

The Role of Non-government Organisations in Norm Diffusion: Experience from Odisha, India

A report

by

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Nongovernmental organizations (NGOs) are key transnational actors; however, the exact roles they play in norm diffusion are little understood. Norms are typically portrayed as moving from international elites to locals in a top-down approach. NGOs are generally considered part of the elite. Unfortunately, little research has been completed to see if NGOs do act as international elites, pushing normative change to local communities. NGOs must respond to the communities they serve, their donors, and their own staff. To examine the role NGOs play in localizing human security norms a survey was distributed and completed by local NGOs in Odisha, India.

Local populations have different ideas of which human security norms are most important. For example, while the international community focuses mainly on “freedom from fear” – freedom from physical harm - local populations are often more concerned with “freedom from want” – food security, job security, and accessible medical care. The survey distributed in this study intends to uncover the priorities of NGOs (and if these match local priorities), NGO knowledge of human security, and how NGOs handle donor desires. NGOs may act as norm mediators, localizing norms to make them more effective. On the other hand, NGOs may contain primarily elites who prioritize international norms or are unaware of local norms. This study hypothesizes NGOs in Odisha, India act as mediators in the localization of global human security norms in order to most effectively serve local communities.

Norm Diffusion

Norms are a critical part of identity; norms “lead others to recognize an actor as having a particular identity.”¹ Identities must be acted upon through norms in order to continue to exist. Identity is a “stylized repetition of acts” and norms are actions that provide the foundation for the existence of identity.² In a given community, norms are often understood and unexplained; they “can thus be unwritten or codified - in other words, social or legal - so long as they appear to fix meanings and set collective expectations for members of the group. These practices cause group-recognition.³ It is possible – and many individuals do – act outside of norms; however, norms still have real power because there are social risks to acting outside of them; “contestation can be thought of as a matter of degree—the content of collective identities can be more or less contested.”⁴ The total set of norms and identity constitute different cultures although cultures themselves lack real boundaries. Eventually many people come to think of normative qualities as being essential to the character of the state or people. Norms are critical to the foundation of identity.

Norm diffusion is the spread of norms. Some scholars insist norms are spread in a top-down approach, with strong nations or important elites enforcing and spreading norms with local populations passively accepting norms presented to them. Renee de Nevers writes, “when great powers seek to promote new norms, they will coerce the weak; persuasion is saved for the

¹Rawi Abdelal et al., "Identity as a Variable," *Perspectives on Politics* 4, no. 4 (2006): 697.

²Judith Butler, *Gender Trouble: Feminism and the Subversion of Identity* (New York: Routledge, 1990). 140-41. Emphasis in the original.

³Abdelal et al., "Identity as a Variable," 697.

⁴*Ibid.*, 700.

strong. The interaction of two factors - the standing of the target state in the international society of states and its power relative to the norm-promoting great power - helps explain the use, or nonuse, of force by great powers seeking to promote norms.”⁵This approach suggests the most powerful force norms on the rest of the world and over time normative change is accepted. The idea that universalistic norms will overcome local norms “sets up an implicit dichotomy between good global or universal norms and bad regional or local norms.”⁶The focus on a top-down approach to norm diffusion largely overlooks the role locals play in adopting norms.

Studies of normative diffusion are becoming increasingly concerned with the role of local populations. Some studies emphasize framing, which stresses actively promoting the similarity between local and international norms.⁷ Others look to grafting, the practice of implanting new norms into existing norms. Localization is the most intense form of local engagement to norms. Localization “may start with a reinterpretation and re-representation of the outside norm, including framing and grafting, but may extend into more complex processes of reconstitution to make an outside norm congruent with a preexisting local normative order. It is also a process in which the role of local actors is more crucial than that of outside actors.”⁸ With localization, locals play an important part in norm diffusion.

This study seeks the role of NGOs in norm diffusion. NGOs may view themselves as elites who press (or attempt to press) international norms on local populations. However, they may also see themselves as playing an intermediary role. The populations NGOs help are often marginalized. In Odisha, they are primarily nonscheduled castes and tribes who have a weak international voice. NGOs may provide a connection between international and local norms.

Human Security as a Paradigm

Human security can be a difficult subject to examine because there is little agreement on a common definition; different interest groups capitalize on the segments of human security that suits their interests. One major division in human security is between those who emphasize “freedom from fear” and “freedom from want”. Canada was one of the original state advocates of human security as defined as “freedom from fear”.⁹ Led by its foreign minister Lloyd Axworthy, Canada promoted public safety; protection of civilians; conflict prevention; governance and accountability; and peace support operations.¹⁰Axworthy insists, “Peace and security – national, regional, and international - are possible only if they are derived from

⁵Renee De Nevers, "Imposing International Norms: Great Powers and Norm Enforcement1," *International Studies Review* 9, no. 1 (2007).

⁶Amitav Acharya, "How Ideas Spread: Whose Norms Matter? Norm Localization and Institutional Change in Asian Regionalism," *International Organization* 58, no. 2 (2004): 242.

⁷Ibid., 243.

⁸Ibid., 244.

⁹Shahrbanou and Chenoy Tadjbakhsh, Anuradha M. , *Human Security: Concepts and Implications* (London: Routledge, 2007). 30.

¹⁰Ibid., 31.

peoples' security."¹¹ He called for increased humanitarian interventions to address human security issues, particularly genocide and human rights abuses. Despite Axworthy's benevolent approach, some have suggested advocating for human security allows middle powers like Canada to "carve out for itself an international role".¹² Furthermore, a focus on human security brings Canada's limited military into relevance outside of its relationship with the United States. Canada embodies the "freedom from fear" approach to human security.

Japan follows a different state approach to human security. The Japanese government wanted human security to address "Asian values" with a focus on "freedom from want".¹³ It emphasized the dangers of threats on livelihood and dignity, especially following the 1997 Asian Crisis. Some scholars see Japan's emphasis on human security as a method to promote its foreign and economic goals with a small military. A major national division in human security is between those that argue for an emphasis on "freedom from want" and those that advocate a "freedom from fear" approach.

Despite disagreement on the nature of human security among nations, many scholars have developed working definitions of human security that could be the future of human security policies. Some definitions focus more on human dignity. For example, Sabina Alkire recommends a focus on the "vital core" of humanity that is the safeguarding of "survival, livelihood, and dignity"¹⁴. She emphasizes human security should focus on the prevention of both human and financial crises. Other scholarly definitions focus more on physical security which Ian Loader defines as "a situation in which individuals are able to 'go on' in those settings without having to think routinely about how secure they are."¹⁵ Scholars do not always agree on an exact definition, but they all share a focus on the individual level of security rather than a state or structural approach.

There also remains a difference between Eastern and Western approaches to human security. When human security was first developed, many developing countries, especially those in Asia, were skeptical because they viewed it as a threat to sovereignty. However, human security has more recently been given more credence in Asia. Following the Asian Financial Crisis, many Asian nations turned to human security as a way to express the necessity of safety nets in the event of a crisis.¹⁶ While the West focused mainly on "freedom from fear," "freedom from want" became the major focus in Asia. Overall, Asian countries have lessened their hostility towards human security approaches to security by embracing aspects of human security especially those related to development and disaster prevention.

¹¹Lloyd Axworthy, "Human Security and Global Governance: Putting People First," *Global Governance* 7, no. 1 (2001): 23.

¹²Tadjbakhsh, *Human Security: Concepts and Implications*: 31.

¹³*Ibid.*, 29.

¹⁴Sabina Alkire, "A Conceptual Framework for Human Security," (Oxford: Centre for Research on Inequality, Human Security and Ethnicity, CRISE, 2003), 3.

¹⁵Ian Loader, "Policing, Recognition, and Belonging," *Annals of the American Academy of Political and Social Science* 605, no. ArticleType: research-article / Issue Title: Democracy, Crime, and Justice / Full publication date: May, 2006 / Copyright © 2006 American Academy of Political and Social Science (2006): 215.

¹⁶Amitav Acharya, "Human Security: East versus West," *International Journal* 56, no. 3 (2001): 448.

A one-sided focus on either “freedom from fear” or “freedom from want” ignores the interdependency of human security threats. Nowhere is the interdependency of human security issues more obvious than Odisha, India. Odisha is one of many Indian states facing a Maoist insurgency known as the Naxalite movement. Naxalites are especially active in tribal regions where they use “violent means to maintain their support base.”¹⁷ There were 1,507 incidents of violence attributed to Naxalites in 2007. The Naxalites both take advantage of and contribute to underdevelopment in the region.¹⁸ The Madhyam Foundation completed a survey of locals in 3 Naxalite-affected tribal communities. Individuals overwhelmingly cited unemployment; poverty and lack of basic facilities; corruption in government offices; and weak policies of the government as the causes of the insurgency. Additionally, the respondents cited food security, job security, lack of money for medical treatment, old age insecurity, and corruption in public offices as other sources of insecurity. The Naxalites have taken advantage of the political vacuum to both recruit soldiers and maintain power over tribal areas. Their violence undermines development initiatives because the government focuses on the Naxalite presence and does not address other acute needs of the population.¹⁹ The Naxalites alone are not the sole problem facing Odisha; the strength of the Naxalites is dependent on the underdevelopment of tribal regions. Likewise, human security cannot be thought of as simply “freedom from want” or “freedom from fear;” the two are interdependent. Human security must be thought of as an interdependence of threats with equal priority.

The concept of human security is not without its critics. Some criticize the all-encompassing nature of human security. Roland Paris writes:

“Human security seems capable of supporting virtually any hypothesis—along with its opposite—depending on the prejudices and interests of the particular researcher. Further, because the concept of human security encompasses both physical security and more general notions of social, economic, cultural, and psychological well-being, it is impractical to talk about certain socioeconomic factors “causing” an increase or decline in human security, given that these factors are themselves part of the definition of human security.”²⁰

Indeed, the study of human security is broad, as are the potential threats facing an individual. Unfortunately, the focus on territorial security has not brought peace within borders and offers little guidance in solving intrastate crises. Additionally, human security is not necessarily a measurement. Just as private property is one aspect of capitalism one can think of food security as one aspect of human security. The amount of capitalism a nation contains has no agreed upon numerical value; however, there are “more” or “less” capitalist countries. Nor is there a single cause of capitalism. Likewise, there are nations categorized by “more” or “less” human security. A numerical value pertaining to the whole range of issues contained in human security is unnecessary. It is also likely each nation has both human security challenges and successes. A

¹⁷“People's Perception of Human Security Threat: A Survey of Three Naxal-Affected Districts in Orissa, India,” (Bhubaneswar: Madhyam Foundation), 4.

¹⁸*Ibid.*, 11.

¹⁹*Ibid.*, 17.

²⁰Paris Roland, “Human Security: Paradigm Shift or Hot Air?,” *International Security* 26, no. 2 (2001): 93.

major criticism of human security is it is too vague; however, it should be seen as a novel paradigm rather than as a single variable.

Human security is best seen as a novel paradigm because it encompasses an entirely new perspective. Unlike traditional theories of international relations which focus on either structural or state approaches, human security focuses on the state of the individual. However, it is not necessarily a replacement of realism or liberalism. Rather, it is a complement. Human security notes that territorial and economic considerations of security are important to security studies. However, instead of examining what an event's impact on the state is, human security looks to the individual. This is important because many conflicts do not occur between states but also within states. Furthermore, just because a gun is not involved, does not mean there is not a problem that could have international security consequences like famine, mass protests, or a banking collapse. In an increasingly globalized world it is arrogant to believe the lives of individuals are irrelevant. Human security emphasizes the role of the individual in international security studies.

Human Security in India

Multiple aspects of human security are portrayed in India. First, realist-oriented territory considerations have a huge impact on human security in India. 59 percent of Indians have an unfavorable view of Pakistan and 3/5s of Pakistanis view India as a greater threat than Al-Qaeda or the Taliban.²¹ Any major altercation with Pakistan would have a negative impact on the human security situation in India. Separatist and revolutionary groups like the Naxalites also have a negative impact on the security situation in India. These physical threats impact development in multiple ways. They create a state that focuses more on guns than butter, limiting the safety net of India. Territorial threats further prevent development where people cannot guarantee their investments have long term security. Finally, vulnerable segments are often targeted by separatist and revolutionary groups, leaving a negative cycle of poverty and violence. Violence and potential violence create human security threats and leave the people in a cycle of poverty.

India is also affected by acute poverty, lack of healthcare, and lack of education facilities. This study focuses particularly on Odisha, India. Odisha is afflicted with acute poverty, especially among marginalized populations like tribal populations. For example, 91.7% of tribal people surveyed by the Madhyam Foundation reported food insecurity and 95.8% lack money for medical treatment.²² Tribal populations are also impacted by Naxalites. 97.8% of those surveyed expressed fear of the Naxalites and 25.8% reported involuntarily sheltering Naxalites.²³ The respondents attributed "the root causes of Naxalite activities to poor governance and the failure of the state to ensure public good" such as employment.²⁴ Military action against the Naxalites would be insufficient to solve the human security crisis in Odisha because problems

²¹"Majority of Pakistanis feel India is greater threat than Taliban," *The Indian Express* 2012.

²²"People's Perception of Human Security Threat: A Survey of Three Naxal-Affected Districts in Orissa, India," 15.

²³*Ibid.*, 14.

²⁴*Ibid.*, 15.

with Naxalites are inextricably linked to problems with development as a whole.²⁵ Odisha can be seen as a micro-study of human security issues in India because India as a whole suffers from Naxalite activities and underdevelopment.

Despite the human security issues India suffers from, India has largely rejected human security as an international doctrine. In fact, India has been one of the strongest critics of human security.²⁶ India believes it “provides a pretext for developed countries to meddle in the domestic affairs of the developing world.”²⁷ Nevertheless, Paul Evans writes “the pattern of discussion is shifting from an argument about principles and philosophy to one about situations, circumstances and instruments.”²⁸ This is important because India does not need to accept the international enforcement of human security in order to accept the basic premise that security should be thought of as on the level of the people rather than purely state security. Furthermore, the threat of terrorism has altered the debate on human security. Even former “skeptics and critics of Western notions now agree that concerted action is needed to protect the basic rights of people, whether it is liberal democratic, Confucian or some other form.”²⁹ Security has broadened to include more than territory-oriented security. Like many nations, India has had to face terrorism and developmental issues and has thus been more receptive to human security and internal security threats. Terrorism, like that used by the Naxalite movement is deeply intertwined with underdevelopment; to address terrorism, India must address other human security threats as well.

NGOs and Human Security

In order to study the role NGOs play in human security and as norm brokers a survey was distributed to NGOs in Odisha, India.³⁰ It asked questions that help determine NGOs’ roles in human security, the impact of donors on NGOs, and if NGOs are serving locals effectively.

The exact role NGOs play in human security is thus far undetermined. It is possible, and this study hypothesizes, NGOs act as a mediating agent between the world and locals. NGOs know local populations and act as norm brokers between the norms and needs of the local populations, and those of the world as a whole. Norms have traditionally been thought of as a top-down approach with elites in organizations like the United Nations (UN) creating norms and imposing them upon local populations. However, local populations may adopt norms in different ways, accepting some and rejecting others. NGOs that work in local areas may not be able to enforce international norms because of a lack of local acceptance and because NGOs may

²⁵Ibid., 17.

²⁶Paul Evans, "Asian Perspectives on Human Security: A Responsibility to Protect?," in *Human Security in East Asia: International Conference on Human Security in East Asia*, ed. UNESCO (Seoul: Korean National Commission for UNESCO, 2003), 44.

²⁷Ibid., 50.

²⁸Ibid., 52-53.

²⁹Vladimir Petrovsky, "HUMAN DEVELOPMENT AND HUMAN SECURITY IN EURASIA," *International Journal on World Peace* 22, no. 4 (2005): 34.

³⁰ See Appendix.

be locals and may not accept the norms themselves. The role NGOs play in human security is important because they are portrayed as a voice for both marginalized peoples as well as international norms.

NGOs may contribute to a positive development cycle. NGOs are more likely to exist in democratic countries and those with civil liberties.³¹ Democratic regimes are then “more receptive to human security defined as freedom from fear as much as freedom from want.”³² Political rights, civil society, and economic development do not come piecemeal; human security emphasizes they are a part of a unified positive cycle.

The survey found NGOs reflect human security concerns. Many were aware of the concept of human security. Like local tribal people, most organizations found Naxalites to be a major problem. However, many disagreed over whether Naxalites were really the key problem, with some believing development could still occur regardless of the Naxalites. Nonetheless, most reported difficulty in getting funding for Naxal affected areas. The disagreement over whether development can happen with the presence of the Naxalites reflects the essence of human security because human security does not compartmentalize these issues; they are intertwined. It is likely NGOs are also aware the issues are linked.

Donors seek out knowledge on human security concerns and new development ideas. For example, many NGOs today work as human development initiatives as opposed to food banks, indicative of the current trend of reducing dependency. In Odisha, many NGOs are concerned with human development and education. Access to capital is also important in Odisha; many organizations either provide microfinance loans or education on cooperatives, which allow groups of people to access a common bank account and capital. A focus on access to capital reflects international trends. Further, NGOs seek out knowledge on international ideas regarding human security and development. NGOs currently attend classes on topics like human security which are offered locally but discuss international ideas. They communicate with each other constantly to share best practices and collaborate on projects. Local NGOs are conscious of international ideas on development; they both seek out the knowledge and use it on a practical scale.

By understanding new ideas about development, NGOs are able to understand and incorporate international ideas and improve programming. NGOs, while often made up of locals, should not be seen as wholly local organizations. They understand that changes must be made for improvement to occur. They are open to many different ideas of development and consciously include them in their programming. While NGOs do include locals they should not be viewed as an entirely local organization because they are constantly looking to international norms and ideas for ways to improve.

Donors may impact programming among NGOs. This study hypothesizes NGOs act as brokers between international and local norms, explaining local attitudes and generating content based on local desires and needs. Donors can be thought of as part of the international elite.

³¹Taedong Lee, "The Rise of International Nongovernmental Organizations: A Top-Down or Bottom-Up Explanation?," *Voluntas: International Journal of Voluntary and Nonprofit Organizations* 21, no. 3 (2010): 412.

³²Acharya, "Human Security: East versus West," 460.

NGOs may then act as an intermediary between donors and locals. Alternatively, NGOs may be forced to conduct programming they find unnecessary or unreflective of their populations because of their donors. Donors may have an exact idea of what they are searching to donate to. Funding is a scarce resource; NGOs may feel compelled to enact programming based on their donors rather than based on what NGOs feel locals need or what the locals actually need. Donors may have an impact on the output of NGOs and thus the way locals are served.

In addition, donors may have some norms they believe to be helpful that may actually harm development in the long run. For example, Emma Mawdsley asserts a crude belief in neoliberal development can “result in greater poverty, inequality, instability and even conflict, eroding human and political security.”³³ While economic growth may help some areas, it has impacts that are not always well assessed or understood by donors. Furthermore, many donors choose specific areas to donate their money based on current conditions. In effect, donors choose winners, giving areas most likely to succeed money for programs and abandoning risky ventures.³⁴ For example, several organizations reported they received less support for Naxalite-infested areas. These areas are often those that suffer most from underdevelopment. Donor ideas of helping may not be effective or accurate in every area.

The surveys found NGOs act as mediators between locals and donors. Most of the organizations surveyed felt donors did not understand the needs of the local people. Less than half of the organizations surveyed felt donors understood the priorities of the NGO. Additionally, organizations reported they differed with their donors over funding and implementation. Organizations do not simply do the bidding of donor organizations; some will reject funding if they feel donor goals do not accurately reflect local needs. More than half of the organizations had declined a donation that did not suit them. This is important because NGOs are still able to accomplish the goals of their organization without having donors that understand their mission or the locals. If organizations feel too pressured by donors they will reject the donation. By rejecting and discussing funding, NGOs are able to relate the needs of locals to donors.

The relationships between donors and NGOs and donors and the community are critical. NGOs who reported that donors understood the needs of the local population were more likely to create programming based on donors’ desires and less likely to reject a donation. They were also more likely to receive funding from many small sources as opposed to a few large donors or government funding. Unfortunately, a collaborative relationship between donors and NGOs was the minority of cases. Most NGOs did not feel their donors understood the local community and there were disagreements between donors and NGOs. Several reported they disagreed with their donors over whether a project was viable. One reported it disagreed with a donor over a proposal that included the conversion of locals to Christianity. In these cases, the NGO seems to stand its ground. Most that reported having disagreements with donors also reported rejecting a donation because it did not suit the organization’s goals. The relationship between donors and NGOs is critical to the programming enacted.

³³Emma Mawdsley, "The Millennium Challenge Account: Neo-Liberalism, Poverty and Security," *Review of International Political Economy* 14, no. 3 (2007): 502.

³⁴*Ibid.*, 494.

NGOs readily identify the struggles of local populations. The survey asked for a rating of problems facing tribal populations including food insecurity; job insecurity; lack of money for medical treatment; old age insecurity; droughts and floods; environmental pollution; and corruption in public offices. It asked NGOs to rank the problems from a 1 (NO PROBLEM) to a 5 (MAJOR PROBLEM). A similar poll was completed by the Madhyam Foundation among tribal populations to determine their sources of insecurity. Rather than a 1 to 5 scale, they were either asked to “agree” or “disagree”.³⁵ The goal was to determine if NGOs were able to accurately determine problems faced by tribal populations. In other words, do NGOs actually know local populations and their needs? The survey found NGOs had a good understanding of local needs. NGOs had very similar responses to locals. For both locals and NGOs, the most acute problems were lack of money for medical treatment, food insecurity, job insecurity, old age insecurity, and corruption in public offices.³⁶ Likewise, both locals and NGOs reported droughts and floods and environmental pollution to be a problem, but as a less acute problem. In order for NGOs to be able to act as mediators they must know the local population and be able to identify their problems. NGOs are able to identify the problems of locals in a similar manner to the locals themselves.

NGOs are able to act as mediators between local and international norms. They balance the needs of locals with the desires of donors as well as international norms. They also understand and are able to articulate both local needs and international ideas. NGOs are able to successfully navigate both local and international norms making them ideal mediators.

Limitations

There are limitations to the study. First, it is best seen as a qualitative analysis because the sample size is low. While this has its own benefits, it should not be viewed as a comprehensive assessment. Furthermore, it is conducted only in Odisha, India. While Odisha, India has many human security issues that reflect worldwide phenomena, it also has a unique culture and population.

Further Research

Further research must be completed in other areas of the world to determine the role NGOs play in the human security paradigm. Furthermore, insufficient research is done on locals of developing areas to determine their needs and beliefs. It is impossible to determine if NGOs and international agencies understand the needs of locals if insufficient unbiased research of locals is completed. More research in these areas could not only inform about norm diffusion but more practically on the allocation of resources to developing areas.

³⁵"People's Perception of Human Security Threat: A Survey of Three Naxal-Affected Districts in Orissa, India," 21.

³⁶Ibid., 15.

Conclusion

While many believe in a top-down approach to normative diffusion, this study emphasizes the role locals and NGOs play. Locals may reject or alter norms. NGOs are aware of the norms of local as well as the norms they may reject. NGOs can use their knowledge of local populations to create programming that both promotes development and takes into account the norms of locals. Local norms can become a part of human security at least within NGOs.

NGOs are responsive to donors with local knowledge but unresponsive to those that are more removed. They are willing to reject a donation if it does not promote the organization's mission. In this way, NGOs stand as mediators for locals because they act independently of the donations they receive.

The survey concludes NGOs in Odisha, India do act as mediators between locals and international norms. Their responses to human security issues mimic the responses received by locals. They learn about human security and apply the concepts to their work. Further, they are willing to use the knowledge they learn on site to help locals. When NGOs do not feel a program will match local needs and norms they will not enact it. Locals may not always be in contact with international elites and donors. However, NGOs can fulfill this role by enacting programs that include meaningful changes that will be accepted by the locals. Donors and elites can learn of local norms and adjust through NGOs as well. NGOs do more than help relieve developmental issues in Odisha; they act as a voice for locals, enacting programs that are based on their knowledge of human security and the needs of the populations they serve.

Appendix: 1

Survey distributed to NGOs:

This survey pertains to the relationship between donors, NGOs, and the communities they serve. Your answers are critical to our research. The survey will only take ten minutes to complete. Surveys will be kept anonymous. If you would like to see the result of the survey please contact the Madhyam Foundation at madhyamfoundation@gmail.com. Thank you for your participation.

- 1) What is the primary mission of your organization?
 - A) Poverty Eradication
 - B) Education
 - C) Health
 - D) Environmental Protection
 - E) Children's Rights
 - F) Food Security
 - G) Other, Please Specify

- 2) Do you agree, disagree, or don't know about the following statements:
 - a. Effective NGO programming includes local participation
Agree Disagree Don't Know
 - b. Locals understand the mission of our organization
Agree Disagree Don't Know
 - c. Our donors understand the mission of our organization
Agree Disagree Don't Know
 - d. Our donors understand the needs of local people
Agree Disagree Don't Know
 - e. Donors play a large part in determining what programs our organization is able to run
Agree Disagree Don't Know
 - f. Our donors share our priorities
Agree Disagree Don't Know
 - g. The Naxal movement must end before real growth can occur in tribal areas
Agree Disagree Don't Know
- 3) How often do you communicate with your donors?
 - A) Daily
 - B) Weekly
 - C) Monthly
 - D) Annually
 - E) Only when funding is necessary
 - F) Other

Please Elaborate

4) On a scale of 1 to 5 with 1 being NO PROBLEM and 5 being a MAJOR PROBLEM, how would you categorize the following issues facing tribal populations?

Naxal Movements/Activities

1 2 3 4 5

Food Insecurity

1 2 3 4 5

Job Insecurity

1 2 3 4 5

Lack of Money for Medical Treatment

1 2 3 4 5

Old Age Insecurity

1 2 3 4 5

Droughts and Floods

1 2 3 4 5

Environmental Pollution

1 2 3 4 5

Corruption in Public Offices

1 2 3 4 5

5) What is your organization's source of information and knowledge about development issues?

- A) Local
- B) Foreign

6) Are you aware about concepts of human rights and human development?

- A) Yes

B) No

If yes, what are your sources?

7) Are you aware of the concept of human security?

A) Yes

B) No

If yes, what are your sources?

8) How do you develop your project ideas?

A) Based on your knowledge of local issues

B) Sometimes based on inputs from foreign funding agencies

C) Other, Please

Specify

9) What is the major source of funding for your organization?

A) A few large donors

B) Many small donors

C) Government funding

D) All of the above

E) Other, Please

Specify

10) Have you ever differed with your foreign funding agency while finalizing a project proposal?

A) Yes

B) No

If yes, please specify the areas of differences

11) Have you ever disagreed with your foreign funding agency during the implementation of a project?

A) Yes

B) No

If yes, please specify the areas of disagreement

-
-
- 12) Do your donors donate to already existing programming or do you create programming to your donors' desires?
- A) Existing programming
 - B) Create programming based on donors' desires

Please Elaborate

- 13) Have you ever rejected a donation because it did not suit your mission?
- A) Yes
 - B) No
- 14) In what ways do you create support for your projects from the communities you are serving?
- A) Communicating regularly with the community through writing, distributed materials, etc.
 - B) Demonstrating transparency
 - C) Demonstrating impact
 - D) Other

Please Elaborate

- 15) Do Naxal activities disrupt your activities?
- A) Yes
 - B) No

If Yes, Please Elaborate

- 16) Do Naxal activities impede your organization's access to donors?
- A) Yes
 - B) No

If Yes, Please Elaborate

Name of the organization:

Date:

Signature:

Thank you for taking our survey!

Appendix 2:

List of Organizations Surveyed:

ADARSA,
Sundergarh
ADARSA,Sambalpur
UDYAMA,Khurdha
Orissa Professional
Development Service
and Consultancy,
Rayagada
SOMKS
Parivarttan,
Malkangiri
Social Development
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