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Preface

Dear Readers,

The current issue of Regional Cooperation Newsletter is a merged issue of first two quarters of the year 2016. The end of this period also witnessed the Joint World Conference on Social Work Education and Social Development held in Seoul, Korea.

The conference expanded on the second pillar of the Global Agenda for Social Work and Social Development 'the dignity and worth of peoples'. The concept is at the heart of not only professional ethical codes but also international conventions and statements on human rights and peaceful coexistence. These aspirational statements aim to shape environments in which people can live without fear, give expression to their identity and personality as they wish, whilst showing respect to others, care for their family and community members, practice their beliefs and religions, participate in and shape their communities through social as well as political engagement and have access to the resources needed for a dignified and secure life.

Participants from all over the world included a large number of academics, practitioners, and activists from South Asia region. The conference also had a symposium on "Social Work Education and Practice from the South: New and Emerging Areas of Social Work in India" organised by the ICSW South Asia Regional President.

The current issue of the newsletter is brings together some interesting insights from India regarding certain pertinent challenges in achieving ideals of the theme of the conference – the dignity and worth of people. Analyses presented in the papers of this issue are drawn from a variety of contexts and issues such as migration and marginality, experience of urban poor, right to education as a pre-condition for human dignity.

Living conditions of the migrants in cities is explicated by Indu Prakash in his special article titled "New Delhi: Open Arms Welcoming the City Makers". While acknowledging the special contribution of migrants in the city of New Delhi, the article talks about problems with urban migrations, its reason, and difficulties associated with it. On the other hand the article also highlights the myriad human rights violations faced by the migrant communities and the failure of the government system in providing support

and security of basic living conditions to its poor. No doubt such conditions do pose serious threat to the idea of dignity and worth of people along with many lost opportunities for poor migrants to cities.

Education is no doubt one of the best ways to unleash the potential in every individual; and hence considering education as a right goes a long way in ensuring human dignity. Neha Parti through her article "Looking within to Go Beyond" analyses various policies in India that have tried to ensure education as a basic right. The paper also looks at how some of the ideas of education as a right are translated into action on the ground and towards this end she explicates the case of the Anandshala program being implemented in government schools in Samastipur district, in Bihar, India.

Aditi Das in her article "Social capital and urban poverty: A double-edged relationship" presents another dimension of life in urban slums through a conceptual analysis of social capital. The article presents a nuanced discussion of the double-edged nature of social capital theorization in the context of social and economic relations existing in slum communities. The article captures the importance of social capital in participatory development, design, and planning place-based policies for the urban poor. Social networks and social capital are not just social assets but are essential tools to achieve participatory social development and hence in ensuring dignity to the people through informed participation.

Delivering justice and ensuring rights are the best means of ensuring dignity and worth of people. Governments, civil society organisations, and policy advocacy groups such as ICSW have a greater role to play in ensuring these on ground.

I like to acknowledge the contributions by all the authors of this issue in it rich and significant. My special appreciation to the Guest Editor of the issue Ms. Mansha Singh, a Doctoral Scholar with School of Social Work at Tata Institute of Social Sciences, Mumbai in ensuring that the articles are of quality and relevance.

Editor
15 July 2016

New Delhi, with Open Arms Welcoming the City Makers

Indu Prakash Singh

One of the worst manifestations of urban poverty is homelessness. Homelessness is not a malaise but a symptom, a symptom of serious distress. Serious distress of grave economic disorder, and social injustice/ tribulations, like: atrocities against Dalits, rape and torture of women, riots. The only personal dimension is the individual who faces it, alone or together with her / his family. Homeless, then is a person who has no roof over their head.

Even if a person has a home in the village, is that home of any use in the urban context? Besides, if the home in the village could serve all the purpose of a HOME: security, love, health, education, employment, food, land; why would anybody leave it to sleep on (in) the footpaths/ corridors/parks, flyovers, handcarts, rickshaws, night shelters (wherever it is there) of a city?

Our studies and interactions with homeless across the country have shown that people come to cities as a last resort, each one due to one of these reasons: poverty, unemployment, destitution, heavy debt (of usurious money lenders), caste atrocities (against Dalits, women), communal riots, drought, floods, cyclone, earthquake, and personal hardships (usurpation of property by relations/ dominant castes, disowned elderly parents). Illnesses and stigmatised diseases like leprosy too have de-housed people. Besides some people come to cities because of being displaced due to mega dam projects, mining, Special Economic Zones (SEZs), Special Tourism Zones (STZs), etc.

Unlike, what our bureaucrats and economists want us to think that migration from rural areas is due to the glow and glamour of cities, we have been informed by the homeless that they are in the cities because they were compelled to leave their villages. It was not volitional. Strong structural / systemic processes of destitution and distress are responsible for pushing people to the cities, over which many vulnerable communities in rural areas, have no control.

The entire talk of some of the bureaucrats to put a check on migration from rural to urban areas is not only unjustified and inhuman; it is also unconstitutional, as it violates Article 19

of the Constitution of India. **Article 19, empowers the people of this country, with the freedom to reside and settle in any part of the territory of India.**

Poverty is systemic/ structural in nature and is a product of skewed social relations/ interactions (hardships), and economic processes. Ascribing it to any person, as a personal attribute is a fallacy; a product of misconception, guided by myths and opinions. The government programmes and policies have made halfhearted approach to deal with poverty: rural as well urban. Rampant corruption at all levels is responsible for it. If all the resources that were put in towards poverty alleviation were utilised in full sincerity, we would have by now eliminated poverty, not just alleviated.

So, we are in a mess created by our own government, made murkier by its own dealings: omissions and commissions. The way to deal with urban poverty lies in removing rural poverty, not the poor people. And rural poverty is reflected through: recurrent droughts/ floods, shrinking artisanship, no work/employment, indebtedness, poor health infrastructure/ care, absent teachers from schools, female feticide, bonded labour, child labour.

The other way to deal with it lies in making housing accessible to all and putting a stop to all evictions in urban settings. The master plan of a city should be so made that around 30% of all residential space should be utilised for construction of houses for the Economically Weaker Sections (EWS) and the Lower Income Groups (LIG). This incorporation prevents seclusion and facilitates work options being available at doorstep. Mindless eviction intensifies the poverty of the already vulnerable people. With no mechanisms for immediate redress they continue to move from one fringe to the other. Surely, what is lacking is the political will. Major contribution is also made by the callous and deeply prejudiced attitude of bureaucracy (barring a few of course!). Persistent problems require innovative and honest solutions. Solutions, not merely aimed at future but to here and now as well. We need to reintroduce the Urban Land Ceiling and Regulation, 1976, repealed in 1998. The government approach has been of allowing housing shortages to exponentially grow, closing its eyes to the abject inhuman conditions in which hundreds and thousands of slum dwellers and homeless live, and then one fine morning waking with the thought implanted in their minds, by the external agencies, to build a beautiful city. How else will international capital pour in? Once out of its slumber, the government's mode switches to demolish and relocate, with

policing of lands. It doesn't augur well for the urban poor. It appears as though privatisation is presented as the panacea for all urban systemic ills. For there is now a premium on openness; It's truly an open mind, open door, open land, open resources, open water, open - open policy for the rich to get richer and the poor to be removed from all open areas, thrown any where the private sector may plan. Far from the city, far from the village, far from the livelihood, into an abyss. And be there till, again some resource is discovered, or for beauty to spawn. And then have them again removed to another abyss.

The data on urban poverty is really shocking: 50% of the populations in slums possess less than 5% of land. Majority of the urban poor live in less than $1/10^{th}$ of the city space; and we all know that 90% of shortage in housing is experienced by the economically weaker sections of our society. Still we don't tire of saying that there's no land. The issue is that there is enough land for the rich to buy and stock it as farmhouses. But for the urban poor, homeless and the inadequately housed (let's stop calling them slum dwellers), who run the cities of India through their hard labour, construct the buildings at peril to their own health, work in our homes as domestic labour, languish in the dungeons of the city, a virtual abyss! Ironically, they are called the loads and seen as a drain on urban economy. We forget that our cities would collapse if they were not there. This is not a romantic view of their labour. It is rather a hard fact staring in our faces, which we are not willing to accept. The City Makers get devastated in and by the same city they create. We need to treat the urban poor as citizens (residents) of our country and not as "pick pockets and thieves", as noted by our Judiciary.

The only hope I see in is in "We, the People of India", who have to resolutely attempt to solve the systemic ills through protest actions and constructive endeavors. Urban spaces should also spawn lots and lots of livelihood options. This needs to also embrace the rural settings. The corporate sector has an important role to play in this. And the livelihood options need to be aligned with housing locations. A divorce between the two is what has created the mess that we are in today.

Homelessness to City Makers

Our journey from understanding homelessness to a well-deserved era of right of the City Makers (homeless residents) to the city, involving City Makers in shaping the whole programme started from a recce of whole of Delhi, from May 16 -22, 2000. It started with the

Action Aid India support to its direct intervention called, Aashray Adhikar Abhiyan (Shelter Rights Campaign), which got registered as a voluntary organisation around 2009-2010. And this work then moved from October 2002 to Chennai, Hyderabad, Pune, Lucknow, Kolkata, Bangalore, Jaipur, Guwahati, Patna, Mumbai, etc.

June 2000 was the month when we had the field test of the questionnaire (for the survey, which was from 5-9 & 11- 16th June 2000), after our meeting in Urdu Park, Jama Masjid. Then from 28th September 2000, we started the Street Medicine every Monday and Thursday, in front of the Urdu Park, that continues even today. And then came the Night outs (now called Night Vigil), which started from 5[th]December 2000. By now we have had hundreds of Night Outs / Night Vigil. I have myself conducted over 300 Night Vigils. From a time when there was no study on the Homeless in the country, no publications, no media write-ups, no TV stories (around 1999), we have come a long way. By 2001, only around 10 shelters run by MCD remained of the 19 constructed, as they got demolished for making way for metro and Delhi's beautification. Delhi Largest shelter at Meena Bazaar that housed over 1000 City Makers was closed on September 11, 2001 and it got demolished in 2003.

Today we've over 30 publications on homelessness, thousands of media stories, TV news etc. In January 2015 we had 271 shelters, but it catered to 3.2% of the 1,50,000 CityMakers. The shelters are only to the tune of 12.6 % of the shelter space required by the Master Plan of Delhi, 2021 (MPD 2021). Instead of shelters having a coverage of 19,37,520 sq. ft. (as per the MPD norm of 1 shelter per 1,00,000 persons; and each shelter to have a dimension of 1000 sq mts), the shelters that are there today around 200, in just 2,44,507 sq.ft area. The National Urban Livelihood Mission (NULM, para 10.3) states, "For shelter planning purposes, a space of 50 sq.ft. or 4.645 Sq meters or say, 5 square meters per person may be taken as the minimum space to be provided." So Delhi is far deficient in terms of shelter space for the CityMakers.

Owing to the work that we have done with the City Makers since 1999, ably supported by the media, which opened the doors of the judiciary for us (High Court of Delhi's suo moto matter: WP (C) 29 / 2010); our knocking the doors of the Supreme Court of India (WP (C) 196 / 2001 & WP (C) 572 / 2003), things have changed.

But we were not satisfied as security agencies like Rakshak Security Pvt. Ltd., and its allied

bodies, Tulip, Stallion etc., were running shelters for the homeless. They were persecuting the homeless women, men, and families. They became a terror to the activists as well. How can such agencies be given the responsibility to run the shelters? It's due to sheer arrogance, nonchalance, vindictiveness of Delhi's bureaucracy. The whole tender process brought in by DUSIB, when there was no elected government in Delhi, should be scrapped. We represented on this issue, finally on 11th September, 2015 to the current Chief Minister of Delhi, Arvind Kejriwal. It was heartening to see him take firm action and remove this security agency. The Delhi Commission for Women Chairperson, Ms. Swati Maliwal Jaihind too played an important role in this.

We look forward to a NEW Delhi, welcoming the City Makers with open arms, across the country. The City Makers are part of this work that is unfolding now.

About the Author:

Indu Prakash Singh, a human rights defender, an activist, apoet, an author, a feminist and a PRA / PLA (Participatory Reflection & Action / Participatory Learning & Action / Participatory Rural Appraisal) practitioner / facilitator, is currently the Leader of the Urban Knowledge Activist Hub (Citizens' Rights Collective - CiRiC) of ActionAid India.

He was the Founding Director of Aashray Adhikar Abhiyan (AAA). He was in this position from March 2000 to June 2003. AAA then was a direct initiative of ActionAid India. He left AAA to join ActionAid India to replicate this work in other cities of India. He is currently the Head of Citizens' Rights Collective (CiRiC), the Urban Knowledge Activist Hub of ActionAid India.

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Looking within to Go Beyond

Neha Parti

Public Education System and the Space for Cognitive Skills

"Schools promote a regime of thought which discourages thinking and precludes new and surprising insights" – Position Paper on Aims of Education – NCF 2005

Education has always been considered to be a powerful tool for social transformation. It is an important means of socialization of the young into the society. The ability of education to be transformative in nature is closely linked to how the aims of education are defined. It has the potential for both – maintaining the status quo or becoming the trigger for social change.

The aims of education are defined at two levels – that of the society and of the individual. In the Indian context historically education has been seen as a means for national integration, equalizing opportunities, building a scientific temperament, and promoting values of democracy. At the individual level, aims have been defined as providing opportunities to individuals to develop their potential to the fullest. It also talks about building individual character by cultivating social, moral and cultural values.

The National Curriculum Framework, 2005 (NCF) maintains the balance between the societal and individual aims, and locates the individual in a larger democratic societal context. For e.g. it places emphasis on the aims of education related to inculcating an independent thought process and decision making ability among children while being conscious of other's well being and feelings. The National Curriculum Framework, 2005 while reinforcing the ideas laid out by earlier policy documents on education mentions that the education system should connect knowledge to life outside the school, ensure that learning is shifted away from rote methods, enrich the curriculum to provide for overall development of children rather than remain textbook centric.

This implies that apart from building a knowledge base in different subjects, the child is able to engage in a process of self discovery, imbibe values of secularism, respect for

human dignity, sensitivity and empathy towards others, inculcate skills and capabilities around art, music, sports, connecting with nature, and for creative self expression.

Aims of education have always included non-cognitive aspects like critical thinking, communication, collaboration which are important for an individual to understand and adapt to an ever changing environment and become productive citizens of the society.

The school curriculum thus, has two broad areas to take care of all the developmental aspects of the child - the cognitive and non-cognitive which comprise of the affective and psychomotor areas of development. Subjects like language, mathematics, science and social studies help mainly the cognitive development of the child. While activities like sports, arts, drama, creative writing contribute to the development of the non-cognitive aspects. These are often referred to as non-scholastic, extra-curricular or co-curricular activities in the school system. In this paper I try to explore the Indian policies on education and reports of different committees and commissions set up on education to understand the scope and space given to the idea of extra-curricular activities.

The paper then explores how some of the ideas are getting translated into action on the ground by looking at the case of the Anandshala program being implemented in government schools in Samastipur district in Bihar.

Defining extra-curricular/co-curricular/enrichment activities

Extra-curricular activities are broadly defined as activities, which do not fall under the ambit of the regular curricular areas. They are sometimes even voluntary. They have come to include areas such as arts, music, sports, drama and so on. Emmer (2010d) explains, "the terms extracurricular activities, co-curricular activities, and non-classroom activities have all been used interchangeably to mean experiences and activities such as debate, athletics, music, drama, school publications, student council, school clubs, contests, and various social events".

At times enrichment programs are also used inter-changeably with extra- curricular activities. Apart from including activities mentioned earlier, enrichment programs can also have an element of providing academic support to students, thus making it similar to a tutoring program.

National Policy on Education 1968 (NPE, 1968)

The NPE 1968 was India's first policy on education after independence, which laid a blueprint for the education system outlining its objectives and curricular areas. It was a culmination of the report and recommendations of the Education Commission, 1966-64 (also referred to as Kothari Commission Report). It articulates the purpose of education as:

"The educational system must produce young men and women of character and ability committed to national service and development. Only then will education be able to play its vital role in promoting national progress, creating a sense of common citizenship and culture, and strengthening national integration."

While it does not define extra-curricular activities as part of the curricular areas, it does emphasize on work-experience becoming an integral part of the education. It draws heavily from Gandhi's ideas of basic education which attempts to integrate intellectual and manual work and positions hands on work as a means to connect with the environment, build a sense of community and discover one's individual potential.

Work-experience here includes participation in meaningful and challenging programmes of community service and national reconstruction focusing on self-help, character formation, and on developing a sense of social commitment. The Kothari Commission defines what it will include at different stages of the learning cycle. At the primary stage the activities are more unstructured and confined to the school space while at the secondary stages they become more organised and extend beyond the school space to include work on farms, workshops, or production units.

While the activities start with a focus on creative self expression in the higher classes the focus shifts more strongly towards doing manual work, inculcating dignity of labour, and becoming socially conscious of one's responsibilities towards the community.

While the commission report recommended setting up a committee that would explore the possibilities of extending art education and its systematic development, the policy does not mention art as a separate curricular area. It does focus on sports as an area for physical education and developing sportsmanship in students.

Report of the Review Committee On The Curriculum For The Ten-Year School, 1977 (also referred as Ishwarbhai Patel Committee Report)

The Committee was set up in June 1977 under the Chairmanship of Shri Ishwarbhai J. Patel. Its core objective was to review the stage wise and subject wise objectives identified in the NCERT document "The Curriculum for the 10-year school". At the primary level the NCERT curriculum had combined Work Experience and Art while Physical Education, Sports and Games were a separate subject. The NCERT curriculum was criticized for de-emphasizing the importance of work-experience as a curricular area. It was criticized for reinforcing text book knowledge over hands on experience.Thus, the committee recommended bringing the focus back on work-experience in the school curriculum. The term Socially Useful Productive Work (SUPW) was used in this report to clearly articulate the scope and sequence of work-experience. The report defined SUPW as

"Purposive, meaningful, manual work resulting in either goods or services which are useful to the community. Purposive, productive work and services related to the needs of the child and the community will prove meaningful to the learner. Such work must not be performed mechanically, but must include planning, analysis and detailed preparation, at every stage, so that it is, educational in essence. Adoption of improved tools and material, where available, and the adoption of modern techniques will lead to an appreciation of the needs of a progressive society, based on technology."

The report laid out a detailed plan for integrating SUPW into the school curriculum and timetable and proposed an assessment plan for the same. While SUPW was recommended for all stages of the education system, arts were put in as an optional subject at the secondary level. It integrated working on crafts as a means to inculcate dignity of labour.

The objectives of SUPW were articulated from the point of view of preparing students for the world of work and establishing their identity as productive members of society than on creating spaces and providing means for creative self expression and sparking curiosity and critical inquiry.

National Policy on Education 1986, revised in 1992

The 1986 policy while reiterating the ideas put forth in 1968 Education Policy for the first time introduced the term child centered and activity based learning into the policy discourse. At the same time it highlighted the need for reducing the educational and economic disparities that existed among the different social groups in the country. It continued to emphasize the importance of work experience as defined under SUPW and the need for structured and well-designed programs around it. It also highlighted the link of SUPW with preparing learners for work.The policy also mentioned sports as an important curricular area and the need to upgrade sports facilities across schools.

National Curriculum Framework 2005 (NCF, 2005)

The NCF 2005, for the first time pointed out the need to separate art education from all other curricular areas. It distinguished it from work-experience as well. It strengthened the need to shift the focus of art education from inculcating a dignity of labor by working on craft to developing aesthetic sensibility and free expression. It strongly recommended establishing art education as a core curricular area in the education system. It connected art education as a means to enable children to appreciate the beauty around them, become more culturally sensitive and express themselves using different creative mediums.

As for work experience it strongly pointed out the need to distinguish between vocational education and using work as a pedagogic process in the curriculum. Engagement with work will promote multi-dimensional attributes in the cognitive, affective and psychomotor domains in a holistic manner i.e. by integrating 'head, hand and heart'. It strongly reinforced the need to bring in work as an integral part of the learning process rather than treating it as a separate subject of SUPW as recommended by the Ishwarbhai Patel Committee. It laid out the thematic areas around which the curriculum could be designed linking it closely to the everyday lives of the students and focusing on manual work and clearly distinguishing it from the mediums of arts.

Based on the recommendations of the NCF 2005 the National Council on Educational Research and Training developed an extensive art syllabus outlining the scope of

activities at different stages of the education cycle. It focused on visual arts, music and drama.

Thus, looking at the different policy documents we can see how the concept of work-experience and art education has evolved in the policy discourse. The two curricular areas put together bring out the focus on the individual and the need to situate the individual in the larger societal context. It highlights the need to develop their aesthetic sensibilities and provide means for creative and free expression while also giving space to manual work to break the hegemony of textbook knowledge and provide ways for the individual to meaningfully engage and contribute to their local context.

The NCF along with the syllabus document provides a well-rounded framework for implementation of art based and work education activities at the school level.

National Study on Ten Year School Curriculum Implementation

NCERT conducted a national study in 2011 to review the implementation of the 10 years school curriculum developed by NCERT in 1975. There were assessments conducted for each of the subjects as well at all levels of the education cycle – primary, upper primary and secondary. The study found out that arts, health and physical education and work education commonly referred as SUPW in the schools were all allotted one period each in the time table at a minimum in almost all state across the country. In some states like Madhya Pradesh and Uttrakhand arts and SUPW were allotted as many as 5 to 6 periods a week.

The study also indicated that in some states arts and SUPW were still being used interchangeably, thus indicating that at the school level, there is not clear framework on what each of the subject area means. The study however, does not delve into the nature and quality of activities being conducted under each subject area.

Experiences from the field: Anandshala Program, Samastipur Bihar

In 2011, Quest Alliance, in partnership with the Bihar Education Project Council, implemented the School Dropout Prevention Pilot Program (also referred to as Anandshala) in 113 schools across Samastipur district. The program aims to ensure that every child stays, engages and learns in school by creating a conducive learning

environment where students get an opportunity for creative self-expression. As part of Anandshala an enrichment program has been developed which draws from the idea of art education and work education to provide an engaging learning environment for students in schools.

It is based on the idea that all children are creative and focuses on bringing out the creative potential of every child by providing multiple opportunities for self-expression. The real objective is to enrich the qualities of sensibility in every child; which contributes to the process of knowledge acquisition. This program uses nature and the immediate context for stimulating the creative instincts in children.

The need for the enrichment program emerged from the situational analysis that was conducted in Samastipur before commencing the program. In the situational analysis students and parents were asked about factors that would make school more engaging for the students. The responses included more recreational and extracurricular activities along with a more positive attitude of the teachers towards the students, especially those students who were at-risk of dropping out from school.

In the situational analysis it emerged that the existing school timetable had allocated the last period of the day everyday for activities related to art, sports and SUPW. However, they were not happening in an organised manner. The students were left free in the last class to do, as they liked. As a result, the older students who had access to sports equipment would play cricket, while other students would sit and chat or play local games. There were no trained teachers in the schools for either of the subjects.

Similarly in the name of art class, the students were left free to do whatever they liked. There were no triggers to spark the creativity of the children. During the situational analysis the students were asked to draw. Majority of the students in the class ended up drawing similar images. The images were either of the lotus flower, the national flag, or images of religious gods. This indicated the limited exposure students had to ideas and how the conception of art itself had been distorted to mean drawing known perfect images rather than as a means of free self-expression. As a result when students were given an opportunity to draw something they liked or try something new they were unsure as to how to go about it.

Keeping the findings from the situational analysis in mind, the enrichment program was designed. The main components of the program were body movement and language, arts and sports. Each week 4 sessions were conducted in the school. The sessions were facilitated by a local youth, called the community champion with support from the teacher. Structured session plans were developed for each of the components.

Some examples of sessions included storytelling, role plays, clay modeling, painting leaves collected from the school, mapping the history of the village, making 3 D structures from newspapers and bamboo and team sports.

The teachers and community champions were trained for 6 days annually on facilitating the sessions with the students. The training approach was experiential in nature with the teachers and community champion doing some of the activities themselves to break their inhibitions and to open their mind to different possibilities.

Apart from implementing the sessions on a weekly basis, quarterly open houses were also organised. Open house was a form of parent teacher meeting where students would display their artwork, perform for their parents, and teachers would facilitate discussions around the importance of education and role of parents in supporting their child's education.

A qualitative study was conducted to capture the impact of the enrichment program in the schools. The key findings of the study indicated that both the teachers and the community champion found visible changes in the student behaviour. The Community Champions noted a number of changes in children, parents, and teachers due to EP activities. The children attended school more regularly and were punctual. They showed more confidence in asking and answering questions and seemed more curious. The community champions had noticed initially that students would feel shy to perform body movement and sound based activities and they would not come up for presentations. Over a period of time this changed with teachers reporting that students now take initiative to come forward. One teacher reported how the confidence of their students had increased that they performed at the district level and won a drama competition for the school.

The teachers were also pleasantly surprised to discover the creative talents of their students. As a result their perception towards students became more positive. The students also showed an improvement in their Hindi scores thus strengthening the link between these activities and its impact on improving learning.

The students exhibited fewer gender problems. In the beginning of the program, the girls hesitated in participating in the sports activities and the boys would also make remarks on how sports are not meant for girls. In the art and body movement sessions girls and boys would not work together in the group activities. By the end of the program a change was noticeable in the perception and attitude of boys and girls towards each other.

For the students the opportunity to explore the different mediums, especially in art was a great learning. When asked which sessions they enjoyed the most, the art-based sessions were scored the highest. The students especially liked how they could use different materials like leaves to make natural colour and stones and other waste material to make puppets.

Thus, the findings indicate that the enrichment program was able to make a difference in the school experience of the children. It exposed them to different possibilities and provided a space to express their ideas freely. It gave them an opportunity to connect with their context in a deeper way and look at it from a different perspective. It also contributed to building positive relationships among children and between children and teachers.

While the enrichment program did create a positive environment, the teachers still continued to look at it as a fun activity in the school. They did not consider it an integral part of the curriculum and could not make a deeper connection with how it contributes to the development of the child than just providing a means of recreation. They also felt that the activities would be more relevant if they had a direct connect with the academic curriculum.

A lot of teachers themselves felt inhibited to conduct some of the activities because of their limited experience in the activities. Thus, there is a need for a focused teacher education program, which introduces teachers to the objectives of arts, physical education and work experience while also equipping them with skills and tools to implement the same in their schools.

There is a need for defined inputs, which indicate the process of implementing these subject areas at the school level. While the syllabus gives a broad outline for the subjects, the teachers do not have any reference material at the school around what kind of activities can they conduct with students at different grades? The session plans developed as part of the program played an important role in supporting the teachers and community champions in implementing the activities at the school level.

While training is one part of capacitating the teachers, direct support at the school level is needed to mentor teachers in implementing the different activities. This can include demonstrations of activities, giving immediate feedback on their practice, and helping them plan their activities.

The policy analysis and the experience of the Anandshala program clearly establish the need for more structured and organised inputs around the subject areas of arts, sports, and SUPW at the school level. There is a need to document more such models of practice and disseminate them at the school level to trigger ideas and set examples for teachers.

About the Author:

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Social capital and urban poverty: A double-edged relationship

Aditi Das

Social Capital is frequently hailed as a key to the economic and political development of the urban poor (Matous and Ozawa 2010). Almost one third of the world's urban population, or one billion people, live in slums, a majority across poorer developing regions of the world. Moreover, a further 'urbanization of poverty' is observed, as the mass of world's poor migrate to the metropolitan areas (UN-Habitat, 2003b). The provision of infrastructure lags behind the speedy urbanization, and peri-urban slum areas often have no formal utilities. Slums are usually considered to be low-cost habitants of marginalized people, mostly made up of make shift shelters, in overcrowded and unhealthy conditions on land encroached upon and worsened by the lack of basic civic amenities. Majority of the slum dwellers are engaged in the informal sector. In slums, networks of personal relationships appear to play a crucial role for survival.

Slums are not homogenous. In India, slums are segregated on religious, linguistic and caste based enclaves. A large part of inequalities between various social groups or genders can be explained by the difference in quality of their social networks. Individuals without reciprocal ties outside of their households, such as recent migrants or discriminated minorities, are the most vulnerable. Those, without a supportive network within the slum area can hardly cope during difficult times; those without connections outside of the slum area have low chances of getting a job in the formal sector, or participation in the local decision making (UN-Habitat, 2003a). With the growing number of urban poor living in depraved habitats, efforts are being made to ease the lives of the urban poor by providing them basic urban services or housing.

A broader discussion of social capital among the urban poor complicates the complex dynamics between slum dwellers and the roles of different actors such as local grassroots federations, local government and non-governmental agencies - to explain the conditions that enable community engagement, civil action, and local government interests to converge in a constructive partnership. It is imperative to understand the manner in which the urban poor can collectively organize and deploy their social capital in ways that directly improves their

well-being, at the same time risking the possibility that that social ties, networks, and connections might perpetuate a community's marginalization. Social networks, ties, and resources within marginalized urban communities are often unstable, turbulent, and double-edged in as much as they risk perpetuating disenfranchisement. This double-edged nature of social capital theorization will form the basis for the discussion brought to light through relevant literature in the Indian slum context.

Social capital has been a useful conceptual umbrella covering several well- defined forms such as networks, group memberships, civic and political participation as well as subjective aspects such as confidence in institutions and trust in people. Networks provide the infrastructure through which goods and support can be exchanged: for instance between strong and weak ties; between individual and community loci; or between social linkages that cross group boundaries ("bridging capital") or are limited to ties within a group ("bonding capital") in which all partners occupy a similar hierarchical position. The distinction between particularized and generalized trust is related, though not identical, to the notions of bonding and bridging ties. Generalized trust is bridging; particularized trust is more than bonding. The inequality that pervades much of urban life saps the levels of social capital, especially trust and especially for those at the bottom of the economic ladder. Increased use of public space causes higher levels of personalized trust, networks and associational participation, key measures of social capital. The level of social participation (social capital) is linked to the equality of conditions. Social capital is related to social cohesion and personal investment in the community. This multidimensionality can sometimes be used as a criticism of the social capital concept, but it can also be seen as a strength, reflecting its richness in organizing an otherwise diverse set of ideas.

Much research on social capital approaches it as either a property of individuals or their social networks or as a feature of the community and the degree of civic engagement and trust among its members. With respect to the first, social capital "is embodied in the relations among persons" (Coleman 1990, 304). His functional definition spells out how dense networks become a necessary condition for the emergence of social capital, as dense networks of relationships, reciprocity, trust and social norms facilitate individual and collective action. Social capital as a collective-level attribute of communities

considers the degree of civic engagement and the level of trust that exists among its members. For Putnam (2000), social capital is built up through group members' involvement in voluntary civic organizations. The norms and trust emanating from social organizations serve to facilitate cooperation for the mutual benefit of the group, as the community's associational life can be connected to the governance of the community and its civic virtue. Social capital at this community level has been linked with outcomes such as poverty, health, the economy, and crime (Grootaert et al., 2004). Social network is linked to the success of democracy and political involvement. A direct positive indicator of social capital is a means of consensus building vis a vis a shared interest and agreement among various actors and stakeholders to induce collective action (Arefi, 2003).

In the context of social capital, 'solidarity' and 'reciprocity' are particularly important norms and sanctions that explain the degree to which people within a system trust each other. In the case of slum dwellers, social ties with others of similar socio-economic status provide them the best opportunities to access expressive social capital or 'get by', as densely knit networks can shield mental and physical stressors and are good for wellbeing especially helpful during emergency situations (Haines & Hulbert, 1992).

For instance in a study (Barnhardt et al., in press), related to suburban housing vouchers received by slum dwellers, it was observed that geographical displacement invigorated social action. There was a greater engagement in cooperative behavior, as the local networks facilitated cooperation around public goods such as gutters, road maintenance, temples, and local celebrations that have highly localized benefits

Social interaction in green spaces can improve bonding and create a better sense of community. In a recent 2014 study on improving greenery and social interactions in low-income areas in the city of Bangalore, slum dwellers were often seen gathering together under tree canopies and communicating. Gallaher et al. (2013) suggest that community gardening in and around residential areas increases social capital as it becomes a platform to strengthen friendship and cooperation with neighbors, thereby promoting mutually beneficial actions within communities and improves productivity. Cattell et al. (2008) further suggest that social ties can improve tolerance among neighbors and

increase vitality of the community as a unit. The research demonstrated the importance of tree canopies in providing community spaces for socializing in cramped urban slums, thus potentially increasing social cohesion in the context of urban poverty.

Extensive research has documented the connection between social networks and economic outcomes, as well as the potential for social contacts to translate into social capital. Thus instrumental social capital helps one to 'get ahead' or change one's opportunity set and form the precondition for development in terms of economics, pluralism and tolerance. Notably, Granovetter's (1973) "strength of weak ties" theory illustrated the connection between social contacts and finding a job. The status and quality of the social contact appears to increase wages and occupational prestige (Lin 1999), supporting the argument that whom you know is an important factor in explaining economic outcomes. Especially in the Indian slum context, in the absence of access to official institutions, and services, necessary resources and information for survival are obtained mainly through unofficial channels. A recent study on slums in India points out that consolidated existing networks are not only important in various kinds of crises but are also crucial for long-term adaptation.

Portes (1998) critiques Coleman's perspective and spells out the negative consequences of social capital. Social capital generated by bounded solidarity and trust can restrict individual freedom owing to conformity demands within the group; and the strong ties that benefits members of a group bar others from access and builds downward leveling norms to keep members of a downtrodden group in place and force the more ambitious to escape. Informal slum settlements comprise of diverse interest groups and individuals of various social, cultural or religious status, political interest, livelihood activities and needs to be fulfilled. Their perceptions of a community action and 'common good' differ in hand with their role in the community. In a slum new comers live together with old timers, tenants with owners, unemployed with employed, these legally working with informally self- employed, residents of different age, sex or level of education, etc. It is reported that community members are often less likely to participate due to divisions of language, tenure, income, gender, age or politics, than in less diverse communities (Botes and Rensburg, 2000). Ethnic niches emerge when a group is able to colonize particular sectors of employment in such a way that members have privileged access to

new job openings, while restricting that of outsiders. The power of network chains is such that entry level openings are frequently filled by contacting kin and friends in remote locations rather than tapping other available local workers; thereby highlighting the limits of 'particularized trust' within bonding social capital.

Lin (1999) critiqued prior explanations of social capital and networks and suggested that structure, type and availability of resources play a role in coping and getting ahead, rather than an individual's network. Bourdieu (1986) accentuated the point that social capital is not given or fixed, but a product of 'sociability efforts'. This means that people have to constantly invest in and use social capital in order to maintain and develop it. Thus, social capital is – just like other forms of capital – "accumulated labor".

The role of local, state and national government agencies and other actors such as non-profits can shape the development of social capital. The architectural and planning cannon speaks of the importance of public space and built environment on shaping social life, as they strive to rapidly restructure and implement slum-planning schemes to bring about sustainable improvement and integration of slum communities within the formal city. Proper housing has become a precondition to overcome poverty and vulnerability of the urban poor. Thus participatory development and planning in informal urban settlements becomes a major challenge. Moser (1998), through her assets vulnerability framework, states that a lack of various assets imposes increasing vulnerability of the poor, thereby reducing their potential to deploy their network and social capital potential for long-term achievement. Lack of various assets make slum dwellers apathetic and unwilling to take action to change their living. Political representatives promise to upgrade slums during election campaigns in order to garner the slum dweller vote bank, thereby using slum dwellers as a tool instead of a target for policies. Grassroots community based organizations and NGOs face obstacles to stimulate slum dweller's long-lasting energy to improve their livelihood and environment, as often slum dwellers believe that process without product will leave communities feeling that nothing is going to come out of all the big talk. Additionally, Botes and Rensburg (2000) highlight a concept called 'positioning for patronage' wherein participatory development at the community-level could fall into the trap of decision making by a small, self-perpetuating clique such as local elites, gatekeepers, slum leaders or brokers; thereby excluding

representation of the poorest, disabled, in-debt or disregarded slum dwellers.

A common policy response has been to relocate slum dwellers to improved housing on city peripheries (U.N. Habitat, 2003; Warah, 2004). Suburban housing projects offer the benefits of residential improvements and cleaner, safer environs, yet they also entail the loss of the major advantages of urbanicity, including access to public services, short and affordable commutes, and proximity to ethnic enclaves (Lall et al., 2008). Given these tradeoffs, an open question is whether housing relocation programs actually benefit those they are intended to serve. A housing lottery in a large Indian city provided 110 out of 497 participants the opportunity to move out of a slum and into improved housing on the city's periphery (Barnhardt et.al, in press). Fourteen years after housing assignment, relative to lottery losers, winners report better housing conditions farther from the city center, but no change in family income or human capital. Winners also state increased isolation from family and caste networks and lower access to informal insurance. The study highlighted significant program exit: 34% of winners never even moved into the assigned housing and 32% eventually exited the colony to be closer to family and the city center. These results are particularly stark given that lottery participants were largely responsible for organizing the housing movement, and hence represent a group of particularly motivated potential beneficiaries. While slums are generally segregated into religious, linguistic and caste-based enclaves (Vithayathil and Singh, 2011), public housing is most often a mix. In contrast, non-winners stated that their main network remains caste-based. As a result, the risk-sharing arrangements amongst winners were presumably weaker than those in city slums because they were newer, and involved greater sub-caste diversity. The study results suggest that the benefits of improved suburban housing were offset by its drawbacks in the form of destruction of social capital, pointing to the importance of considering social networks when designing housing programs for the poor. These findings contribute a new angle to a large and growing literature on the economic benefits of urban city (Glaeser, 2011) that is likely to be particularly important in developing country contexts, and help explain why slum relocation programs are so politically fraught.

The importance of social capital for participatory development has to be recognized. Horizontal (networks, linkages) and vertical (social stratification) contacts are key to

stimulating people's assets. In India, informal contacts with politicians, donors and other persons of influence sometimes contribute to decrease urban poverty, on the other hand there is a risk that the linkages are little analyzed or underestimated. In order to prevent 'selective participatory practices' by more influential groups in informal settlements, greater weight should be placed on recognizing different and conflicting interests in a community. Policies enhancing the use of public space are thus a specific channel through which governments can affect personalized trust, which in turn is associated with generalized trust and other social welfare outcomes. Amongst the urban poor, social capital can be understood as potential. Social capital then presents potential to establish, participate in, influence or profit from social contacts, relationships, networks, social and political institutions, civil and political rights or provision of information; it also means an opportunity to transform one's religious, gender and traditions into personal and communal development.

About the Author:

Aditi Das is a doctoral candidate at the School of Social Service Administration, University of Chicago. Prior to entering the PhD program, her past research and professional experience with the government and non-profit sector in India has included work with disadvantaged youth, through slum redevelopment and livelihood projects, her interface with child welfare and juvenile justice institutions, the universalization of elementary education and employment guarantee schemes. Aditi completed her B.A (Honors) in Psychology from the University of Delhi and her MA in Social Work from the Tata Institute of Social Sciences in India, the latter with a specialization in child and youth development practice and urban development and planning. She did a two-year stint with PwC as a consultant in their Social Sector Development Vertical.

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News and Events

Some Social Sector Initiatives

Health Initiatives

Rashtriya Swasthya Bima Yojna (RSBY), scheme that works on a center-state partnership model and provides a cover of rupees thirty thousand for a family of five members, will now include, rupees one lakh per family to cover the treatment. This scheme will provide thirty thousand rupees more, over the allotted amount, for treatment of a senior citizen.

In order to provide for a proper health care, the government plans to open 3,000 medicinal stores across the country. Generic drugs will be made available under the scheme "Prime Minister's Jan Aushadhi Yojna."

National dialysis services programme

Each year about 2.2 lakh of patients are added to the End Stage Renal Disease, hence, leading to an additional expense of three lakh annually. This expenditure does not include traveling and loss of wages incurred by the family. There are about 4,950 dialysis centers across the country;a majority of which is in the private sector. Hence, to cater to the growing need of treating patients, needing dialysis treatment, Indian Finance Minister has introduced National Dialysis Service Programme as part of the National Health Mission. The cost of dialysis will reduce significantly due to tax exemptions onimports of parts of the dialysis equipment.

Fasal Bima Yojana

Pradhan Mantri Fasal Bima Yogna (Prime Minister's Crop Insurance Scheme) as launched on January, 2016.The scheme aims to offer more insurance, with lesser burden of premium, on the purchasing capacity of farmers. With the inauguration of this scheme, earlier schemes like National Agricultural Insurance Scheme (NAIS), and Modified National Agricultural Insurance Scheme (MNAIS) will no longer be in operation. In recent years the amount charged as premium for each insurance policy rose tremendously

(by 22 to 57 percent), going upto as much as 25 percent of the money insured. The Yogna has promised an amount of 2 percent for Kharif crops, 1.5 percent for Rabi crops, and 5 percent for commercial crops.

Joint World Conference on Social Work, Education and Social Development, Seoul, Korea

ICSW brought forth a Joint World Conference on Social Work, Education and Social Development. The conference took place from 27-30thJune, 2016. It brought together experts engaged in the field of Social Work and Social Development to work towards forming an agenda to meet challenges faced by humanity, and for the betterment and holistic development of developing nations. The conference also reflected on work done under the goal implored by The Global Agenda for Social Work and Social Development: "*Promoting the dignity and worth of people."*

The conference addressed the growing economic disparities, environmental hazards and response to disasters, accountability on low carbon emissions, and advocated for justice across genders and income groups. The conference also expressed concerns regarding growing xenophobia, social exclusion in neoliberal economies, especially with regards to the provision of housing, health care, education services for all.

The organisations believe that human dignity is upheld when people have at least the basic income, are well nourished, and have decent housing; when education and medical care are available to all and when social policies focus on providing adequate and secure livelihoods. As social workers, social development practitioners, and educators the conference avowed a belief that human dignity is upheld when gender equality becomes a reality and the uneven burden of care giving on women and girls is at a minimum.

The three organizations recognize that people and the planet are both important for sustainable development. It is a pre-requisite to work on ways to evolve a way to sustainable communities and for the betterment of our planet. There is a need for social work and social development theories and models that respond to disaster by challenging structural injustices, advocating for people's socio-economic rights, influencing policies that affect them, and holding multinational corporations and governments accountable for adopting and implementing low-carbon strategies. It requires a political agenda within a human right-based framework and a holistic model which is rooted in social, economic, and environmental justice.

Symposium by International Council on Social Welfare (ICSW) South Asia Region: Social Work Education and Practice from the South: New and Emerging Areas of Social Work in India

International Council on Social Welfare (ICSW) South Asia Region has organised a Symposium on the theme "Social Work Education and Practice from the South: New and Emerging Areas of Social Work in India". The symposium evoked a very good response from academics and practitioners in discussing the context and need for newer areas of education and practice in Social Work from a developing country perspective.

Approximately eight decades of Professional Social Work Education in India drew heavily on the theoretical and practice foundations originated in the west. The role of the state in such contexts as major agents of social work provisioning has been significant in the practice moorings in the west. However professional Social Work Education in India significantly re-oriented the existence of charity and welfare in Indian socio-religious traditions by bringing social work methods and values in intervention with individuals, groups and communities. Significant difference in a country like India has been the widespread and collective socio- economic marginalities rooted in the social and political structures. While India produced a large number of social workers for the west who possessed necessary knowledge and skills to work in the care and protection arenas, internally the social work education has been making endless attempts to negotiate and adapt to the Indian contexts of poverty, marginalities and a shrinking role of the state in addressing these contexts. There is a need to capture the processes in social work education in India in an effort to bring structural issues of deprivation and marginalities to the knowledge domain thereby attempting to infuse a meaningful change in the systems of social structures that perpetuate poverty and exclusion in India. Much of these changes in the curricular content of the programmes are rooted well in the field education components and thereby informing social work practice in India. While strong linkages with the state in influencing the social policies are attempted by social work institutions and practitioners, being independent of the state also gives the profession an opportunity to be critical of the state policies which negatively impact the people. While acknowledging the fact that many of the domestic conditions of social deprivation and

exclusion which makes a profession like social work increasingly relevant in contemporary society, the same has strong linkages with the global processes thereby requiring internationally related domestic practice (Healy 2001). The real challenge before us is that how the conceptualisations like local is global is local (Simpson and Lawrence 2009) are integrated into the social work education and practice. Researches unraveling integral connection between the local realities and global process might lead to salvaging the profession from being obsolete and social workers turning out to be politically disengaged clinicians. In the context of the Joint World Conference with the theme "promoting the worth and dignity of people", Social Work educators and practitioners believe that while the dignity and worth of people are universal, the same is conditioned by the ecosystem surrounding the individual and communities. The Symposium proposed under the conference aims to create a platform for Social Work educators and practitioners in general and from the Global South in particular, to debate on newer approaches towards social work theorisations in order to address the emerging socio-political and economic realities. The discussion on various ideas of alternate educational and professional practices in Social Work presents an eclectic approach to addressing issues of socio-economic and political.

1. **Deepening the understanding of the subject Women** by Prof. Anjali Dave, Tata Institute of Social Sciences, (anjali@tiss.edu) Presented by Dr. Sangita Dhaor, University of Delhi

Women as a category of analysis have increasingly been studied to evolve an understanding of their position / status, their relationship with power and resources. A body of knowledge is available to critically understand and develop effective interventions at multiple levels. Within social work epistemology and praxis the imperative to include the realities of women reinforces the fact that women continue to remain marginalized. WCP curriculum includes an understanding of feminist theorizations, praxis models and trajectories in the global and indigenous contexts and developing appropriate skills for analysis and intervention.

2. **Livelihoods and Social Innovation** Dr. Swati Banerjee, Tata Institute of Social Sciences, (sbanerjee@tiss.edu). (Presented by Mr. Sudarssan Naidu, Indian Council of Social Welfare)

Struggles for livelihoods of the poor and marginalized communities in India is mounting; especially within the context of scarce resources, multidimensional and intersecting marginalities and deepening poverty. Livelihoods and Social Innovation as an emerging area of Social Work Education and practice aims to understand and address such complexities and dynamics through various approaches including social innovation, institution building and social entrepreneurship. Social innovations for livelihoods within the social work and social development framework takes various forms in addressing major societal challenges and includes various actors including State, community, NGOs, social enterprises and the market.

3. **Green Social Work** by Dr. Johnson Palackappallil, Indian Council of Social Welfare, (prasant.palakkappillil@cmi.in)

As debates on global warming (either as human induced or a natural sequence in the changing hot-cold cycles) and sustainable development 'heat up', a plethora of health issues emerges (increased morbidity, incidence of contagious/life-style diseases) as evidence of deteriorated quality of physical environment, threatening the well being of all (sarvodaya). A practice leading to rediscovering the 'web of life' (Capra, 1996), preventing water wars (Shiva, 2002) and breaking the looming 'silence of spring' (Carson, 1964) is warranted. Such inter-disciplinary education/practice exists seminally in some curricula, and in voluntary sector pockets, in collaboration with or coopted by State.

4. **Disability Studies and Action** Dr. Sandhya Limaye and Prof. Srilatha Juvva, Tata Institute of Social Sciences, (slimaye@tiss.edu) (Presented by Prof. John Menacherry, Matru Seva Sangh College of Social Work, Nagpur, India)

Though disability is an important sector of practice within social work, education in Disability Social Work is nascent in India. In the current context, social workers need to work with people with disabilities and various stakeholders, using contemporary social work perspectives and practice models. The idea is to integrate the interconnectedness of individual/ family/ community/ society/ state's influence and its reciprocal impact on

each other for theory-practice praxis at individual and systemic levels. Offering a post-graduate degree in Social Work with differently abled brings out a new dimension of Social Work education and practice in India.

5. **Social Work in Mental Health Sector** by Prof. Asha Banu Soletti and Dr. Ketki Ranade, Tata Institute of Social Sciences, (ashabanu@tiss.edu) (Presented by Dr. K.S. Ramesh, Banyan Academy of Leadership in Mental Health, Chennai, India)

Persons with mental illness are one of most vulnerable groups facing structural exclusion in the form of restrictions on civil, political rights and reduced access to health care and other social service provisions. In the last two decades with an increasing focus on community mental health at the national level, Social Work educators and practitioners have demonstrated several models of mental health care that are firmly grounded in human rights and development discourse. The Social Work programme in Mental Health emerges from the felt need to combine the knowledge and practice of Social Work.

6. **Social Work in Conflict Zones**.Prof. P.K. Shajahan and Dr. Farrukh Faheem, Tata Institute of Social Sciences, (shajahan@tiss.edu)

Armed conflicts result in massive levels of destruction; physical, human, moral and cultural. The most vulnerable sections of the society like women and children are always at the receiving end of the armed conflict. Social workers have generally been able to impact upon prevailing situations of conflicts in limited but meaningful ways. Expansion of engagement of social work interventions in conflict contexts needs appropriate theoretical, pedagogical and practice innovations involving understanding and analyzing conflicts from its socio-political and economic dimensions integrated with necessary skills and practice approaches within the social work frame.

Joint Declaration by International Council on Social Welfare ICSW), International Association of Schools of Social Work (IASSW) and International Federation of Social Workers (IFSW)

The Seoul Declaration is a result of coming together of three partner organizations: IASSW (International Association of Schools of Social Work), ICSW (International Council on Social Welfare), and IFSW (International Federation of Social Workers), with the core ambition of promoting an ethical and inclusive world and creating a sustainable environment ensuring harmony.

The three partner organisations dealing with social policy, social work and social work education are committed to the Global Agenda for Social Work and Social Development in promoting a just and inclusive world and a sustainable environment in harmony with communities.

Seoul Declaration 2016

We started our work together three days ago, sharing the outcome of our second report of the Global Agenda. The priority theme of respect and dignity for all people highlighted that involving the people with whom we work in the initial planning phase, using the principle of co-production, is critical in helping people achieve positive change in their lives.

Social Justice is achieved when the person or the people at the centre of that quest for social justice agree this has been achieved, not when the standard is imposed from outside by politicians, commissions or the media. We have to be clear in answering the question 'whose social justice are we seeking?'

We believe that human dignity is upheld when people have at least the basic income, are well nourished and have decent housing; when education and medical care are available to all and when social policies focus on providing adequate and secure livelihoods. As social workers, social development practitioners and educators we believe that human dignity is upheld when gender equality becomes a reality and the uneven burden of care giving on women and girls is at a minimum reduced.

As we move into the third pillar of the Global Agenda we add another theme to our portfolio of building a more just and inclusive world.

Embedded in human rights and social justice, which includes environmental justice, the three organisations recognise that people and the planet are both important for sustainable development. As stakeholders we should respond to environmental impacts, in its widest definition, in a manner that would promote sustainable communities and save our planet.

There is a need for social work and social development theories and models that respond to disasters by challenging structural injustices, advocating for peoples' socio-economic rights, influencing policies that affect them, and holding multinational corporations and governments accountable for adopting and implementing low-carbon strategies. It requires a political agenda within a human rights-based framework, and a holistic model which is rooted in social, economic and environmental justice.

We acknowledge the role of the global partnership of the three organisations in preparing social workers, their educators and social-development practitioners for promoting harmony between the environment and communities to ensure a sustainable future for both humanity and planet earth.

We express concern about the rising inequalities, rising xenophobia and social exclusion across the world as globalization in its neoliberal guise deprives people of hope, decent paid employment, housing, education and health-care services. This constitutes a violation of people's rights, dignity and worth.

We urge the governments of all countries to work with all of us to ensure that these basic human rights are met.

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Annexure

Inset (i)
Clockwise: Dr.Sangita Dhaor, Prof. P. K. Shajahan; Prof. John Menacherry; Mr. Sudarssan Naidu; Dr. K. S. Ramesh ; and Dr. Prashant Palackappallil,

Inset (ii)
International Council for Social Welfare Supervisory and Advisory Committee

Author Guidelines

The newsletter welcomes articles and commentaries on topics such as social welfare, governance, social policies, social protection, peace, and human security, with focus on South Asia. It encourages scholars and practitioners to write articles from their research work, academic papers, and field experiences. The newsletter strictly follows APA referencing style. It shall be the responsibility of the author(s) to ensure appropriate citations and referencing as per standard referencing rules. The selection of article and commentary would be primarily based on the quality of the manuscript and its relevance to the contemporary subjects and fulfilling the objectives of the newsletter. We request contributors to submit original articles and take due care in aspects such as methodology, theoretical discussion, clearer flow of arguments, and diplomatic language.

For Special Article

The word limit is between 5000 and 6000 words (including abstract, keywords, and references). The author(s) should submit the article in MS Word format. It should have a cover page specifying aspects like title, author(s) name(s), affiliated institution, communication address, and short bio (of 100 words). Article should have an abstract of not more than 150 words and five keywords. In case of multiple authors, the first author will be considered as the corresponding author. A letter of authorisation from all they authors to agree to the order in which the names appear will have to be submitted along with the article.

For commentary

The word limit for commentary is between 1000 and 2000 words. The author(s) should submit the article in MS Word format. It should have a cover page specifying aspects like title, author(s) name(s), affiliated institution, communication address, and short bio (of 100 words).

Review system

The manuscript received will be reviewed by the Editor and the Guest Editor. The accepted manuscript may undergo a process to fit within the policy outline of this newsletter. The Editor and the Guest Editor will provide inputs to the author(s) and it is the responsibility of the author(s) to make the necessary corrections. The decision of the Editor will be the final. All the communication will be carried out through e-mail.

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