

# ANNUAL REPORT

2018-2019

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**CORO INDIA**

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# CORO INDIA

## INTRODUCTION

We, at CORO, work to build a world based on equality and social justice by working with the most marginalized communities. We believe that the most sustainable process of social change would be a 'bottom up' approach of developing the leadership capacities of people so that they are able to work towards achieving the above objective ("हमारा सवाल, हमारा नेतृत्व! Or 'Our Issues, our Leadership' philosophy). We firmly believe that every individual is a potential leader and when an individual discovers the 'power within', is given due support, learns to work collectively and understands ones constitutional rights and obligations, she/he has the potential to make the impossible possible. CORO looks itself as a facilitator in this process of change. We also believe that the process adopted by the individual / community is equally important, if not more important, than the ends to be achieved by them and hence, we lay a lot of stress on people internalising the 'values' of 'humanism' which are also enshrined in the preamble of the constitution. With the above approach of ours and our deep roots in the Grassroots communities, we work towards:

- nurturing leadership capacities of the most marginalised people in the Grassroots communities;
- developing and strengthening organisations in the Grassroots and facilitating various community led campaigns (in which people from the communities lead processes to seek their entitlements and solve their issues);
- gender equality through women's empowerment, working on domestic violence and changing gender-based social norms.



In last one year, we have continued with this approach. In every program or campaign, we facilitate processes to enable the marginalised people in the communities to take charge and proactively work towards addressing the issues in their own communities. This way, the people take ownership of the process of change and the urge or motivation to bring about change in the communities is stronger. While working in the communities, emphasis is also laid on identifying the various stakeholders, understanding their positions and evolving strategies on how best to engage with each of the stakeholder groups with the aim of addressing issues in the communities. For example: Through our experience for the past 30 years and research on Yaari Dosti, we realised that to combat Violence against Women (VAW) one needs to work with the men and youth/children apart from working with women. We also realised that at one level VAW is a personal/ familial issue (and hence the need for working with the family as a unit) and at another level VAW is a social issue (and hence we need to work at a social level)

As of March 2019, we are working on 9 interventions – three interventions on: Grassroots capacity building (Grassroots Leadership Development Program, Grassroots Organisational Development Program , Leadership program to spread constitutional values); three interventions on women’s issues (Women Empowerment Program, Single Women Program, Right To Pee); intervention on Child rights; and a couple of interventions which have evolved as campaigns (Addressing Water Scarcity with People Initiative & Learning Community).



# '2019- 30TH ANNIVERSARY OF CORO'

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2019 is a special year for us, as we complete 30 years of our existence. Looking back from where we started , we take great pride in the way we have evolved.

## OUR HISTORY:

CORO India was formed in 1989 with the sole aim of propagation of adult literacy in low income communities of Mumbai. Literacy was perceived as a wherewithal to mobilise marginalised people around their own issues. CORO was established primarily by upper caste, upper class, well educated, well employed people who came from outside community. Founders of CORO were intellectually influenced by Paulo Freire's theory of conscientization which is rooted in bringing about social change by facilitating processes in which the people from marginalised communities think critically, take ownership of bringing about the change by working together. In the last 30 years, the organization has evolved (and keeps evolving) in terms of the issues it focuses on, the scale of work, the organizational structure and the strategies adopted while retaining the core 'community led' approach in work. Some of the dimensions of COROs' evolution are:

- CORO itself has evolved into a community led organisation in the sense that the people who were touched upon by CORO in the initial years are leading the organisation. For example Sushma Kale volunteered in CORO as a school-going girl, manages Learning Community of Adolescents and Yuva Manthan initiative today.
- CORO has evolved into an organisation which has evolved its philosophy of working in the communities - reflected in the way the programs are designed with an aim of transforming people in the communities to take responsibility of their issues and to learn, hone and exhibit leadership skills to solve the issues (including issues pertaining to social inequalities ) faced by them.
- CORO has evolved into a living, learning organism reflected in the way all the programs like the women's empowerment program, the leadership development program, etc have evolved into much more targeted, sustainable and inclusive interventions.

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## NEW INITIATIVES

Our evolution continues into the 30th year as well. To begin with, we have introduced a new fellowship program called Samta Fellowship, in which we have identified influential people in the communities and provided them with a year long Fellowship to enable them to work in the communities with an aim to strengthen constitutional values (like equity, equality, fraternity, etc) in our society. We have been facilitating processes with these Fellows for them to internalise and understand the Values at a deeper level for them to work effectively in the communities. At CORO we have been working on developing the leadership capacity of the youths in the age group 14 to 25 through our Learning Community (LC) Program. This year we have increased our focus on working with the youths/ adolescents of our communities as we realised that if the leadership capacities are developed at a young age, these youth are capable of bringing about a more sustainable change in their communities. However, we realise that we need to work differently with the youth (for them to reflect and internalise the concepts) and also give more emphasis to topics such as gender, sexuality, politics, families and other social norms. We launched Yuva Manthan Manch – a platform that provides an opportunity to the youth to work together and to express their leadership skills to bring about sustainable changes in the communities.



# FROM OUR BOARD OF TRUSTEES

## CORO: 30 years and beyond....



This year CORO completed 30 years in its transformational journey of developing grass root leaders, women empowerment and gender sensitization. In its recent evaluation of CORO's impact Dalberg noted that in the last three to five years alone CORO impacted the lives of 3 million people through its more than 1100 fellows. This work was across wide ranging needs of the communities from livelihood generation, access to natural resources, access to infrastructure and upholding rights. Most of CORO's fellows come from marginalized communities and majority of them are women. Nearly half are from ethnic/religious minorities. They work with the communities to help them get entitlements due to them while at the same time ensuring that such entitlements are shared by the community without any discrimination based on caste, creed or gender. Dalberg has also noted the cascading effect of the work of CORO's fellows through second line of leadership created over time by CORO fellows resulting in a sustainable impact.

There are a number of inspiring stories of the CORO fellows: Teena, a child bride turned lawyer has helped abolish child marriages in three villages while Triloknath another CORO fellow obtained three bigha land for burial ground for his community from the village panchayat. There is Sita Cheeta who ensured that women working for MGNREGA got their rightful wages, 110 household got water connections and 55 got gas connections. She is now working as a member of Mahila Jan Adhikar Samiti on issues like child rights and girls' education aspiring to be the sarpanch of her panchayat one day. There is Ramkesh who created Village development committee to improve attendance in gramsabha which has helped his village get access to government schemes and better roads. CORO constantly endeavors to bring change in the thinking of each individual of the community to ensure that its values are internalized by the community. CORO encourages individuals to change through communication which is based on respectful and inclusive dialogue. It provides individuals the confidence to achieve a shared vision through Sanghatan. CORO empowers people to get their entitlement but also nurtures integration of constitutional values in their behavior. CORO has a vision of creating a discrimination-less society by nurturing constitutional values and establishing equality.

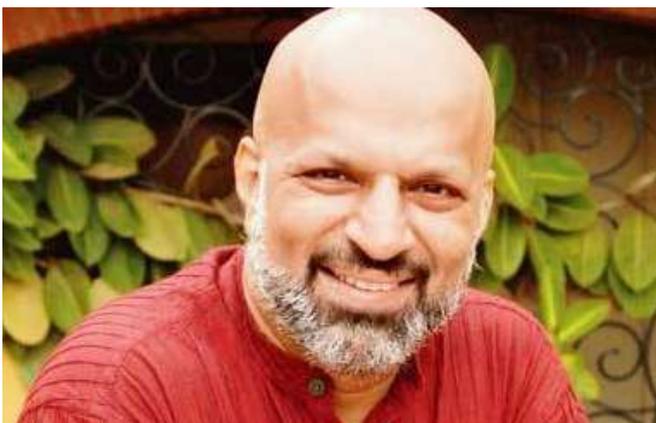
# FROM OUR BOARD OF TRUSTEES

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Credit for CORO's achievements goes to its dedicated and passionate team which leaves no stone unturned to achieve CORO's objectives.

Finally, a big thank you to CORO's donors who have found CORO to be an excellent partner to implement the programs supported by them.

**J. M. TRIVEDI**  
MEMBER, BOARD OF TRUSTEES



CORO celebrates its 30th anniversary this year. From starting off with the aim of providing adult literacy, CORO's impact has grown, like India's influence, over these three decades. India has seen momentous growth and change during this period and has emerged as a global powerhouse today. CORO has also emerged as a national powerhouse today, championing the rights of marginalised communities, by

empowering the leaders of tomorrow to steer collective action for social change. This year I want to focus on some of the highlights of our flagship programme – the Grassroots Leadership Development Programme (also referred as fellowship program). Over the past 10 years we have trained over 1,100 leaders, belonging to over 280 organisations. These fellows have touched over 1 million people through their work. Who are these fellows? They are community workers from Maharashtra and Rajasthan. 70% are women. 69% are from marginalised communities. 41% have only studied up to primary school. The CORO team has worked with these fellows tirelessly to transform, not just the fellows, but also the communities that they live in.

# FROM OUR BOARD OF TRUSTEES

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What do we do during the 18-month fellowship? We help fellows understand themselves, question prevailing social norms and develop a changemaker mindset. We then give them practical training in skills they would need to be effective community leaders, like negotiation skills. We finally train them to use political, legal and media advocacy to achieve their goals. During this period each fellow also works on finding a solution to a challenge faced by her community. These challenges could include improving livelihoods, access to facilities, access to natural resources or upholding rights.

We recently commissioned Dalberg to evaluate the impact of our programme and I want to share some of their findings.

- On an average, the 5-year Return on Investment (ROI) is around 4.6X.
- 90% of our fellow continue to work on social issues after the fellowship; 30% return as mentors to guide the newer cohorts of fellows; many join CORO campaigns or staff.
- Some key campaigns like Right To Pee, Water Scarcity and Single Women, evolved out of the fellowship programme.
- Fellows have fundamentally transformed local governance in their communities by boosting participation; these fellows have also created a second line of over 56,000 leaders.

- Our programme uses best practices from management, psychology, social justice and law. When bench-marked against other fellowships, we come up at the top, but in terms of costs, we come near the bottom.

All this would not have been possible without the amazing work of the CORO team and the support of our donors, partners and the communities we serve. Looking forward we hope to engage more closely with various state governments to scale up the impact of our work through the only way we know – partnerships.

Before I end, I want to tell you the story of Sita Cheeta, a recent fellow. She worked in 12 villages and is a member of the Mahila Jan Adhikar Samiti. During the 18-month fellowship, Sita enrolled 59 children in schools, closed 1 alcohol shop, helped 68 girls fight sexual harassment and involved 60 women in Gram Panchayats, She helped 142 people access government schemes, got 16 roads tarred, created water connections for 1,100 households and helped 30 women make a livelihood from MNREGA schemes. All this resulted in an ROI of 30.5x in a couple of years. One day she will get elected sarpanch.

Here's to many more grassroots leaders like Sita Cheeta.

**LUIS MIRANDA**

**PRESIDENT, BOARD OF TRUSTEES**

# GRASSROOTS LEADERSHIP DEVELOPMENT PROGRAM (GLDP)



## • ABOUT THE PROGRAM:

CORO hopes to fulfill the constitution's vision of inclusive, community-led development by spurring a national grassroots movement that will deepen democracy in India. CORO's trust in 'leadership from within marginalized communities' and in creating ecosystem for emerging grassroots leaders drive the design of GLDP. CORO's GLDP aims to empower grassroots leaders by enhancing their skill sets and networks.

GLDP conceptualized and designed by CORO is implemented in Maharashtra (since 2008), Rajasthan (since 2015 ).

It is an 18 month structured intervention, entailing training, assignments for internalization of training, continuous support, hand holding, peer learning and facilitation of collective processes as integral to building capacities.

## • INCLUSIVE RECRUITMENT PROCESS:



## • NUMBER OF FELLOWS IN THE 9th COHORT (2018-19):

<b>MAHARASHTRA</b>	<b>78</b>
<b>RAJASTHAN</b>	<b>70</b>



Impact of GLDP is assessed at individual, organizational and community levels. The GLDP has facilitated a community of 1136 grassroots leaders, 350+ mentors, and worked with 250+ NGOs/ CBOs. Each leader reached out to approximately 2000 people taking outreach of the program to 2 million people.

- **HIGHLIGHTS (focusing on the work done by our Fellows)**

1. Talai village of Jhadol gramsabha, in Udaipur region received its first Community Forest Rights (CFR) claim of 245.95 hectares.
2. 37 Individual Forest Rights got claimed as CRF in Udaipur Region.
3. Strengthened Yuva Mantahn by organising awareness drives, flash mobs and conducting surveys.
4. Lawari gramsabha, in Gadchiroli region of Maharashtra received CFR claim of 530 hector.

The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006, was passed in December 2006. The law concerns the rights of forest-dwelling communities to land and other resources, denied to them over decades as a result of the continuance of colonial forest laws in India. Through GLDP, our process of forest rights was started in 2013 and we were also successful in bring this act to reality in Pachgaon, Kolhapur. Owing to this process, we began replicating the same model in Vidarbha. We worked together with 105 villages for community forest rights process. Out of 1.5 lakh jungles claimed for forests rights, we were able to receive Government's approval for 73 forests. During this process, the first thing we did was spreading awareness of the official procedure, organise gram sabhas, organising documents required, held meetings with the residents and kept a check on resources, type of trees (whether they are medicinal trees). A minimum 6 month tenure or more is required to dedicatedly work with one village.

Thus, in 2018 it was decided that in 39 gramsabhas of Chandrapur, Yavatmal and Gadchiroli districts we will formulate the measurement of collective forest rights area, create a convention of gramsabha and implement the rules for business of secondary produce in these areas. After completing the entire process, we finished compiling them and sold tendu leaves, which further resulted in gram sabha Lawari village earning a royalty of 1 Crore 66 Lakh 37 thousand 503 Rs.

# PRIDE NOT PREJUDICE: MONIKA'S FAMILY NOW TAKES PRIDE IN THEIR LACK OF CASTE PREJUDICE

GLDP has facilitated a community of 1136 grassroots leaders, 350+ mentors, and worked with 250+ NGOs/ CBOs. Each leader reached out to approximately 2000 people taking outreach of the program to 2 million people. Qualitative impact of the program is visible, palpable and is documented in anecdotal stories of transformations; also in prevalent social relationships. Here is one such story of change of our fellow Monika, in her own words -



*"My name is Monika Sharma. I'm a Brahmin from Balodiya ki Dhani, a village in Jaipur district. In my village, women don't walk outside when they have their period because there's a belief that they will get possessed by ghosts. We keep them segregated. Growing up, I wasn't allowed in the kitchen or near my brothers. I hated how that made me feel. So, when I joined CORO's Grassroots Leadership Development Program in 2017, I decided to tackle social taboos around reproductive health and menstruation. CORO inspired me to break the rules. I started entering the kitchen during my period. Initially, my mother would scrub the floor each time. Eventually, she got*

*exhausted and gave up. Next, I formed youth groups across three villages. These groups were made up of adolescent girls and – to the horror of everyone – boys. It was unheard of to talk to young men about urine infections, sanitary towels and menstrual cramps. Social pressure mounted against teenage boys attending these sessions, but I stood firm. The boys kept coming even though they were too shy to speak. I chose to work in villages with a lot of high-caste families. So, besides taboos around menstruation, caste discrimination was also rampant. My family was very proud of being Brahmin. They practiced untouchability. If a lower caste person visited our home, we'd serve them on separate plates and seat them outside the house. After I completed my training with fellows from different castes, I realized this was cruel and started opposing the practice. Gradually, the community came around on the issue of reproductive health. Public rallies and regular follow ups resulted in the appointment of a counselor in the local health center, and the aanganwadi is now stocked with free sanitary pads. Today, girls do everything during their period, except enter the mandir. I've become an influencer in my villager. I can gather 300 people in a single hour. Now, women want their daughters to be like me. The most radical transformation, however, took place at home. Today, my family welcomes guests without enquiring about caste; though, intercaste marriage might still be a step too far. However, some members of my family have taken drastic steps to distance themselves from caste privilege. When my niece was born, I went with my brother to register her name on the birth certificate. He put down his full name but when the time came to enter hers, he just wrote 'Saavi'. The registrar even prodded him to write, 'Sharma,' but he was adamant that she would have no caste."*

The impact of the GLDP lasts long after the official fellowship ends. Not only do 90% of fellows continue to work on social issues, but their methodology also makes communities self-reliant.

# SAMTA LEADERSHIP

*for Constitutional values*



## • ABOUT THE FELLOWSHIP:

CORO's Samta Fellowship was conceptualised with an intention to promote greater public understanding of and engagement with the values enshrined in the Indian Constitution. Embedded in CORO's experiential learning approach to grassroots leadership development, Samta broadens the existing Rights and Issue-based model to a Values-centric praxis. In its pilot phase, Samta represents the evolution of CORO's Grassroots Leadership Development Programme (GLDP) primarily through diverse and purposive activities that connect social activists and Rights practitioners to the grammar of Constitutional values. This includes, but is not limited to, reviewing the history of India's Constitution, its conceptual roots and innovativeness, inclusiveness, duties-based vocabulary, and deliberation on civic agency.

As a fellowship model, Samta is constituted

by a consciousness to the significance of organic processes – guided, not structured interface - and community participation in direct social action. Towards this end, its framework builds on GLDP's strengths i.e. intimate local engagement and grassroots capacity-building vis-à-vis lateral oversight, to render Constitutionally-informed social transformations within a fluid and inclusive space. The core objective of this model is to "instill and strengthen Constitutional Values" by mobilising people from varied socio-economic backgrounds to sustain their advocacy efforts while aligning them to the insights of India's Constitutional values.

Since March 2019, CORO has awarded 26 Fellowships, 25 of which are on the basis of individual applications. While a large number of Fellows are from and work in rural areas, Samta's commitment to the values of equality and fraternity extends



to the question of representation and thus also has Fellows from and focusing on urban contexts such as Mumbai and Pune. Samta's thematic spectrum includes Gender, Caste, the Environment, Art and Music as transformative mediums, Religious education as a tool for the advocacy of secular ethics such as humanism and secularism, and Legal literacy. These themes naturally intersect, making for Fellowship projects that are empirically rich and fertile grounds for the exploration and practice of Constitutional values.

#### • HIGHLIGHTS

CORO's conceptualisation and initiation of the Samta Fellowship model marks a paradigmatic shift, from a Rights and Issue-based approach to grassroots leadership development, to a Values-based praxis that foregrounds Constitutional insights on every citizen's duties and responsibilities on multiple levels: Self, Family, Community, Society, and State. This praxis envisions a process of propagating Constitutional values at these levels in 4 key ways: Positioning, Advocacy, Activities, and Sustainability. The underlying rationale being that these two axes provide a robust and efficient strategy for engendering change that is inextricably linked to integrity, self-reflexivity, and receptiveness.

Samta was developed with this as the basic premise, and it is growing into a more streamline process for building connections between people through a deep, but also wide, engagement with the Constitution. In centralising values, Samta aims to forge a path for all of India's citizens to potentially become agents of transformation through a confrontation of social malaise and issues across the gamut. Samta's defining characteristic is that rather than exclusively using a language of Rights and Entitlements, it exhorts all social actors to view the Constitution as (1) an invaluable reference document, (2) a conceptually innovative text that recognizes the immense opportunity for democracy amidst diversity, and (3) a practical guide to everyday conduct in the public and private domains. As a Fellowship initiative, Samta's ultimate goal is to prepare a discursive terrain that acknowledges and appreciates social differences, encourages epistemic reciprocity and curiosity, and most importantly, serves as an entry point for the internalisation and practice of Constitutional values.

# Views from the Field: Empirical Cases

- *Advocate Nilesh Khanvilkar, Mumbai & across Maharashtra -*

A practicing lawyer, Nilesh does outreach work with youth through several initiatives such as Sanvidhan Prachark and Sanvidhan Sanvardhan Samiti. As part of the Samta Fellowship, Nilesh co-developed "Dil, Dosti, Duniyadari," which engages youth on diverse social issues ranging from sexuality and the importance of legal language when filing police complaints, to the instrumentality of constitutional literacy in grassroots mobilising. Nilesh travels the breadth of Maharashtra in his pursuit of nurturing an interest and understanding of Constitutional values.

- *Kirthankar Shamsundar Maharaj, Mumbai & across Maharashtra -*

Shamsundar Sonnar, a crime reporter / investigative journalist by profession, uses his warikari identity and training in Kirthan rendering as cultural mediums for disseminating Constitutional insights, particularly on values. His advocacy of rights and values precedes the Samta Fellowship but has since focused more deeply on the social currency and enduring salience of India's Constitution to her citizens. Using kirthans and abhangs, both popular performative mediums, Shamsundar often relates complex technical concepts through lucid, colloquial language to foreground the practical usefulness and relevance of Constitutional values in everyday life.

# CHILD RIGHTS PROGRAM



## • ABOUT THE PROGRAM:

Child protection does not merely mean protection of their rights, but along with that, it is important to create an environment to protect children completely because they are dependent on us adults.

The overall objective of Child Rights Program is to contribute to end violence against children at home, school and within communities, in alignment with the sustainable development goal specific target 16.2: end abuse, trafficking and all forms of violence and torture against children. Through this program, we intend to establish child rights protection committee in a democratic manner, by creating a visible identity of a child and at the same time, we aim to imbibe the concept of consent in their minds.

In 50 selected villages in 3 districts of Maharashtra, we have created 50 villages communities and schools where rights

holder and duty bearers collaborate in ensuring safe and violence free environment for children.

## • ACTIVITIES

1. Orientations of schools and local institutions on ending violence against children
2. Training of local institutions (Panchayat/VCPC/SMC), duty bearers in schools and police on ending violence against children
3. Sports and physical education for team building among girls and boys
4. Conducting module behaviour change workshops with young women and men in communities.
5. Publication and dissemination of child research
6. Formation of village level children's collectives ie. Meena Raju Manch / Bal Panchayat

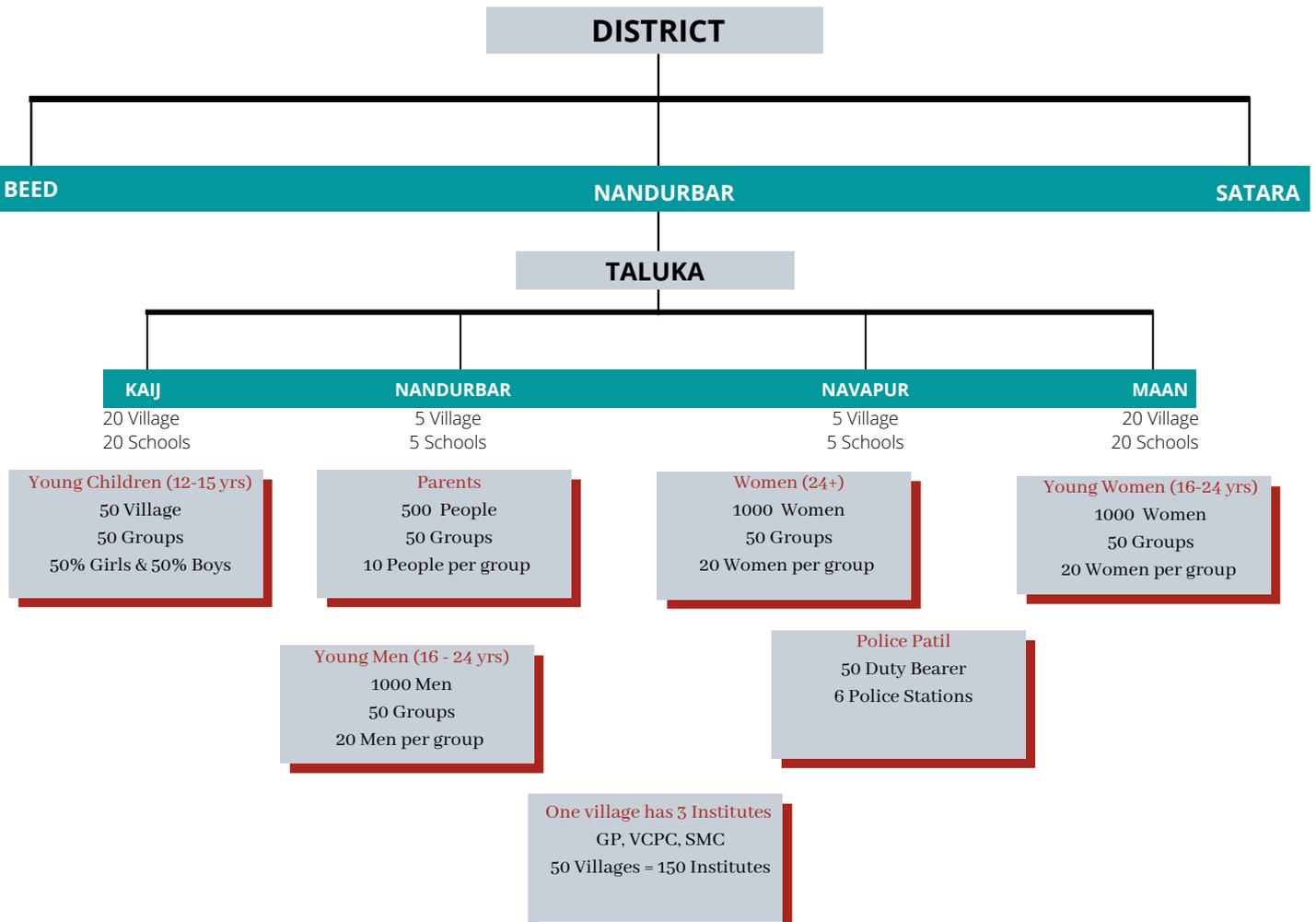


We have learnt that the work on child rights and gender education is linked to several other social and physical issues of the communities some of which may be causes of any gender discrimination and violation of child rights. Hence, it becomes important for us (at the cost of delays) to genuinely understand the priorities of the community, give more space for the people in the community to express themselves, spend time in trying to find solutions for these social issues.

## HIGHLIGHTS

1. Space created for advocacy, in future.
2. Social mapping process in 40 villages was conducted and children mapped safe and unsafe places according to them and initiated dialogue with local institutions.

## STATISTICS (TILL MARCH 2019)



# UNCAGING DREAMS

According to UNICEF India data 2017, child marriage rate by 15 years is 18% and by 18 years is 47%. 27% of girls in India are married before their 18th birthday and 7% are married before the age of 15.

Siddhi, a 17 year old from Parkandi village, Satara belongs to a family of six; mother – who is a homemaker, father – who works as a driver in Mumbai and three siblings – two sisters and a brother. Everyday she travels 4-5 kms away for school. Due to financial constraints, her parents could only afford to enroll her younger brother to a private English medium school, while Siddhi and her sisters go to Government Marathi medium school. In December 2018, her grandmother brought home a marriage proposal for Siddhi. According to her mother, it was a perfect family for Siddhi to get married into, since the boy was affluent, well to do, educated and stays in a bungalow. The boy's family assured that they will even help Siddhi in pursuing her education and additionally, they would even deposit 5 lakhs in her account, so that she studies further. Overwhelmed with this assurance, her mother was quite firm on getting her daughter married in that family, since their financial condition was bad. Her husband (Siddhi's father) is the only earner in the family and he cannot afford everyone's education in such a condition she said. She was hoping that this marriage will secure her daughter's future. But Siddhi wished for something else. Miffed with her mother's wish, Siddhi stopped talking at home. Her mother tried

very hard to convince Siddhi but she was adamant. Two days later, she started a dialogue with her mother and explained why she wasn't ready to marry yet.

Our social animators hold interactive sessions with these groups regularly. During one such session, when Karishma and Nitin (CORO members) visited Siddhi's house, she mentioned to them about this marriage proposal and that she was absolutely against it since it also involves violation of child marriage law, which she got to know from CORO's program. She was sure that no matter what the boy's family says, after marriage, she will have no personal space and freedom to express. Siddhi pleaded Karishma and Nitin to convince her mother, reject this proposal and let her focus on career prospects. Karishma narrated her own story and shared the consequences of early marriage, which she had experienced herself. After hearing Karishma's heartfelt life journey, Siddhi's mother decided to not compromise her daughter's future and rather help in achieving her goals.

At present, this teenager studying in SYJC (Second Year Junior College) is enjoying her regular life, concentrating majorly on studies and putting enormous efforts in spreading awareness about child rights, in her village.

While regional disparities exist, child marriage has significantly decreased from 47 per cent (2006) to 27 per cent (2016), as per UNICEF data.

# LEARNING COMMUNITY OF ADOLESCENCES (LC) & YUVA MANTHAN (YM)



## • ABOUT LEARNING COMMUNITY:

Since 2015, we are a part of a network called 'Learning community of adolescent girls', a flagship program by EMpower, which works on personality development, group building and group actions on gender related issues in Mumbai.

Through our LC program, we have been working with adolescents and youth in the age group 14 to 25 for the past 5 years, with the aim of developing leadership within them and enable them to challenge and change archaic social norms. This is done through regular dialogue with them, campaigns, training and workshops. Eventually we realized that working only with girls will not lead to holistic problem solving caused majorly due to gender bias / discrimination and rigid gender roles assigned by society. Since some of our GLDP fellows (young boys) were working

on the same theme as that of LC, we decided to include these boys in the intervention to solve social problems, in order to make it a sustainable suggestion. This led to the formation of "Yuva Manthan" in April 2017, with the support of EMpower.

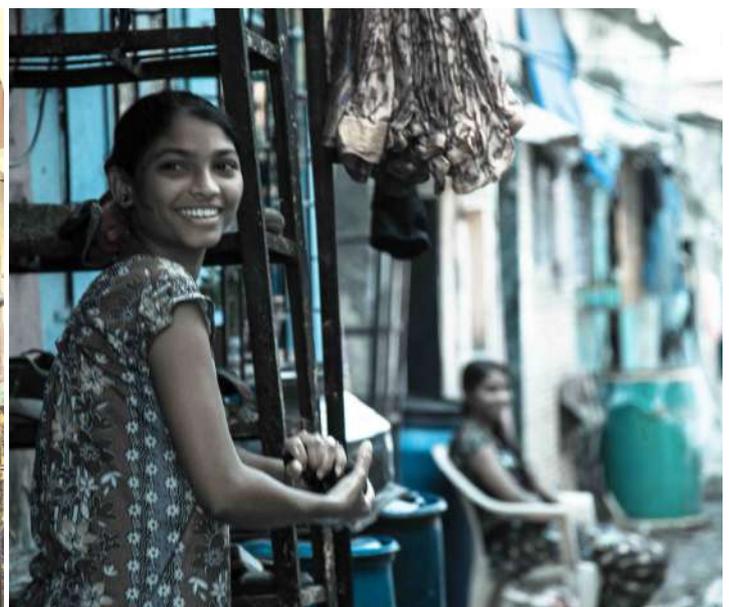
YM aims to offer local community youth an opportunity to develop their leadership skills and hereby contribute towards development issues in communities. With the idea of working with boys, CORO India started its work with 50-60 boys to address the social norms amongst boys which trigger gender-based violence through the platform of YM.



As per the evaluation report of GLDP fellows working on adolescent and youth leadership by our partner EPower, the fellowship has paved a positive road for the fellows to learn new concepts and skills, and new ways of analyzing problems, especially in the area of gender (as a social construct), constitutional entitlements, core community issues and planning.

## • HIGHLIGHTS

1. It was an interesting year for Learning Community and Yuva Manthan program as CORO's young leader Nikita was chosen as the board member at EPower's Girl's Advisory Council 2019. In the selection process, the participating 14 organisations were asked to share any topic related to adolescence issues which representative from the participating organisations will be working on. CORO's key theme was 'Working with boys'. The participating organisations themselves had to vote for 4 top themes as their preferred choice (they weren't allowed to vote for their own organisation). This way, Nikita got a chance to present her concerns related to adolescence issues and discuss how she planned to tackle them with the help of other CORO members of Learning Community and Yuva Manthan program.
2. Focused groups of 20 girls and boys was formed.
3. 15 youth leaders undertook a survey in bastis, further creating awareness to build safe public spaces for girls such as playing grounds, safe access to library and sanitation.



# WOMEN EMPOWERMENT PROGRAM (WE)



## • ABOUT THE PROGRAM:

Violence against women and girls is a grave human rights violation affecting all women and girls across the world. The Women's Empowerment program at CORO has been working towards eliminating violence against women and girls (VAWG) in different communities across Maharashtra, where social inequalities compounded with violence and social norms put women at multiple disadvantages. These disadvantages deprive women of social, political and economic equality. Hence, creating spaces of equality becomes crucial to end all forms of VAWG. While working on methods and strategies to combat DV and VAWG, we recognized that simply setting up systems to address domestic violence would only fulfill half the purpose. Hence, it became vital that we tackle the root causes that lead to violence: gendered social norms. These norms form the basis of

gender based discrimination leading to Gender Based Violence. Challenging and changing perceptions about gendered social norms is at the core of the Women's Empowerment Program. These norms are addressed through cultural practices, gender roles, expected behavior, spaces in the community for women/girls and the role of multiple stakeholders in these processes.

The program focuses on family as a unit, working with each member of the household on every facet of gender discrimination and its implications on women and girls. Currently the program covers 11200 households in the regions of Mumbai, Ahmednagar and Nashik. Additionally, we have expanded our work in three regions across Maharashtra; Western Maharashtra, Marathwada and Vidarbha. We have connected with five organizations working in these areas on the issue of women empowerment.



Fellows through GLDP have been selected from these organizations who will work with communities on the issue of domestic violence and will create support systems within the community to combat the issue. Six fellows will work with more 3000 households across all regions and will raise awareness among families working with each member about gendered social norms.

## • HIGHLIGHTS

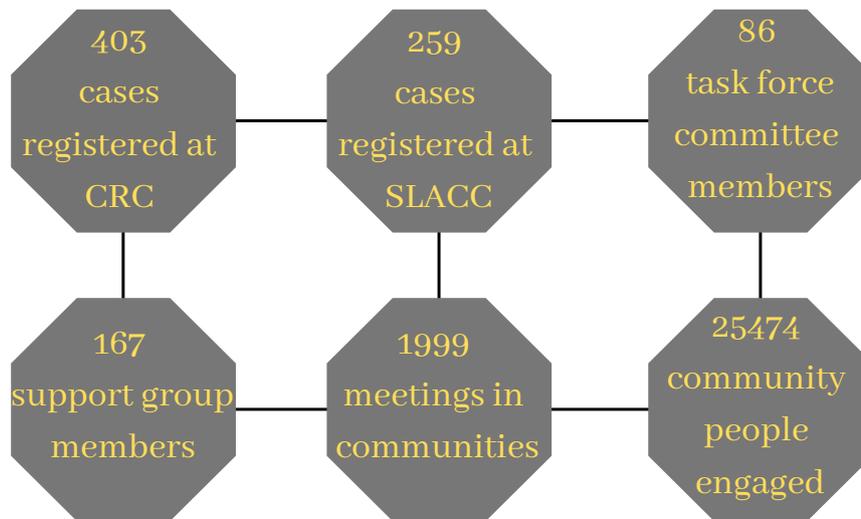
### “Soch Sahi Parivaar Wahi”

The ‘Soch Sahi Parivaar Wohi’ campaign arose from CORO’s flagship Women Empowerment program that addresses violence against women and girls and the social norms that perpetuate it. The family unit is the primary site of intervention in this program; using the tools of dialogue, conversation, relationship and friendship, we initiated a wave of conversation on change in our families. We piloted a campaign with 50 families, where workshops were conducted with women, girls, men and boys. In these workshops, we spoke about different social norms within our families, the change in social norms in all these years, who initiated this change and what still needs to be changed. Following this, we conducted a campaign across 7 communities in Mumbai and Nashik, where 485 families participated and spoke about change in their families.

### “Aagaaz”

A community conference with men: Men are important stakeholders in fight against domestic violence. Through are intervention we engage with men, shifting the conversation from perpetrators to ‘change-makers’. Community conferences were held in the communities of Mumbai, with men as panelists speaking about their role in combating VAWG. 28 men within the community from varying backgrounds participated in this; panelists included young men, religious leaders, government officials and influential men from the community. Around 450 community members participated in these conferences.





## “Dupatta chhod aur naach...”

To run for a cause, is the call for 'Pinkathon'. Women across the city of Mumbai participated in this run, taking along with them their own stories of empowerment. Pinkathon is an annual marathon organized across the country, where women from varying backgrounds participate.

This marathon is motivated by the need to raise awareness about breast cancer and overall women's health. Women run with the message, "a healthy family, a healthy nation and a healthy world begins with empowered women".

"Dupatta chhod aur naach..."

A mother told her daughter! Like many other social norms, the norm that "girls shouldn't dance like this" was also broken. This was the day of Pinkathon for the many women of our communities in Mumbai. They left their bastis and stepped into the heart of commercial complexes of

Mumbai, with tall glass buildings and wide roads. 440 women and girls from our communities in Mumbai participated in this marathon. Our youngest being 7 and oldest being 85. Women and girls wore jeans, pants and t-shirts for the first time. Some left their burkhas and sarees at home, while some changed in the buses that they traveled in to the venue. Women for the first time left morning chores and their children to the men in their households.

That day many norms were broken and remain broken even today. While this may seem like any other event for many women in Mumbai, for the women from our communities, running for this marathon was breaking free!

Breaking free from their everyday routine, breaking free from their regular attire, breaking free from their inhibitions and the many social norms that bind them. To be unfree!

# RIGHT TO PEE (RTP)



## • ABOUT THE CAMPAIGN:

Initiated and incubated by CORO in May 2011, the Right to Pee (RTP) campaign emerged from the Fellows in CORO's GLDP in the Mumbai region coming together and identifying the need to work on free, clean, safe public urinals for women.. The fellows in turn formed a united front with activist organisations and other like minded individuals to vigorously advocate for this crucial aspect of gender equality that had been hidden from public view.

Based on the experience of working on problems of public, railway and community toilets for the last 5 years, there was a need felt to map and comprehensively investigate the existing status public toilets on a holistic basis – to generate the necessary data and evidence for advocacy.

Towards the end, CORO in collaboration with UNICEF (WASH Mumbai) ,

Urban Project and MCGM together planned a multi-pronged, capacity building and action oriented research approach to improve sanitation conditions in Mumbai's M-East ward of MCGM by undertaking the participatory action research with active involvement of people in the communities.

In June 2018, we began the survey of Toilets (covering 15 electoral wards) with support from the communities to understand their needs and incorporate their suggestions while drawing out a joint action plan with stakeholders. As part of this process, a preliminary assessment of 501 community toilets was done. This preliminary assessment informed us as to the areas we need to focus on for detailed survey. We then identified 90 toilets (after ensuring appropriate representation of different types of toilet) for a more detailed survey.

## M- EAST WARD



The idea of this participatory action research was to create a comprehensive database of toilets in the area. , implement data driven advocacy and preparation of Joint Action Plan.

### • HIGHLIGHTS AND LEARNING

#### '1. Improving Community Sanitation in Mumbai's M-East Ward MCGM'

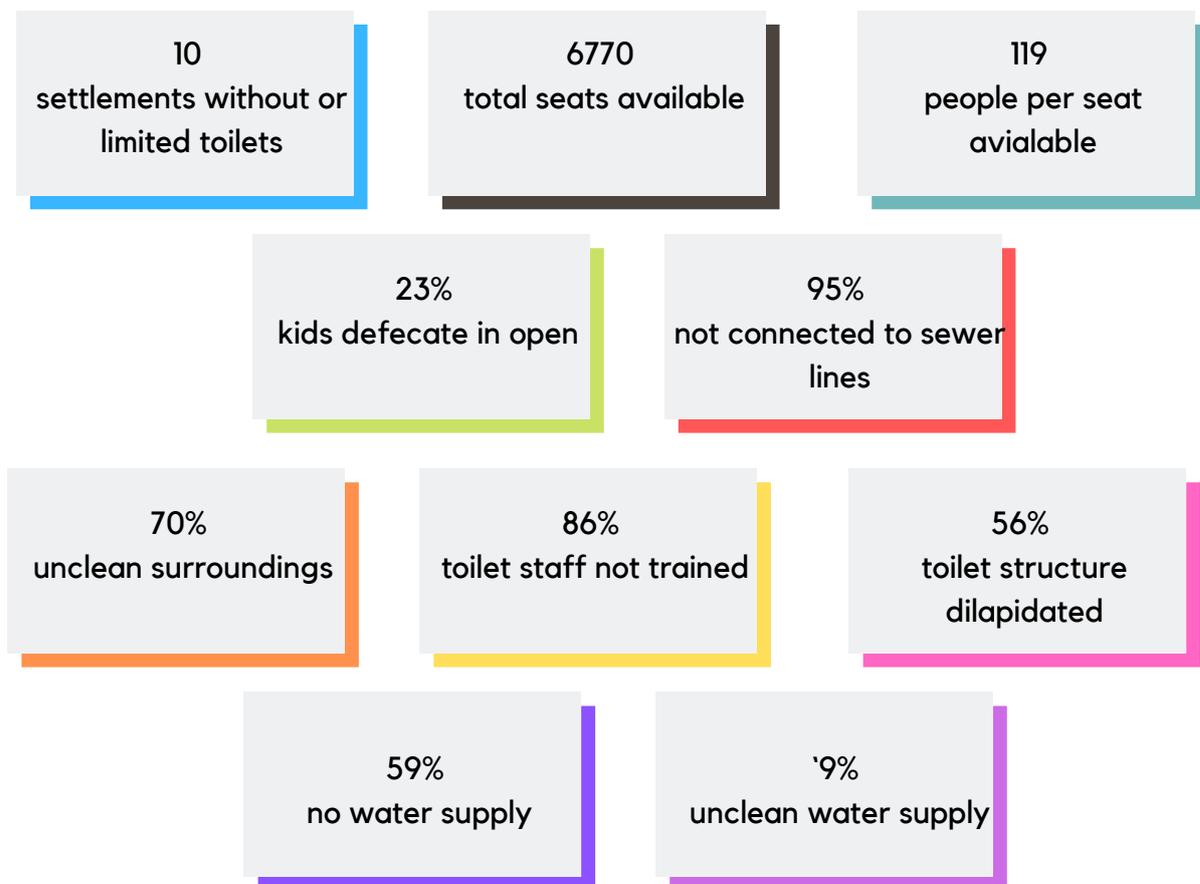


2. It enhances to build informal and formal groups and networks to voice people's ideas, experiences and challenges.

3. As a whole in order to make the mapping and investigation exercise really effective, one has to involve the communities, administration elected corporators, CBOs, as they have different needs and often they have the ideas for customized solutions as well. The Round table conference was attended by 115 of which 20 MCGM officers, community representatives from 15 wards including men, women, young boys and girls, TG, specially-abled presented their views for JAP. Also people from different strata like academics, elected corporators experts from urban planning, CSR, CBOs, shared their perspectives.



## • FINDINGS FROM 501 COMMUNITY TOILETS:



## • WHAT NEXT?

On the basis of our intervention of past one year, we had earlier planned to build 15 committees, one each in one ward. (ie. 15 wards). But the response was so overwhelming that not 15 but 22 committees got formed in the communities.

In the coming days, we will collectively train the members of this vigilance committee. After analyzing the functionality of a vigilance committee, we realised that the community people should decide it for themselves, whereas our job will be to facilitate them, train them and monitor their activities. We will facilitate them in making their voices and concerns reach the system (ward level) structurally and also formally associate the committee with MCGM.

The guidelines of this committee will be prepared by the community members. We believe, this recommendation can later reflect as a guideline for other issues in the communities. Now on, the committees will decide when and where the workshops or events in the communities will be held. This could either be a toilet specific problem or even community-related other issues.

# SINGLE WOMEN CAMPAIGN



## • ABOUT THE CAMPAIGN:

The main reason of a woman being termed as a 'Single Woman' is death, divorce, separation, abandonment of their spouse or the fact that a woman never marries. Since many of these women depend on their spouse to meet their daily needs, losing their husband is a catastrophe which they are not prepared for and the woman often struggles to retain her lifestyle or even meet her daily needs. . However, this problem pales before the bigger problem of discrimination, social stigma and differential treatment such women often face from the families and communities on account their single status. They also become vulnerable to exploitation.

To address these issues, we have been working with single women to enable them to become leaders and agents of social change in their own communities across the Beed, Latur, Osmanabad and Nanded

districts of Marathwada, through our Single Women Issues campaign over the last 5 years. We see that this campaign is changing the mindsets and behaviour of community members towards single women and of single women towards themselves.

CORO engages in multilevel rights based interventions to build robust organisational and individual leadership (in Marathwada) from within 'single women' to combat violence against women and their stigmatization.

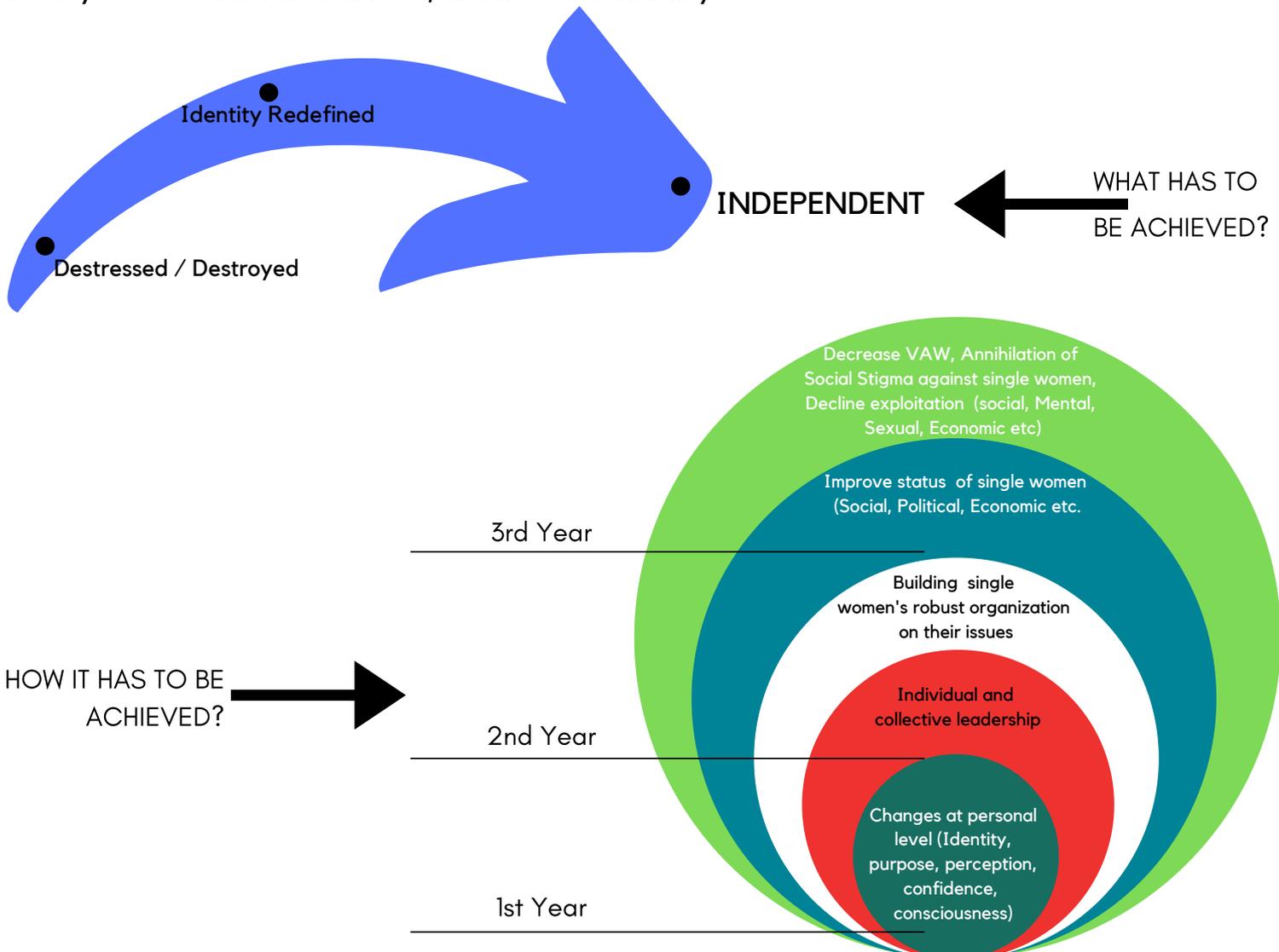
One of the strategies adopted to empower these Single Women by CORO has been creation of a Single Women Organisation ("Ekal Mahila Sanghatana") with an aim of bringing the single women together and ensure that they work collectively to solve their own issues.

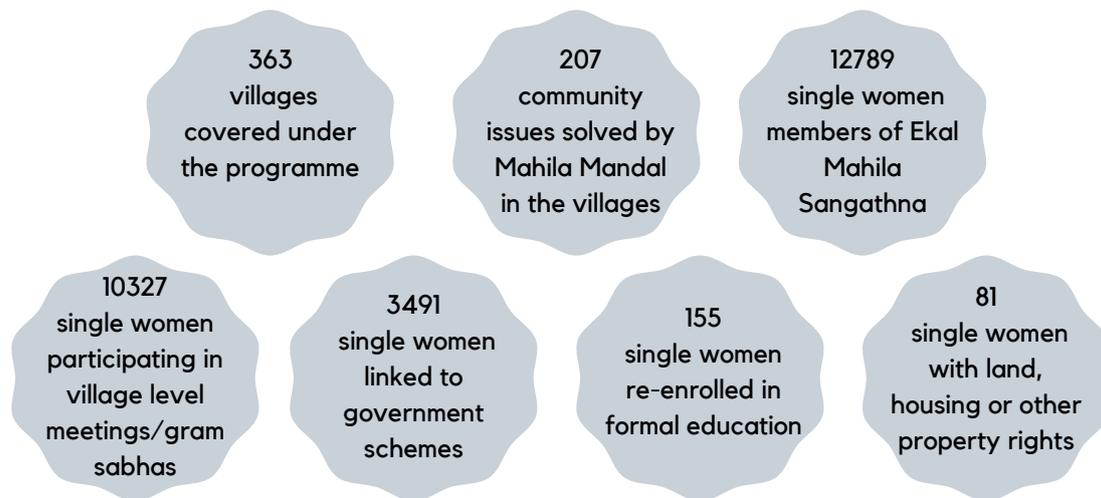


Through the Single Women Organisation (Ekal Mahila Sangathan), CORO facilitates the formation of Mahila Mandals and Self Help Groups that conduct trainings on rights and opportunities to secure property ownership, documents, and government support. They also conduct surveys to assess the needs, issues, and environment faced by all single women in their communities.

• OUR PROCESS

Our process of facilitating single women to become independent includes creating leadership, mobilizing and organizing the women, in the first three years. From the fourth year, we focus on creating a democratic structure, facilitating leadership, strengthening networks, forming advocacy at state and national level, and increase visibility.





## SINGLE. NOT FRAGILE.

Ekal Mahila Sanghatana has been making continuous efforts so that single women residing there become self-independent. These endeavours by Kanta Shinde - leader from Osmanabad, along with the elected committee proved fruitful when our women from Ekal Mahila Sanghatana were appointed at petrol pump to work there, for first time ever. They chose 8th March (International Women's Day) as a day to begin this special journey

Despite facing immense constraints from family members and relatives, members of Ekal Mahila Sanghatana, Sujata Jakate, Ashwini Kamble and Sheetal Jakate in Osmanabad, were firm on breaking the norms and taking this decision by themselves.

We monitored this situation for some days and kept in touch with our women constantly. All three of them are single. . When they were intimidated by their in-laws, organisation's leaders submitted a legal document of the clashes with their in-laws to petrol pump owners, stating that the organisation firmly stands with them through all these struggles. To which, the .

petrol pump owners assured that no matter how much their families try to put political pressure on these women, they will face no trouble while working at the petrol pump . Our women are 'following their heart', even if that means breaking stereotypes, prejudices and challenging patriarchal practices. This journey was never easy; it will never be. But these courageous women are now unstoppable. If this isn't how we should celebrate Women's Day then how to?

What is also worth mentioning is the role of petrol pump owners, Shriram Highway Services Vaibhav Umbre and Bharat Dhekne of Bharat Petroleum on Solapur - Dhule National Highway near Osmanabad by-pass, considering rural areas are highly male dominant and every attempt to challenge patriarchal mentality needs joint struggle by everyone in the society. We at CORO, truly wish to acknowledge this support bestowed by the pump owners. They have also been approached by other members of Ekal Mahila Sanghatana for livelihood opportunities.

# ADDRESSING WATER SCARCITY WITH PEOPLE'S INITIATIVE (AWSPI)



## • ABOUT THE CAMPAIGN:

CORO has been addressing the water scarcity issue in Maan block of Satara district of western Maharashtra since 2012 through the GLDP where the leaders from this block have taken up this as an issue to address by them.

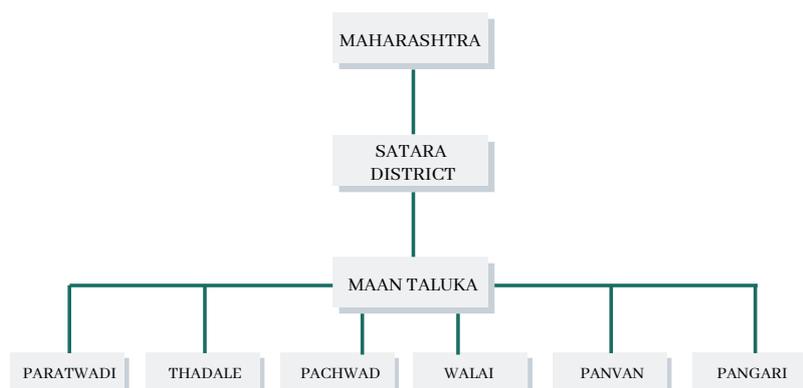
Maan block situated on eastern side of Satara district is a drought affected region as it is in the rain shadow region of the Western Ghats. The water supply position becomes more stark in the summer months leading to people's dependence on tankers in these months, affecting agriculture.

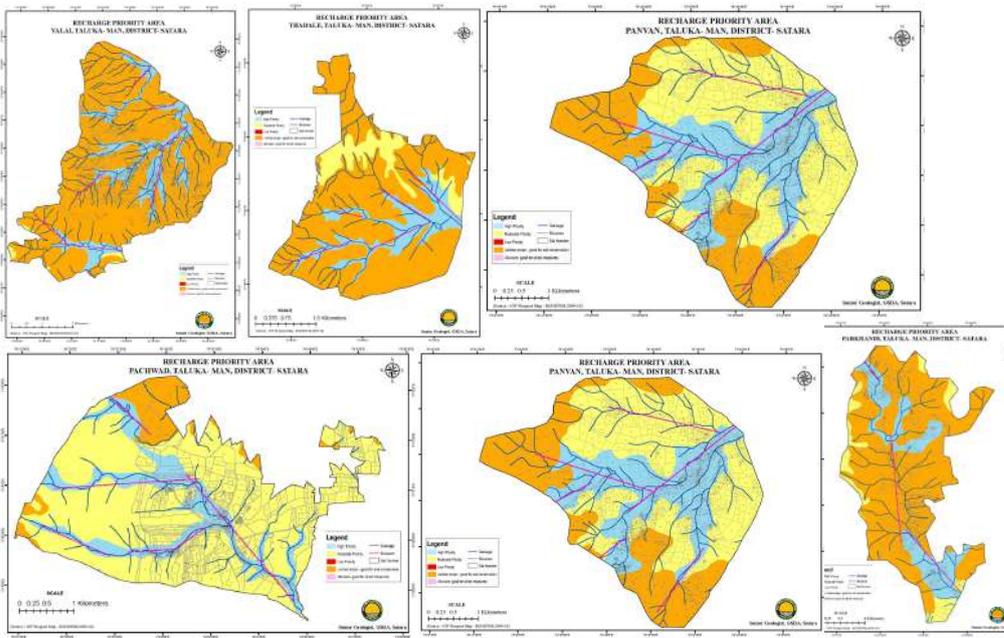
Bhalawadi and Partavadi are two villages where all residents of these villages (with Gramsabha and Grampanchyat) worked together under the local leadership for addressing this issue by building small check dams. Significant local financial contribution was also raised for constructing dams.

The Addressing Water Scarcity with People's Initiative (AWSPI) evolved as a people centric , scientific and comprehensive supply

and demand side approach to ensure that a sustainable solution for the water problem is achieved in 6 villages of the Maan block. The villages have got some open wells, bore wells, and rivulets, which store water only during the rainy season.

## • AREAS WE WORK IN:

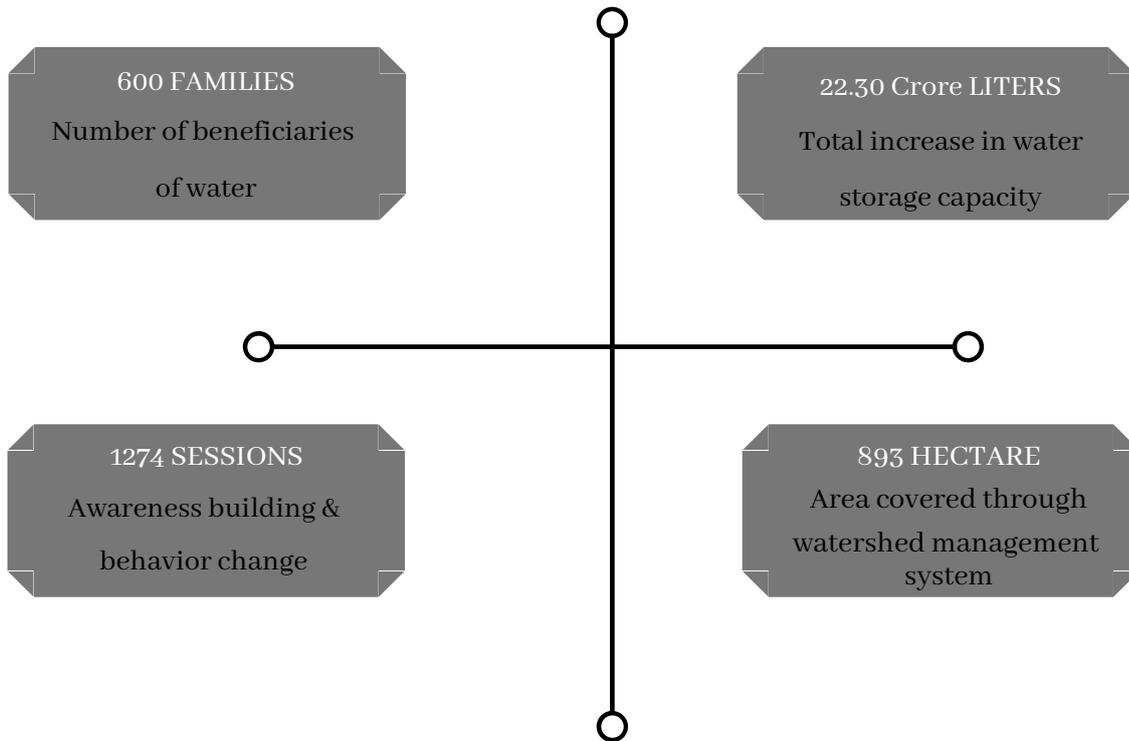




RECHARGE PRIORITY AREAS

In the process of mobilizing the village residents, we focused on empowering them with technical knowledge about how they can reuse water, store water, identify recharge and discharge areas, conduct hydrogeological mapping of wells to measure the increase/decrease in water level from ground. Today when we look back, we see change; a change which cannot be measured but only seen

• STATISTICS



# Village Council - An Ideal Example of Transparent Stewardship for Village Development

There is a misconception amongst people that any development work done either by Government or an organisation always involves corruption. To some extent, this misconception is acceptable. But the work done by CORO, with the support of residents of Paratvadi village has proved to be a phenomenal example of transparency in development work. Paratvadi village in Maan taluka of Satara district has been drought-struck for years. Located at the foothill, in the remotest area, with 350 members of 72 families residing there. Lack of civic amenities and communication facilities is a common sight there. The village has been deprived of development plan from various Government schemes. This village has been a part of CORO's Mina Raju Manch, a gender equality initiative for a while now. As the team regularly interacted with the villagers, they had realised that water crisis is a serious issue in this village. Thus, CORO's team in Satara decided to initiate a dialogue with the representatives of the village, in order to address water scarcity there. But unfortunately, the gram panchayat showed little or no interest to collaborate, while on the other hand, the Govt. also made no efforts. A message was conveyed to the people - "If the village is ours, problems are also ours. In to solve these problems, people need to take an initiative. And only if the village people take an initiative, will CORO support them". Thus, CORO started meeting and interacting with people, creating awareness.

That is when people came forward to solve water crisis in their own village. An elderly person from the village suggested that if a dam is constructed near the village border, on the western side of the primary school, the issue of drinking water and water-required for agriculture will be solved. Hence, construct a dam was planned. For this reason, it was decided that money will be collected from the village people and the remaining amount required for construction will be provided by CORO. But, this led to a new controversial and questions like, "where will we keep the collected money?, who will keep it?, who can be trusted with the amount?" were raised, because previously public money for such development projects had got wasted. To solve this issue, a representative from CORO presented an idea. A public meeting was called and there he suggested the concept of Gram Kosh (village cells), which later received legalization from the gram sabha.

In the gram kosh, village youth Nagnath Mohite was made the president while a representative from CORO was selected as a secretary, and in this gramkosh, all the communities of the village were included, of which 50% were women. Bank accounts were opened in SBI Dahiwadi. The secretary and president were given the authority of signing the cheques, while the cheque book was kept with the treasurer. To give cheque, two groups were nominated and, to buy materials, four groups were nominated.

Along with that, whatever work has to be done was decided in the gram kosh meeting. It included - auditing the collected amount, execution of plans and preparation of guidelines to run the activities. Under the guidance of an expert and with the support of village people, a cement dam was constructed. Maan taluka's tahsildar Surekha tai helped in making the sand available for construction, while other required material was bought from the money deposited in the Gram Kosh. AND THE RAINS ARRIVED! The damn water started flowing, spreading the joy of happiness in Paratvadi. Children and the elders made the most of it. Now there was enough water for the cattle; the water level in the wells increased. Most importantly, the hand pump near the school began overflowing with water. Water crisis in Paratvadi was solved forever. To celebrate this milestone, a function was held where Surekh tai was also present.

The concept of corruption has caused several problems in the functioning of gram kosh, at various places and the work done is also substandard. But that wasn't the case here; deepening the bond between CORO and the village. The gram kosh of Paravadi village has 100590 Rs amount left with them. The village people have decided to take support from CORO if there are any issues in the future.



# ORGANISATION DEVELOPMENT PROGRAM (OD)



## • ABOUT THE PROGRAM:

CORO had worked with 250+ organisations in Maharashtra in its GLDP by 2014. We had realised that these organisations can play very important role in large scale grassroots movement, but their capacities to make a meaningful contribution (beyond the initiatives of the Organisation Head) were weak. We realised that people from these organisations were doing significant work directly in marginalised communities, but they often lacked the ability to translate their work into long term impact or into knowledge building to achieve systemic and or sustained impact

In the year 2014, as a result of intense deliberations with PHF, a pilot intervention for strengthening the grassroots organizations, was conceptualised. A pilot intervention was undertaken with four organizations from Vidarbha (that were

partner to CORO's GLDP) with the main aim of making the organizations capable of being pivots in the process of grassroots movement and also equipping the organisations to seek larger support from donors (e.g. PHF or other agencies). Over the period of four years (till 2018), we worked with 8 organizations for OD intervention.

## • PROCESS OF RECRUITMENT, FOLLOWED BY ACTIVITIES:

1. Identification and selection of the organisation.
2. Baseline survey
3. First workshop on OD
4. Module development
5. Organisations heads and two key member from the organisation will undergo the 12 to 18 days modular training on OD processes, will complete the group work and assignments as part of the intervention.



The capacity building of the identified grassroots organizations done through this program and the finalisation of the OD model will go a long way in facilitating CORO's strategy of evolving a large scale 'grassroots movement' to achieve CORO's vision of a society without social inequalities

#### • HIGHLIGHTS AND LEARNINGS

1. Some organizations have begun taking compliance like audit seriously, while many of them are getting more involved in the process of decision making.
2. All organizations are realizing that it takes more than just 'registration of your organisation' in order to bring change in the society.
3. There is a lot of potential in the grassroots organizations as far as OD is concerned. From routine social work, they can become change-makers, bringing sustainable change.
4. We also noticed a sense of satisfaction of legal compliance as significant for stability of organizations.

#### • WHAT NEXT?

Organisation Development comprises of framing vision, mission of the organisation, developing collective leadership, building transparent governance, statutory compliance, fund raising, evaluation & monitoring, documentation, effective implementation of the programmes etc. The ultimate aim is to empower the entire team of the organisation to take the ownership of the above processes promoting collective decision making and actions.

We intend to consolidate the learnings from explorations and experience of the past last 5 years to create a structured, time bound, scalable and impactful model of OD that focuses on people centric vision, value based program design and implementation, on community ownership and on 'leadership from within'.

# FINANCIAL INFORMATION

## Balance Sheet As Of 31st March 2019

LIABILITIES		ASSESTS	
	AMOUNT (INR) 2018-19		AMOUNT (INR) 2018-19
<b>CORPUS FUND</b>		<b>FIXED ASSESTS</b>	
Balance as on 1/04/2018	5,50,000.00	As per schedule	9,58,032.00
Additions during this year	0.00		
<b>INCOME &amp; EXPENDITURE ACCOUNT</b>		<b>CURRENT ASSESTS</b>	
Balance as on 1/04/2018	2,17,16,769.47	Loans and Advances	3,90,932.20
Less: Excess of Expenditure during the Year 2017-2018			
Add: Surplus of Income during the Year 2018-2019	1,88,04,177.22		
	4,05,20,946.69		
<b>CURRENT LIABILITIES</b>	4,578.00	<b>CASH BALANCE OF VARIOUS ACCOUNTS</b>	0.00
		<b>BANK BALANCE OF VARIOUS ACCOUNTS</b>	3,97,26,560.49
<b>TOTAL</b>	4,10,75,524.69	<b>TOTAL</b>	4,10,75,524.69

### Audited By:

Vinayak S. Gokhale  
Partner  
MRN: 031155

VS Gokhale And  
Associates  
Chartered Accountants  
FRN: 136791 W

## Statement Of Income And Expenditure as of March 2019

EXPENDITURE	AMOUNT (INR)	INCOME	AMOUNT (INR)
Expenditure for Activities against FC Grants As Per Schedule 1)	2,01,16,582.18	Receipts - FC (As per Schedule 7)	2,00,11,842.00
Expenditure For Activities against other Domestic Grants (As Per Schedule 2)	67,75,038.64	Other Domestic Grants (As per Schedule 8)	1,92,13,528.08
Expenditure for Activities against Edelgive Grant (As Per Schedule 3)	67,08,556.00	Receipts From Edelgive Foundation (As per Schedule 9)	72,74,268.00
Expenditure for Activities against Tata Trust Grant (As Per Schedule 4)	1,36,44,816.00	Receipts From Tata Trusts (As per Schedule 10)	93,06,314.50
Expenditure for Activities against Azim Premji Philanthropic Initiatives Grant (As Per Schedule 5)	94,09,600.88	Receipts from Azim Premji Philanthropic Initiatives (As per Schedule 11)	1,97,68,491.24
Expenditure for Organisation Overheads (As Per Schedule 6)	2,73,259.40	Receipts for Organisational Overheads (As per Schedule 12)	3,766.50
Expenditure for Activities against UNICEF Grant (As Per Schedule 3)	2266932.00	Receipts from UNICEF	2420752.00
Total Expenses	5,91,94,785.10		
Excess of Income Over Expenditure	1,88,04,177.22	Excess of Expenditure over Income	0.00
	7,79,98,962.32		7,79,98,962.32

### Audited By:

Vinayak S. Gokhale  
Partner  
MRN: 031155

VS Gokhale And  
Associates  
Chartered Accountants  
FRN: 136791 W

# DISCLOSURE OF COMPLAINTS UNDER POSH ACT, 2013

In an attempt to enable a safe working environment for women, the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act and the Rules (collectively known as POSH Laws) have been enacted and passed by the Ministry of Women and Child Welfare, in the year 2013. These laws are applicable upon every workplace, establishment, company, and organization, inclusive of MNCs, firms, shops, restaurants, etc.

For the past 30 years, CORO has been working in the communities to facilitate women to act against violence. To ensure a safe and conducive atmosphere for women at office, CORO formed POSH committee, in 2018. Following are the details of this committee:

- No. of complaints received - 1
- No of cases pending for more than 90 days :0
- No of workshops/ awareness programmes carried of: 2
- Nature of action taken by the employer / OD: 1 ) Oral intimation 2) Written apology has been taken.

# PARTNERS

actis

@t@e  
CHANDRA  
FOUNDATION

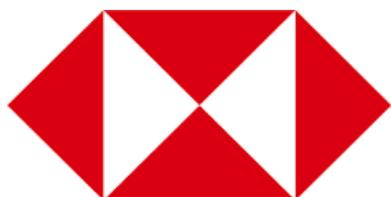


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UNCONDITIONAL SUPPORT