher Education in Bihar

The Government of Bihar requested the **World Bank** support to develop a project that enhances access to quality teacher education and continuous professional development for improved teacher performance and accountability. The broad objectives of the project are:

- Develop a certification of high-quality pre-service elementary teacher program, adapted for delivery to untrained elementary teachers,
- Strengthen Teacher Education institutions (in public and private sectors) and accredit them for effective teacher education and continuous professional development (CPD) program delivery, and
- Enhance teachers' classroom performance and attendance over measured baselines through improved social accountability mechanisms.

The **Social Assessment Study on Teacher Education in Bihar** has been carried out against above backdrop. It endeavours to assess and estimate, in advance, social consequences that are likely to emerge during project implementation phases for stakeholders, including teachers, CRC coordinators, DIET, PTEC and BITE, private teacher education institutions, SCERT and SMC members. The study develops a process that provides a framework for gathering, analysing, and incorporating social information, provided by stakeholders. It outlines social risks and their mitigation strategies, and how they can be integrated into the early stages

of project cycle. Objectives of the social assessment study are:

- Analyse and develop a profile of teachers' education and its various components in state of Bihar,
- Identify potential social impacts, including adverse social impacts, early in project cycle, and
- Identify and outline broad guidelines, measures, processes, institutional arrangements, procedures and instruments (of both public and private sector institutions) that need be adopted and integrated into project implementation to mitigate and redress any adverse social impacts that may undermine social inclusion, recognition and participation of stakeholders.

## Social Assessment Approach and Methodology

The study has employed two approaches to carryout social assessment. First approach involved document-



tary research that facilitated institutional analysis of organizational and legal framework of centrally sponsored schemes of Teacher Education and Sarva Shiksha Abhiyan. On the other hand, second approach undertook a participatory research. By way of stakeholders' consultations it took note of their positive and negative concerns. The study also assessed whether project implementation process can have more severe implications for stakeholders from marginalised segments of community, e.g. women, minorities, scheduled caste, scheduled tribe and other backward castes.



- **Methodological steps and tools:** Methodological steps applied to elicit information and gather findings are: 1. Profile of baseline conditions, 2. Scoping of social impacts, 3. Projection of social impacts, including indirect and cumulative social impacts, 4. Assessment of risks, 5. Evaluation 6. Social management framework and grievance redress mechanism, and 7. Monitoring.

For the study both qualitative and quantitative research tools were put in practice. Qualitative methods comprised of interviews, focus group discus-

sions, classroom observations, and photos and videos materials. Quantitative mode of data gathering, on the other hand, made use of questionnaire survey method.

**Study locations:** 6 sample districts out of 38 were selected for the study: Patna, Gaya, Rohtas, Kati-har, Darbhanga and East Champaran. These districts broadly represent the social profile of population in Bihar, and selected samples of stakeholders also take into account vulnerable groups situated in these parts of the state.

# Right to Homestead land in Rural Bihar:

## A Study of its Status, Issues, and Challenges in Implementation of Policies and Provisions

Even by the most conservative estimate of the Census of India 2001, Bihar ranks first (42.10 lakhs) among the states in terms of rural housing shortage, and the magnitude of the shortage is nearly double of that in the state ranked second, and triple of that in states ranked third and fourth. Key to housing in rural areas is access to and ownership rights over homestead land. But it is unfortunate that there are no official data and information available on ownership of homestead land. The NSSO data on homestead land accounts for only de facto ownership-like possession of homestead land. It does not capture the issue of lack of legal ownership over homestead land. The proposed study will make an assessment of the magnitude of the problem of lack of ownership rights to homestead land in Bihar, and provide inputs to the **Planning Commission** which will help in devising a regular mechanism for collection of data and information on such households and in formulating appropriate policies and programmes for ensuring right to homestead land.

Bihar was probably the first state in the country to enact a separate law, namely the Bihar Privileged Persons Homestead Tenancy Act 1947, for providing security of tenure to landless rural households over their raiyati homestead land. Since then the Bihar Government has also made provisions for regularisation of homestead of the landless on gairmazarua khas and

gairmazarua aam lands. Implementation of these laws and provisions does not require additional financial resources from the govt. But despite this, a large number of eligible landless.

Through its study and analysis of the processes and practices involved in the implementation of the laws, policies and provisions, the proposed research seeks to locate and identify the institutional/administrative hurdles and provide concrete inputs to the Planning Commission which will help it in undertaking necessary steps for improving the implementation of the laws, policies and provisions.

### Major objectives of the Project are

- i) to study and explore the status of access and ownership rights to homestead land among the rural landless and marginalized communities in Bihar;





- ii) to study and analyse the patterns and processes of residential displacements and settlements of the rural landless and marginalized communities on various types of land such as raiyati, gairmazarua khas and giarmazarua aam lands;
  - iii) to study and analyse the existing laws, policies and provisions in Bihar and the administrative/ institutional practices and processes of their implementation for granting homestead rights to the rural poor;
  - iv) to locate and identify the institutional/ administrative as well as socio-economic hurdles behind the lack of implementation of the existing laws, policies and provisions, and the denial of homestead rights to rural poor; and
  - v) to suggest inputs and remedial measures for improving implementation of the existing laws, policies and provisions, and for ensuring the right to homestead land for the rural poor.
- iv) Since there is no training given to officers to familiarize them with the system of land revenue administration, laws and rules, when they are confronted with the issue of granting legal ownership to homestead land, they do not know how to take appropriate action to implement the relevant laws and rules.
  - v) Lack of ownership right over homestead land prevents the poorest and the neediest among the rural poor from availing the benefits of housing assistance under the IAY scheme.

## Hypotheses tested

The hypotheses tested by the proposed research are:

- i) Despite existence of laws, policies and provisions for granting homestead rights to the rural landless and marginalized households, a majority of rural landless and marginalized community households, particularly SC/ ST households do not have ownership rights to their homestead land on which they have been residing since long.
- ii) The complex and cumbersome administrative/ institutional procedures along with tedious paperwork involved in the process for acquiring legal entitlement to homestead land together with lack of interest and commitment among government officials for implementing the laws, policies and provisions has resulted in a large number of eligible landless households being denied their right to homestead land.
- iii) Because of lack of official data and information about the number of rural households that do not have ownership right over their homestead land, it is difficult to accurately estimate the magnitude and severity of the problem;

## Methodology

The research study is empirical in nature. It is based mainly on primary data collected through a sample-survey of BPL households. The sample of the target beneficiaries is drawn by following the multi-stage random sampling method. Data is collected from the sample of BPL households by using interview schedules. Primary data and information is also collected from revenue officials at state, district, block and village Panchayat levels by making use of separate interview schedules. In addition to these, method of focus group discussions (FDGs) with BPL households as well as in-depth individual interviews and key informant interviews with village panchayat representatives, community leaders, and social workers will be conducted in order to collect qualitative data and information.

Besides the primary data and information, the proposed research also collected and utilized relevant secondary data available from reports and records of the Department of Revenue and Land Reforms,





Government of Bihar, Statistical handbooks, Census of Bihar, NSSO etc. Unpublished data from the selected district, block and Village Panchayat Offices will also be collected and utilized.

Field survey for the study was carried out in the ear 2011.

## Statistical Design

The proposed research is based on primary data collected from a sample of 1800 BPL households drawn through the method of multistage random sampling. The state of Bihar has been divided into three regions- Kosi region, North Bihar (non-Kosi region) and South Bihar. From each of these three regions three districts were selected on the basis of the highest percentages of the rural BPL households. In Kosi region, these districts are Araria with 80.26%, Supaul with 74.56%, and Purnia with 69.96% rural BPL population. In North Bihar (non-Kosi region) these districts are Madhubani with 72.43%, Sheohar with 69.83% and Sitamarhi with 67.12% rural BPL households. In South Bihar These districts are Gaya, Nawada and Aurangabad with 69.83%, 62.03% and 61.72% of the rural BPL population respectively.

From each of these nine selected districts two blocks having the highest population of SCs/STs were selected. Thus a total of 18 blocks were selected. From each of these blocks 2 village panchayats were selected on the basis of sizeable population of SCs/STs in them. The data on village panchayats were collected from the respective block offices.

Further, a list of all the BPL households were collected and compiled from the respective village panchayat and block offices and a sample of 50 BPL households will be drawn randomly. Of these 50 BPL households from each village panchayat, 40 are from SC/ ST category and 10 from non- SC/ST category. The details of the sample size and structure are given below in tables I and II.

**Table I: Sample Size and Structure**

Region	Districts	Number of blocks	No of village panchayats	No of BPL households
Kosi Region	Araria	2	4 (2 per block)	200 (50 per village panchayat)
	Supaul	2	4 (2 per block)	200 (50 per village panchayat)
	Purnia	2	4 (2 per block)	200 (50 per village panchayat)
North Bihar	Madhubani	2	4 (2 per block)	200 (50 per village panchayat)
	Sheohar	2	4 (2 per block)	200 (50 per village panchayat)
	Sitamarhi	2	4 (2 per block)	200 (50 per village panchayat)
South Bihar	Gaya	2	4 (2 per block)	200 (50 per village panchayat)
	Nawada	2	4 (2 per block)	200 (50 per village panchayat)
	Aurangabad	2	4 (2 per block)	200 (50 per village panchayat)
Total	9	18 (9x2)	36 (18x2)	1800 (36x50)

**Table II: Sample structure of BPL households (50) at village panchayat level on proportionate basis**

Category	Number of BPL Households	Percentage of BPL Households
SC/ST	40	80%
Non SC/ST	10	20%
Total	50	100%

Besides the sample of BPL households, primary data and information were also be collected from revenue officials at village Panchayat, block, district, and state levels. At least two officials from each of the selected districts, blocks and village panchayats, and two state level officials from the Department of Revenue and Land Reforms were selected for this

purpose. Thus, as indicated in table-III, 18 district level officials, 36 block level officials and 72 village Panchayat level officials were selected for collecting data and information. Separate interview schedules were prepared for sampled BPL households and officials at various levels.

**Table III: Sample Size and Structure of Officials**

Level	Number in the sample	Number of Selected officials
State	1	2
District	9	18
Block	18	36
Village Panchayat	36	72
Total		128

# Land Rights and Entitlements of the Education in Gaya, Bihar

## Theme

Capacity Building and Policy Advocacy for Land Rights and Entitlements of the SC communities, particularly Women in Gaya District of Bihar in partnership with PACS-a DFID Programme, 2011-2016

## Objective

The main objective of the project is to improve uptake of land rights and entitlements as well as educational rights by SCs, particularly women and enable transformation for them to live with dignity.

## Achievement

### Coverage and Impact

Block	Gram Panchayat	Villages	CBOs	CBO membership	Households	Applications Submitted	Parcha/ Parwana delivered to women heads of Households	Enrollment	Retention	Regularity of Mid-day Meals
4	54	480	539	9640	44,717	10,426	8,129	100%	75%	96%



Children rallying to assert their rights and entitlements in education in Bihar



Delivering the rights and entitlements to homestead land to the beneficiaries



*Workshop and Book Release on Right to Homestead Land and Housing in Bihar: Status, Issues and Challenges, Gaya, Bihar, 21 December, 2013*



# Seminar on Adivasi Art-Craft: A Culture of Ecology in Chhattisgarh

March 14, 2014, New Circuit House, Raipur, Chhattisgarh

Over particularly last two centuries adivasis' access to forest and forest produces has decreased alarmingly. Quality and size of forest cover are in sharp decline. This has grim implications for adivasi identity and survival, ecology, and the future of humankind. The increasing power of global forces beyond their control, virtual absence of effective institutions, and decline of cultural processes to counter it threatens the natural and historical strength of adivasi communities.

**Deshkal Society, in association with Mayaram Surjan Foundation, Raipur chapter of INTACH, and Ministry of Culture,** organised a day long seminar on above theme at Raipur. Nearly a hundred participants from the academia, political sections, Adivasi crafts persons and media attended the Seminar. Hon'ble Governor of Chhattisgarh, Shri Shekhar Dutt, inaugurated the seminar. Amongst those who attended were Shri Lalit Surjan, Editor, *Deshbandhu*; Vice-Chancellor of Pt. Ravi Shankar University; former Director General of Police Shri Vishwaranjan; Dr. Sushil Trivedi, former State Election Commissioner; Professor Hanumant Yadav, Pt. Ravi Shankar University; Shri. Rahul Singh, Deputy Director, Dept. of Culture, Chhattisgarh; and Shri Gautam Bandhopadhyaya, Convener, Nadi Ghati Morcha.

**Shri Sanjay Kumar**, Secretary Deshkal Society, welcomed the honourable guests and participants.

In the inaugural session **Shri Narendra**, Advisor, Deshkal Society, elucidated on how cultures are an outcome of and effects ecologies. As against the homocentric world view, there are not so much human cultures as ecological cultures. Once ecologies deteriorate, cultures too. They are replaced by other forms of cultures, not necessarily conducive to the well-being and sustainability of human and other life forms.

He emphasized on dialogue between modernity and adivasis; between politics of knowledge building and ancient cultures of sustainability and well-being, as also alternative imaginaries of human futures. There is a need to interrogate not just established ways of thinking but also the protocols of culture-making associated with these ways. It is urgent now to create a possibility of sustainable cultural discourse between the local community and concerned segments in the larger civil society. Till even about 20 years Adivasi retained their cultural resources, skills, memory and the sense of value placed in them to resist. There was a certain vigour and power in the rhythms and flows of daily life in Chhattisgarh. In recent years, the cultural confidence has been rapidly eroded seemingly irreversibly. In turn, all this is deeply and directly related to their livelihood and survival. He explained the seminar is aimed to contribute towards deepening and giving substance in the contemporary context to democracy, ecology, representation and sustainable ways of living. The seminar may be read as the premise whence this program seeks to engage with questions of adivasi life and its future. Promotion of the local indigenous craft, which is an environment friendly livelihood as it uses local materials, which eventually return back to the environment to advance and encourage the research and study on indigenous environmental and livelihood issues.

**Dr. Kalyan Kumar Chakravarty**, Chairperson, Lalit Kala Academy (National Academy of Fine Arts) a premier institution of the Government of India to conserve, spread and develop art and culture, shed extensive light on the various and rich art-craft forms of Chhattisgarh. He dwelt at length on Chhattisgarh's terra-cotta, bell metal, wood craft, smelting, weaving, and pottery; how they are organically linked to people's

world view, ethos, practises, livelihoods and skills. He emphasized that such attributes of a people be seen in conjunction with local landscapes and not separate. It is a holistic culture wherein gods and goddesses, ancestors, landscape, beliefs, artefacts, practises, livelihoods and skills in Chhattisgarh are conjoined in a given reality. Viewing them separately is reducing their potency to sustain human communities. Thousands of years old songs, sayings and stories are people's mode of both articulating and perpetuating their culture.

**Hon'ble Governor, Chhattisgarh, Shri Shekhar Dutt** stressed on the need to study and document, in the manner of Verrier Elwin, adivasi cultures in their authentic modes. Organic relationship between ecology and cultures need be documented as well. That would constitute the premise for long term vision and perspective. Adivasis sustain purity of genes and purity of all life enabling forces. He urged the academia to actively interface with adivasis and document ecology in its amalgamated wholesomeness. Every stream, every tree and hillock has its own identity in adivasi imagination; unless this be done we cannot know our own people and their rich heritage. Separating culture from economy, anthropology and other vital areas of life has been the lasting loss of modernity. Honourable Governor suggested forming a consortium on priority basis of people dealing with knowledge building from amongst academics, university, government, social activists and other socially sensitive individuals. The foremost thought and attempt for the consortium ought be to help revitalize Adivasi community's cultural confidence and help create a sustainable cultural discourse between the local community and concerned segments in larger civil society..

**Shri Niranjana Mahawar**, author and foremost collector of traditional artefacts in Chhattisgarh, informed that till coming of the British local cultural and ecological traditions had remained free of outside interference. Some are so ancient that references are found in some of the oldest texts. They continued over the millennia uninterrupted. Colonialism segregated the composite craft forms into Adivasi and



*Hon'ble Governor delivering Inauguration speech*

non-Adivasi, wood and metal, earth and fabric. Similarly, songs, stories and plays were segregated from other crafts. The various artefacts came in one way or another from beliefs, myths, songs and stories. As an instance the molding of sarota has to do with Kaam Dev and Rati, the piggy bank is shaped after a mother's breast. So is for the forms on paandaan, kumkum, and kajal boxes. After 1947 the Indian state and academia continued the segregation at a yet more intense rate. The resultant chasm damaged not only local cultures and communities but also ecology and landscapes. The vocabulary of segregation is now deep in our consciousness. Such vocabulary is incapable of communicating much about local cultures and communities. Each craft compliments the other. It cannot be comprehended --or sustained-- in isolation.

## Way forward

It is recommended, as a first step, a meeting of a small group from above be called soon at Raipur and a dialogue on plans and strategies for a common minimum program to revitalise Chhattisgarh ecological culture be commenced. It is imperative to continue sharing and discussions and speak about ecological cultures in these rapidly changing times, aspects left unstated and ecological processes that celebrate life in the manifest spirit of Adivasis. It is urgent to capture the ephemeral fast fading essence now less seen/displayed even in Adivasi regions as Chhattisgarh.

# Migration in Chhattisgarh

## Features, Trends and Policy Challenges

### with reference to the Inter-Migrant Workmen (Regulation and Conditions of Service) Act, 1979

Earlier human migration from present Chhattisgarh had reportedly occurred in the late 19th Century. Much later, drought years during the 1960s had triggered wide-spread migration. However, in the recent years migration has become more of a norm than exception, accentuated by misguided development policies that force the poor to migrate in search of improved livelihoods. If data from last census (2001) is any indication, intra- and inter-state migration from the state has been an estimated 6,784,937 persons. Within districts of the state, women migrants outnumber men. This not only indicates the role of women in securing livelihoods for the household but reflects an overall inadequacy of welfare schemes of the state to reach out to the poor.

Given the diversity in the nature of migration in Chhattisgarh, the causes are also of multiple in nature. Armed with the Inter-State Migrant Workmen Act (1979), the Ministry of Labour and its concerned departments are instrumental in formulating and implementing measures to protect the rights of the migrant workers. However, serious gaps in actual implementation of progress on the ground have been observed and reported in recent years. With this broader perspective, the consultative meeting brought together 33 participants drawn from the government, academia, trade union, media and civil society to deliberate upon the key features and trends in migration from the perspective of addressing policy challenges.





## Context

In his comprehensive and authoritative keynote presentation, former Secretary to the Government of India **Dr. Laxmidhar Mishra** made it clear that the provisions of the 1979 Act, which was placed in the statute book on Oct 2, 1980, was not intended to completely arrest or prevent the incidence of migration. Instead, it was ameliorative and anti-exploitative in character meant to compensate the dislocation of home/family life and alleviate the misery and suffering of the interstate migrants. It was further stated that though more than three decades have elapsed since the law was passed, all expected outcomes of the provisions under the law have been sadly belied. Citing the case of the Commonwealth Games wherein 100,000 workers were initially recruited but the number had come down to about 20,000, all-round ignorance of provisions of laws were noted on the part of the principal employer, contractor and all other middlemen. Dr Mishra pointed out that had the officers of the Labour Department monitored all the worksites compliance of statutory provisions could have been ensured. While examining several of such cases, the following specific suggestions in relation to regulatory and ameliorative measures were tabled:

1. Since interstate migration involves at least a source and a recipient state, the two states must come forward to appointing inspectors (as provisioned) having jurisdiction in other state.
2. Joint study teams comprising senior officers of the State Labour Departments of both the states need to be constituted for effective monitoring.
3. Recruitment of workmen from one state to another could be channelized through Migrant Workers' Boards of respective states for protecting the rights of the migrant workers.

Making the law work in favor of the migrant labor could be a wishful thinking, argued Dr. Praveen Sinha of Frederique Ebert Stifftung, as it (the law) hasn't shown any promise in the last 35 years ever since it was enacted.

Had it been otherwise, there would not have been as low as 800 registered agents and just about 30,000 migrant labour in official government records across the country. It is well known that actual numbers are several times higher. **Mr. S K Mishra**, former Chief

Secretary of Chhattisgarh Government was of the opinion that 'social legislation cannot be effectively implemented by the government'. Mr. Mishra, who chaired the inaugural session, felt that with government officials representing both the sides joint study teams may not work to resolve the crises. While inadequacies in compliance of provisions under the law came to light, the focus of discussions shifted to finding out a way forward in protecting the rights of the migrants.

## Issues

The nature of discussions that followed centered on both the diagnosis of the problem as well as possible solutions within the legal framework. While inevitability of migration under varying socio-economic conditions was generally accepted, developing a clear understanding on the reasons for repeated migration from some of the naturally-endowed regions remained an open question. While presenting a case study from Bilaspur, **Mr. Umi Daniel** of Aide-At-Action reported indebtedness as the primary cause for migration followed by lack of productive work and absence of loans for the poor. So desperate are the poor that they often mortgage their PDS cards for quick monetary gains. **Dr. Hanumant Yadav**, Chairperson of the Mayaram Surjan Foundation expressed serious health concerns for migrants workers employed in construction and health hazardous industries. Though there are provisions under the law for accidents at such sites, rarely do these get reported. Consequently, the vulnerable migrants have to bear the same at the cost of their lives. Despite the provisions under the 1979 Act, regulatory conditions for migrant workers are rarely complied with. Migrant workers are often exploited at the destination, both by the contractor as well as the employer.

Representing Chhattisgarh Unit of the All India Trade Union Congress, **Mr. C R Bakshi** lamented the policies of the state that encouraged landlessness and consequent exodus of the poor in search of greener pastures. Quoting the case of the highest irrigated district of the state Janjgir-Champa, Mr. Bakshi pointed out that proposal to generate 30 thousand megawatt thermal power from the district has meant forcibly acquiring an estimated 1,29,000 acre of prime agriculture land for constructing over 2 dozen thermal power plants.



Estimates indicate that some 300,000 farmers have been rendered landless who have no other option to migrate in search of livelihoods. Short interventions by **Mr. Gautam Bandyopadhyay** and **Mr. Lalit Surjan** brought to attention the misguided policies of the state in promoting forced migration.

The deliberations not only lamented the lack of compliance to protect the rights of migrant workers on one hand but stressed the need to examine those factors that accentuated migration. While aspirational migration and opportunity migration are made more out of choice, it was the plight of distress migrants and forced migrants which were the subject of focus. Reference to successful initiatives to protect the rights of brick-kiln workers, construction workers and agriculture workers were brought to light, for the concerned departments to learn for possible scaling up. Labour Commissioner **Mr. Jitendra Kumar** enumerated several steps taken by his department in protecting the rights of the migrant workers. It was heartening to note that the Government of Chhattisgarh has signed memorandum of understanding with

few destination states to better the living conditions of migrants from the state.

## Way Forward

Dr. Praveen Sinha concluded by saying that there are many aspects of migration that haven't been fully understood and stressed the need to identify data and knowledge gaps in order to better inform policy formulation. **Dr. Sudhirendar Sharma** sought enumeration of diversity of migrants (forced, stress and opportunity migration) in census records such that official records and localized studies are not at variance with each other. Only by reducing such data gaps can the phenomenon of urbanization of poverty and exclusionary urbanization as structural impediment to migration could be brought to light in policy formulation. **Mr. Sanjay Kumar** of Deshkal Society found opportunity in leveraging comparative advantage of different stakeholders in forging an alliance to not only identify action points emerging out of the one-day discussions but to formulate strategies for influencing policies of the state as well.

# Major Publications

## Books

- Christine Sleeter, S.B. Upadhyay, Arvind Mishra and Sanjay Kumar (eds.), *School Education, Pluralism and Marginality: Comparative Perspectives*. Orient BlackSwan, Delhi, 2012.
- Imtiaz Ahmad and Shashi Bhushan Upadhyay (eds.), *Dalit Assertion: Society, Literature and History*. Orient BlackSwan in association with Deshkal Society, Delhi, 2010.
- Frédérique Apffel-Marglin, Sanjay Kumar and Arvind Mishra (eds.), *Interrogating Development: Insights from the Margin*. OUP, New Delhi, 2010.
- Arun Kumar and Sanjay Kumar (eds.), *Dalit Studies in Higher Education: Vision and Challenges*. Foreword by Imtiaz Ahmad. Deshkal Publication, Delhi, 2005.
- Hemant Joshi and Sanjay Kumar, *Asserting Voices: Changing Culture, Identity and Livelihood of the Musahars in the Gangetic Plains*. Deshkal Publication, Delhi, 2002.
- Ramakant Agnihotri and Sanjay Kumar (eds.), *Bhasa, Boli Aur Samaj: Ek Antahsamvad*. Deshkal Publication, Delhi, 2001.
- Purushottam Agrawal and Sanjay Kumar (eds.), *Hindi Nai Chal Mein Dhali: Ek Punarvichar*. Deshkal Publication, Delhi, 2000.

## Reports

- *Report on Social Diversity and Learning Achievement: the Status of Primary Education in Rural Bihar*, Deshkal Publication, Delhi, 2014.
- *Report on Enhancing School Effectiveness through Inclusive Teaching and Learning: An Innovative Action Research in Two Rural Government Primary Schools in Gaya District of Bihar*. Deshkal Society, Delhi, September 2012.
- *Inclusive Classroom, Social Inclusion/Exclusion and Diversity: Perspectives, Policies and Practices*. Deshkal Society in association with UNICEF and CARE India. Deshkal Publication, Delhi, 2010.
- Sanjay Kumar and P. D. Singh, *Right to Housing and Homestead Land in Rural Bihar: Status, Issues and Challenges*. Deshkal Publication, Delhi, 2010.
- P. D. Singh and Sanjay Kumar, *Social Hierarchy and Notion of Educability: Experiences of Teachers and Children from Marginalised and Non-Marginalised Communities*. Deshkal Publication, Delhi, 2010.
- Nikhil Raj, Sanjay Kumar and Rahul Agrawal, *Enabling Development in Bihar: Agenda for Action*. Deshkal Society, Delhi, 2006.

## Training Manual and Toolkit for the Primary School Teachers in Bihar

- Toolkit for teacher education on inclusive classrooms (in Hindi). Deshkal Publication, Delhi, 2011.
- Teaching Manual for Mathematics and Science: A Guideline for School Teachers (in Hindi). Deshkal Society, Delhi, 2003



## Key Partners

### Government Agencies

- Ministry of Human Resource and Development, Government of India
- National University of Educational Planning and Administration, New Delhi
- Indo Dutch Programme on Alternative in Development, Indian Council for Social Science Research, New Delhi
- Ministry of Culture, Government of India
- Indira Gandhi National Centre for Arts, New Delhi
- Indian Council of Cultural Relations, New Delhi
- Ministry of Environment and Forest, Government of India
- Ministry of Labour, Government of India
- Ministry of Home Affairs, Government of India

### International Agencies

- Action Aid, UK
- Care India, New Delhi
- CIDA India, New Delhi
- DFID India, New Delhi
- FES India, New Delhi
- Ford Foundation India, New Delhi
- Heinrich Boll Foundation India, New Delhi
- MONSANTO Fund
- Prince Clause Fund, Netherlands
- UNESCO India, New Delhi
- UNICEF India, New Delhi
- University of Birmingham, U K
- World Bank India, New Delhi

## FORM NO. 10B

[ See rule 17B ]

## Audit report under section 12A(b) of the Income-tax Act, 1961, in the case of charitable or religious trusts or institutions

I have examined the balance sheet of **DESHKAL SOCIETY**, **AAATD2326G** [name and PAN of the trust or institution] as at **31/03/2016** and the Profit and loss account for the year ended on that date which are in agreement with the books of account maintained by the said trust or institution.

I have obtained all the information and explanations which to the best of my knowledge and belief were necessary for the purposes of the audit. In my opinion, proper books of account have been kept by the head office and the branches of the abovenamed trust visited by me so far as appears from my examination of the books, and proper Returns adequate for the purposes of audit have been received from branches not visited by me, subject to the comments given below:

In my opinion and to the best of my information, and according to information given to me, the said accounts give a true and fair view-

(i) in the case of the balance sheet, of the state of affairs of the above named trust as at **31/03/2016** and

(ii) in the case of the profit and loss account, of the profit or loss of its accounting year ending on **31/03/2016**

The prescribed particulars are annexed hereto.

Place **New Delhi**  
Date **26/09/2016**

Name  
Membership Number  
FRN (Firm Registration Number)  
Address

**Hira Jha**  
**097069**  
**017450N**  
**4675/21 Et-3 First Floor Ganpat**  
**i Bhawan Ansari Road, Daryagan**  
**j Delhi -110002**

## ANNEXURE

## Statement of particulars

## I. APPLICATION OF INCOME FOR CHARITABLE OR RELIGIOUS PURPOSES

1.	Amount of income of the previous year applied to charitable or religious purposes in India during that year ( ₹ )	10716595
2.	Whether the trust has exercised the option under clause (2) of the Explanation to section 11(1) ? If so, the details of the amount of income deemed to have been applied to charitable or religious purposes in India during the previous year ( ₹ )	Yes 0
3.	Amount of income accumulated or set apart for application to charitable or religious purposes, to the extent it does not exceed 15 per cent of the income derived from property held under trust in part only for such purposes. ( ₹ )	Yes 1658593
4.	Amount of income eligible for exemption under section 11(1)(c) (Give details)	No
5.	Amount of income, in addition to the amount referred to in item 3 above, accumulated or set apart for specified purposes under section 11(2) ( ₹ )	0
6.	Whether the amount of income mentioned in item 5 above has been invested or deposited in the manner laid down in section 11(2)(b) ? If so, the details thereof.	No
7.	Whether any part of the income in respect of which an option was exercised under clause (2) of the Explanation to section 11(1) in any earlier year is deemed to be income of the previous year under section 11(1B) ? If so, the details thereof ( ₹ )	No
8.	Whether, during the previous year, any part of income accumulated or set apart for specified purposes under section 11(2) in any earlier year-	
(a)	has been applied for purposes other than charitable or religious purposes or has ceased to be accumulated or set apart for application thereto, or	No
(b)	has ceased to remain invested in any security referred to in section 11(2)(b)(i) or deposited in any account referred to in section 11(2)(b)(ii) or section 11(2)(b)(iii), or	No
(c)	has not been utilised for purposes for which it was accumulated or set apart during the period for which	No



II. APPLICATION OR USE OF INCOME OR PROPERTY FOR THE BENEFIT OF PERSONS REFERRED TO IN SECTION 13(3)

II. APPLICATION OR USE OF INCOME OR PROPERTY FOR THE BENEFIT OF PERSONS REFERRED TO IN SECTION 13(3)

DECLARATION OR USE OF INCOME OR PROPERTY FOR THE BENEFIT OF ANY SUCH PERSON			Yes
1.	Whether any part of the income or property of the <b>trust</b> was lent, or continues to be lent, in the previous year to any person referred to in section 13(3) (hereinafter referred to in this Annexure as such person)? If so, give details of the amount, rate of interest charged and the nature of security, if any.		
	Details	Amount(₹)	Rate of interest charged
	Salary Of Secretary	604480	0
	Rent Paid to Secretary	255420	0
			Nature of security, if any.
2.	Whether any part of the income or property of the <b>trust</b> was made, or continued to be made, available for the use of any such person during the previous year? If so, give details of the property and the amount of rent or compensation charged, if any.		No
3.	Whether any payment was made to any such person during the previous year by way of salary, allowance or otherwise? If so, give details		No
4.	Whether the services of the <b>trust</b> were made available to any such person during the previous year? If so, give details thereof together with remuneration or compensation received, if any		No
5.	Whether any share, security or other property was purchased by or on behalf of the <b>trust</b> during the previous year from any such person? If so, give details thereof together with the consideration paid		No
6.	Whether any share, security or other property was sold by or on behalf of the <b>trust</b> during the previous year to any such person? If so, give details thereof together with the consideration received		No
7.	Whether any income or property of the <b>trust</b> was diverted during the previous year in favour of any such person? If so, give details thereof together with the amount of income or value of property so diverted		No
8.	Whether the income or property of the <b>trust</b> was used or applied during the previous year for the benefit of any such person in any other manner? If so, give details		No

### III. INVESTMENTS HELD AT ANY TIME DURING THE PREVIOUS YEAR(S) IN CONCERNS IN WHICH PERSONS REFERRED TO IN SECTION 13(3) HAVE A SUBSTANTIAL INTEREST

S. No	Name and address of the concern	Where the concern is a company, number and class of shares held	Nominal value of the investment(₹)	Income from the investment(₹)	Whether the amount in col. 4 exceeded 5 per cent of the capital of the concern during the previous year-say Yes/No
<b>Total</b>					

Place New Delhi  
Date 26/09/2016

Name  
Membership Number  
FRN (Firm Registration Number)  
Address

Hira Jha  
097069  
017450N  
4675/21 Ft-3 First Floor Ganpat  
i Bhawan Ansari Road,Daryagan  
i Delhi -110002

Form Filing Details	
Revision/Original	Original

**DESHKAL SOCIETY**  
205, IInd floor, Indra Vihar, Delhi-110009

BALANCE SHEET AS AT 31ST,MARCH,2016			
	SCHEDULE	Amount (Rs)	
		F.Y.2015-16	F.Y.2014-15
<b>SOURCES OF FUNDS</b>			
<b>I.FUND BALANCES:</b>			
a.General Fund	[01]	6,231,608.71	6,340,342.39
b.Corpus Fund		895,750.00	895,750.00
c.Assets Fund		290,012.00	187,232.00
		<u>7,417,370.71</u>	<u>7,423,324.39</u>
<b>II.LOAN FUNDS:</b>			
a.Secured Loans		-	-
b.Unsecured Loans		-	-
		<u>-</u>	<u>-</u>
<b>TOTAL Rs.</b>	<b>[ I + II ]</b>	<b><u>7,417,370.71</u></b>	<b><u>7,423,324.39</u></b>
<b>APPLICATION OF FUNDS</b>			
<b>I.FIXED ASSETS</b>			
Gross Block	[02]	1,437,661.00	1,242,030.00
Less: Depreciation		805,369.00	653,097.00
Net Block		<u>632,292.00</u>	<u>588,933.00</u>
<b>II.INVESTMENTS</b>		3,372,399.00	4,122,882.00
<b>III.CURRENT ASSETS, LOANS &amp; ADVANCES:</b>			
a.Loans & Advances	[03]	771,970.00	205,852.00
b.Grant Receivables	[04]	3,097,320.00	3,427,311.00
c.Cash & Bank Balance	[05]	800,661.71	397,367.39
	<b>A</b>	<u>4,669,951.71</u>	<u>4,030,530.39</u>
<b>Less:CURRENT LIABILITIES &amp; PROVISIONS:</b>			
a.Other Current Liabilities	[06]	560,202.00	651,730.00
b.Unspent Grant Balance	[07]	697,070.00	667,291.00
	<b>B</b>	<u>1,257,272.00</u>	<u>1,319,021.00</u>
<b>NET CURRENT ASSETS</b>	<b>[ A - B ]</b>	<u>3,412,679.71</u>	<u>2,711,509.39</u>
<b>TOTAL Rs.</b>	<b>[I+II+III]</b>	<b><u>7,417,370.71</u></b>	<b><u>7,423,324.39</u></b>
Significant Accounting Policies and Notes to Accounts		-	-
[15]			

The schedules referred to above form an Integral Part of the Balance Sheet.

For & on behalf:  
**HIRA JHA & CO**  
Chartered Accountants

[CA HIRA JHA]  
Proprietor  
MM No: 097039  
FRN: 017450N

For:

**Deshkal Society**

[ Sanjay Kumar ]  
Secretary

[ Ajit Kr. Dwevedi ]  
Treasurer

Place : New Delhi  
Date : 26th September 2016



**DESHKAL SOCIETY**  
205, IInd floor, Indra Vihar, Delhi-110009

INCOME & EXPENDITURE ACCOUNT FOR THE YEAR ENDED 31/03/2016			
		Amount (Rs)	
	SCHEDULE	F.Y.2015-16	F.Y.2014-15
<b>I. INCOME</b>			
Grants	[08]	8,739,871.00	10,110,968.00
Donation		1,620,972.00	1,238,155.00
Other Income	[09]	229,124.32	79,419.04
Interest Income		467,321.00	350,388.00
<b>TOTAL Rs.</b>		<b>11,057,288.32</b>	<b>11,778,930.04</b>
<b>II. EXPENDITURE</b>			
Programme Related Expenses	[10]	8,880,868.00	10,168,866.00
Administrative Expenses	[11]	1,835,727.00	1,205,994.00
Depreciation	[02]	152,272.00	112,284.00
Less : Transferred to Asset Fund		92,851.00	42,275.00
		59,421.00	70,009.00
<b>TOTAL Rs.</b>		<b>10,776,016.00</b>	<b>11,444,869.00</b>
<b>III. EXCESS OF INCOME OVER EXPENDITURE</b>	<b>[I - II]</b>	<b>281,272.32</b>	<b>334,061.04</b>
<b>IV. EXCESS OF INCOME OVER EXPENDITURE TRANSFERRED TO BALANCE SHEET</b>		<b>281,272.32</b>	<b>334,061.04</b>
Significant Accounting Policies and Notes to Accounts	[15]		

The schedules referred to above form an  
Integral part of the Income & Expenditure Account.

IN TERMS OF OUR REPORT OF EVEN DATE

For & on behalf:  
**HIRA JHA & CO**  
Chartered Accountants

**[CA HIRA JHA]**  
Proprietor  
MM No. 097069  
FRN: 017450N

For:

**Deshkal Society**

**[Sanjay Kumar]**  
Secretary

**[Ajit Kr. Dwevedi]**  
Treasurer

Place : New Delhi  
Date : 26th September 2016

**DESHKAL SOCIETY**  
205, IInd floor, Indra Vihar, Delhi-110009

RECEIPTS & PAYMENT ACCOUNT FOR THE YEAR ENDED 31/03/2016	
	Amount(Rs.)
SCHEDULE	F.Y.2015-16

**RECEIPTS**

Cash in Hand		22,342.00
Cash at Bank		375,025.39
Fixed Deposit		4,122,882.00
		<u>4,520,249.39</u>
Grants Received	[12]	8,688,265.00
Bank Interest		442,815.00
Donation		1,620,972.00
Other Receipts		229,124.32
		<u>15,501,425.71</u>

**TOTAL Rs.**

**PAYMENTS**

Programme Related Expenses	[13]	8,880,868.00
Administrative Expenses	[14]	1,835,727.00
Loans & Advances (Net)		611,770.00
		<u>79,828.00</u>
Cash in Hand		720,833.71
Cash at Bank		3,372,399.00
Fixed Deposit		4,173,060.71
		<u>15,501,425.71</u>

**TOTAL Rs.**

**Significant Accounting Policies and  
Notes to Accounts**

[15]

**The schedules referred to above from an  
Integral part of the Receipts & Payment Account.**

For & on behalf:  
**HIRA JHA & CO**  
**Chartered Accountants**

For:

**Deshkal Society**

**[CA HIRA JHA]**  
**Proprietor**

MM No. 097069  
FRN: 017450N

Place :New Delhi

Date : 26th September 2016

**[ Sanjay Kumar ]**  
**Secretary**

**[ Ajit Kr. Dwevedi ]**  
**Treasurer**





Deshkal Society founded in 1995 aims to realize the vision of socially and economically inclusive development with dignity, equity, and justice for all through interventions in the thematic areas of the elementary education, right to homestead land, sustainable rural livelihoods and culture.

Since its inception, its objective has been to facilitate inclusive development for the disadvantaged groups and rural poor primarily marginal communities, children and women. They count amongst its partners International organizations of repute like the World Bank, Ford foundation, UNICEF, DFID, UNESCO, and government agencies like Ministry of Human Resource and Development, Ministry of Culture, Ministry of Labour, National University of Educational Planning and Administration, Indian Council of Cultural Relations etc.

For intensive engagement with its thematic areas at grassroots level, a Resource Centre was set up under the auspices of Deshkal Society in 2002 in Gaya district of South Bihar, and in 2012 a project office was set up in Katihar district, located in the Kosi region of North Bihar.



### **Deshkal Society**

#### **Head Office**

205, 2nd Floor, Indra Vihar, Delhi - 110 009

Phone-Fax: 011-27654895 E-mail: [deshkal@gmail.com](mailto:deshkal@gmail.com)

Website: [www.deshkalindia.com](http://www.deshkalindia.com)

#### **Branch Offices**

House of Mithlesh Singh

Kali Bari, Nutan Nagar, Gaya (Bihar) - 823 001

Phone: 0631-2220539

House of Rajendra Sharma

Durgabari, Purnea, Bihar - 854 301 (India)

Phone: 06454-240540