

# AN OVERVIEW OF THE PREREQUISITE FOR COMMUNITY PARTICIPATION IN WATER SUSTAINABLE MANAGEMENT: AN ASSESSMENT OF RELIGIOUS ROLE & DISADVANTAGED COMMUNITY

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## **Abstract**

The problem of scarcity of water is known to everyone in today's time and the need for tackling it is a required notion wherein different approaches to deal with the problem has to be acknowledged. The different process involves the much-focussed process of IWRM (Integrated water resource management) wherein the need for 'community participation' has been seen as an important element. It has been thought that 'community participation' can be the process of understanding and overcoming problems to rebuild the people's lives, tackle some water-related problems for providing clean and sufficient water, although it is not panacea solving all the problems faced in the water sector. It is important to understand that the community should be the main actors in preparing their community action plan. To have this plan to be formulated better effective policies to be framed and applied in water governance. As community participation involves various kinds of people from different sectors within the community, it creates more scope for better policy implementations. The role of religion and its community people in both negative and positive aspects have to be commonly found which has to be assessed. The policies to push community participation at all levels needs a careful examination of communities as each community has its unique and complicated characteristics wherein there are some disadvantaged community people whose role has to be assessed and the ways to tackle the situation in matters employed with the approach. This paper overviews some of those aspects related to community participation in water sustainable management with role of government policies involved in it for improving the practices of IWRM with effective involvement of communities in the delivery of knowledge in the water-related area.

**Keywords:** Water, Management, Community-Participation, Disadvantaged, Religion

## **1. Introduction:**

It has been observed that 'Water' is a limited resource that is essential for life. Human activities have been exercising considerable pressure on this resource. The unsustainable use of water and the need to improve its management is among the largest global concerns of our time. Indicators are fundamental to monitoring progress towards, and trends in, water sustainability. Despite the widespread recognition of the relevance of indicators to water sustainability worldwide the significant challenges remain. Improved knowledge, applied research and innovation around this subject are necessary to promote the transition towards sustainable water use and management. This demands also points to the need to develop indicators in a participatory way, with the active engagement of both scientists and stakeholders. Furthermore, these indicators should be suitable for the scale where the governance of water take place. The main objective of such research is to identify and validate, in a participatory way, a set of indicators that would allow decision-makers to measure the sustainability of water use and management at river basin level and at other levels whichever is more equally important. The set

of different indicators can be validated taking in cognizance of a multistage and multi-stakeholder participatory approach. Several international and domestic level experts and stakeholders view been taken into consideration for better effectiveness of the project and development of such research.

The programme will try to combine with all relevant concepts in a holistic methodology that is scientifically and socio-politically robust and easy to understand for all. The study of various studies will try to present ways of applying ‘multi-criteria’ and ‘participatory’ methods to look-over the indicators for sustainable water management, considering the various environmental and institutional governance aspects.

Thus, the outcomes can provide a transparent, robust, and reproducible set of methods that can be applied to identify and select options at other various river basins and other such levels for water sustainability. Different communities international, and national organizations, water resource managers, policy and decision-makers, practitioners, as well as stakeholders interested in the matter could use this to promote changes towards sustainable use and management of water. These can help harmonize the ecosystem and human life needs at present and in the future discourse, and can be essential for “building the future we want for all.”

**The main objectives of the program should be covering the following aspects:**

It is to manage the water resource as aright to access free and safe drinking water to every community person as part of basic human right in an integrated fashion for the benefit of all community users irrespective of any discrimination. The water policy programs should be coordinated with overall economic and social concerns wherein an effective involvement of disadvantaged communities particularly in the areas of water resource management should be acknowledged, wherein the role of religion and its community members is also to be assessed through the community building.

**The major ‘Focus Areas’ for the program should be as follows:**

- Community Participation – Disadvantaged Communities, Religious Groups.
- Integrated Water Resource Management
- Governance and Policy Structure

**2. Water: Basics and Crisis:**

The water is present in all forms of life on the planet amongst which 71% of the earth’s surface is made up of water and 66% of the human body is made of water (EPA US, 2004). Only 40,000 km<sup>3</sup> water is being converted into surface runoff and groundwater from 110,000 km<sup>3</sup> of average rainfall water per year which further can be used as a renewable freshwater resource. Water being a limited resource is an essential element of life, it is “essential for life on this planet and it is the source and foundation of all living things” (UN Water, 2015). The ever-growing day-to-day needs have created considerable pressure on this resource, as ‘by 2050 the global demand for food will increase by 60%’. The unsustainable use of water has created a need to have an enhancement in water resource management which is the largest global concern of today’s time. According to (WWAP, 2012) “uncertainty about the future pressures on the resource affects water management, but uncertain water availability may itself pose a risk to economic activity”.

Water is undoubtedly one of the most important natural resources as it is “essential for life on this planet and it is the source and foundation of all living things” (UN Water, 2015). Besides being responsible for the regulation of metabolic activities of all living beings, water also is crucial for the cycling of natural ecosystems and climate regulation. Water has many uses that are fundamental to human development. According to (WWAP, 2015) “Water is an essential resource in the production of most types of goods and services including food, energy and manufacturing”. As mentioned by Irina Bokova, Director-General of UNESCO, “water is inextricably linked to the development of all societies and cultures” (WWAP, 2015).

Furthermore, the escalating consumption and production of modern society are highly co-related with increasing water use (Karthé, Chalov& Borchardt, 2014). This generates significant pressures and impacts on water resources (Pahl-Wostl, 2007). Demographic trends depict a vibrant increase in the world population, particularly in Africa and Asia, and the share of people living in urban agglomerations is steeply growing when compared to rural areas. Increasing urban population and urban water demand often imply competition with other uses and users, notably the agricultural sector that accounts for the largest share of water diversions over the world.

Water is by now considered a “scarce-resource” in many river basins. This view has been substantiated from a study of the International Water Management Institute (IWMI), has estimated that within the first quarter of the 21<sup>st</sup> century nearly 1.4 billion people, accounting to a quarter of the world's population or a third of the population in developing countries, will live in regions experiencing severe water scarcity (Seckler et al., 1998). To add to this grim scenario, (WHO et al., 2004) estimate that in 2002 there were still 1.1 billion people relying on unimproved water sources worldwide, two-thirds of whom live in Asia.

### 3. Water: Participatory Role and Sustainability

As mentioned by (UN Water, 2013) “cooperation is essential to strike a balance between the different needs and priorities and share this precious resource equitably”. Apart from all the major dependency factors ‘Participatory Management Process’ is one of the important aspects which demands the need to develop indicators in a participatory way, having an active engagement of all stakeholders. “Participation is a process where individuals, groups and organizations choose to take an active role in making decisions that affect them” (Rowe & Frewer, 2010).

It becomes much important to have institutional governance in a well-organized manner to cope-up with all the problems which can be done through participation as; “*participation is the most highly visible way in water governance partly due to the influence of the IWRM concept worldwide*” (UN, 1992).

*“While many of the existing participatory methodologies are strong in terms of inviting participation, still they are lacking in terms of providing a structured framework by which debate about management alternatives and strategies can be sufficiently analysed and evaluated.” because of the differing opinions “individuals, along with other members of the community, usually have different expectations and possibly conflicting goals, which certainly increase the complexity of decision-making in natural resource management”. (Mendoza & Martins, 2006)*

Seizing the opportunity in front of us depends on our common awareness. Creating enough momentum for transforming the ways can be done by ‘understanding what is at stake’. Awareness is increasing but always it is not sufficient. Factors like economic insecurity, social mobility and health concerns seem to dominate our day-to-day concerns. One is not sure whether his or her next generation will be much serious and concerned about environmental awareness in this process of rapid urban development. So, to ensure social and economic prosperity in the long term the most viable option is the inclusion of participatory approach in resource management and for all these awareness programs the role of public-participation can be one of the most significant wherein the various disadvantaged or religious groups can act as participatory organs.

### 4. IWRM - The Integrated water resources management approach:

Since from a long time back from civilizations, it has been found that the people were gifted and well-clever to manage their water resources wherein the use of “local knowledge and practices” have always played a crucial role in water management and it is still existing and sparingly found in some “upstream areas”, but due to many other reasons the practice seems to almost disappear, along with the vanishing of the ‘local knowledge’.

This flourishing process of local knowledge has been tried to regain through the integrated water resources management approach which helps to manage and develop water resources in a sustainable and balanced way, taking care of various socio-economic and environmental interests. The process identifies diverse and competing interest groups, with the selection of those people and the sectors using or abusing water resources and the environment. The approach takes the approach at both local and international levels, as well as the intermediary involved.

It emphasizes involvement in national policy and law-making processes, establishing good governance and creating effective institutional and regulatory arrangements as routes to more equitable and sustainable decisions. A range of tools, such as social and environmental assessments, economic instruments, and information and monitoring systems, support this process.

This approach of IWRM provides for institutional approaches enabling governments to make arrangements for managing the water resources in equitable and sustainable ways through organizational methods wherein rules are made for governing. Such rules can be in the form of international treaties, norms laws, regulations, agreements, conventions or policies, including the common practices involved. The rules can define the methods of how to access water resources, and the use of water resources and the policies or practices accepted. The various authorities from local to international takes part wherein multi-stakeholders of the community, as well as professionals, are involved.

It has been found that in the last few years, many efforts had been made by various states to enhance institutional and legal frameworks for water management. In India, too various national water policies had been approved in recent times on account of “good governance values and IWRM principles involving participation, gender and equity issues, environmental concerns and economic assessment.”

Several organisations have defined the process of IWRM in their own words such as the GWP defines integrated water resources management as a process that “promotes the coordinated development and management of water, land and related resources, to maximize the resultant economic and social welfare equitably without compromising the sustainability of vital ecosystems”.<sup>1</sup> In general the IWRM is considered as “a process of change, a way of thinking about water management to better achieve 3 key strategic objectives, which are Efficiency (maximizing the economic and social welfare), Equity (in the allocation of costs and benefits to promote sustainable social development) and Environmental Sustainability”.

The increasing demand of water use has increased the pressure on such a limited resource which has further risen the need for finding new approaches for conserving water or its resources and for this, the WRM is considered a best process wherein ‘community engagement’ has been considered a one of the possible best method involving participatory methods ensuring the “sustainability of ecosystems”.<sup>2</sup>

#### 5. Community Participation in IWRM:

The use of participatory approach has also been considered in one of “*the Principles of the Dublin Conversion*” which includes some other principles wherein the role of women has been also considered relevant. (GWP, 2000). Although, there is a consensus on the relevance of the involvement of ‘local community’ in WRM the participation levels are still low in developing countries. As to Bell (2001), it has been argued that community participation in WRM is based on three reasons:

1. The emergence of “participatory approaches” demonstrates the importance of local community consent in taking part in public decision-making processes, especially on issues that directly affect their welfare. In this context, the local community participation could provide an important database, experience and ideas that could lead to practical, relevant, achievable and acceptable solutions to water-related problems.
2. The need to use “indigenous knowledge (IK)” as well as the opinion that is vital to environmental protection, including proper water resource use and management.
3. The need to “build public trust”: Lack of public trust might lead to protest and antagonism between water resource users and other stakeholders due to varying interests and demands.

Though, the human’s life and works for their survival, they have a duty and responsibility to work for environment conservation, which includes water resources. There exist some specific water-related problems and to have effective water resources management it is “crucial to strengthen local community involvement in identifying the problems that affect them and strategies to solve them”. This involves an active “public consents, acceptance and full participation to be emphasized”.

The report of IRC provides us with many examples of community participation wherein community-based solutions have been developed about water problems and one such evidence can be seen in a case from Gujarat (India) demonstrating the connections between local community participation in water management empowering stakeholders, informing them about the ways to exchange of knowledge and techniques amongst other stakeholders. There has been an allocation of separate funds to provide training in such water-related resource management projects, thereby facilitating various stakeholders involved in the process at different community levels.

It has been pointed out that “the variable of empowering the stakeholders with the capacity to negotiate is especially important for a meaningful participation”. In other words, “if they cannot be able to air their views it might be as good as not involving them at all”. The need for indigenous knowledge use in various levels of planning, development, and implementation in water-related use in irrigation matters has been emphasised (Friis-Hansen, 1999). It has been acknowledged that the use of local people’s knowledge is a strong instrument in such matters and the research in such areas can ensure community participation which can be used “to facilitate the development of irrigation projects” (Adams, 1994). But it has to be noted that “the full community involvement and participation at all levels of project planning and implementation is not negotiable” (Bell, 2001) and that’s why there are some ways to get the public participation in the matters related to water resources management which can involve the ways such as “public hearing, notice and comment procedures, and use of advisory committees”. It has been further emphasized that “the importance of identifying activities that need to be performed by local communities and how those activities would contribute to the IWRM” (La Voy, 1994), reducing the conflicts confirming even operation of projects.

<sup>1</sup> 3<sup>rd</sup> Global Water Partnership (GWP) TAC 2000

<sup>2</sup> CWRM Workshop/WaterAid/Abuja/2005

This suggests a holistic approach taking the interests and needs of local community people at priority with an analysis of issues related to IWRM. It suggests that the local community people involvement in water-related policies and projects ensures democracy and confirms support and sustainability. It has necessitated the idea of “bottom-up planning” wherein participation of community people and other stakeholders from the grassroots level has been emphasized. The approach has been seen as one of the best viable option available for ensuring the “public trust, awareness and an interest”.

It has been emphasized that:

“...getting the public involvement should not be taken as a way to negotiate after a protest, but rather as a right and necessity and the community participation should be considered as mandatory in any development projects and local communities should be viewed as equal development partners who should participate fully in the design, implementation and benefit-sharing for any water-related development projects to minimize the conflicts”.

## 6. Programme Necessity:

In India, there are several policy implications in the field of water governance which has emphasized the need of community participation in water resource management, but no such law has been passed to directly deal with the community participation process in WRM which is considered as a lacuna in the field of water law, requiring a need for effective water legislation to deal such matters. It has been found that the government policies are affecting the rights of disadvantaged class people due to which the various disadvantaged communities had loosened the “access to water” available for their use and affected the surrounding environment’s further having ill-impacts upon them wherein the role of religion has been seen as an important element.

This has asked for a need and importance for involving disadvantaged communities and identifying their rights in decision-making<sup>3</sup> for effective use of water and its management. There has been a substantial literature available on the right to water as a human right element<sup>4</sup> but very few resources exist on “how the community participation influences the right to water in water resource management process with the water policies to be framed for disadvantaged communities?” To have clarity over such questions and the position in this regard, it becomes crucial to assess the various law and policies affecting all community people, and while doing so, it has been found that “hardly much acknowledgement or involvement of many community people in such policies or existing laws” has been found. Further, it has been found that “the disadvantaged communities’ participation has not been meaningful as because of the unfulfilled expectations and also, because the role of some community organizations and intermediaries is not well profound due to some religious reasons and the technicality issues are more worsening the situations”, but that’s not overall true in all situations.

## 7. What is ‘Community’?

Communities are generally defined on the characteristics their members inhabit or shares such as “culture, language, tradition, law, geography, class, and race”. As (Shaeffer, 1992) argues,

“...some communities are homogeneous while others are heterogeneous, and some united while others are conflictive. Some communities are governed and managed by leaders chosen democratically who act relatively autonomously from other levels of government, and some are governed by leaders imposed from above and represent central authorities”.

There are generally three characteristics on which the communities are based: “*agroup structure, collective identification, local autonomy and responsibility*”. (Zenter, 1964) Based on these characteristic features communities has been distinguished in three forms mainly *geographic community, communities based on shared family or educational concerns* and the third one “*ethnic, racial, and religious communities*”. (Bray, 1999)

## 8. What is a Community organization?

One more substantial element involved in the process of water resource management which is a major element of community participation is known as ‘Community organization’. It includes the organisation of various activities at community level aiming to bring a change in the social well-being of different community people, representing the various civil society organizations such as NGO’s to “create a sustainable social change”. It is a process under which “a community identifies needs and takes action, and in doing so... develops co-operative

<sup>3</sup> UN Discussion Paper, ‘Indigenous peoples are experiencing increasing scarcity of fresh waters and the lack of access by indigenous communities and other life forms. In these times of scarcity, governments are creating commercial interest in water that lead to inequities in distribution and prevent access to the life-giving nature of water.’ UN Indigenous People’s Discussion Paper on Water, Sanitation and Human Settlements, E/CN.17/2004/10/Add.4 (2004), Para. 26.

<sup>4</sup> I. Winkler, The Human Right to Water. Significance, Legal Status and Implications for Water Allocation, 2012 and C. Fernandez-Jauregui, The human right to water: current situation and future challenge, 2008.

attitudes and practices” (Murray G. Ross, 1967). It is known to create a greater understanding of community contexts involving the promotion of community change influencing larger systems.<sup>5</sup>

Eduard C. Lindeman in 1921 defined community organization as “that phase of social organization which constitutes a conscious effort on the part of a community to control its affairs democratically and to secure the highest services from its specialists, organizations, agencies and institutions using recognized interrelations.”<sup>6</sup>The importance of community organisation is to be understood at “Societal level” with the capacity building process of the community requiring a more enhanced establishment wherein “an interactive public administration learns from its actions and responses receiving from the large population.”<sup>7</sup> A such model of societal community building can be found in case of “*ethnic, racial, and religious communities*” wherein the religious community people participates or engages themselves in policy-making processes and in other activities to bring a social change desired for the upliftment of human good of people.

### 9. Water in Religious Communities:

In the Judeo-Christian tradition, the spirit or breath of God moves on the face of the waters (Genesis 1:2) and sets into motion the divine creation. The Koran tells Muslims how “we have created every living thing from water.” According to the Hindu Rig-Veda, “in the beginning, everything was like the sea and without light.” Water (*Jal*) is one of the five great elements for Hindu meditation and ritual; it carries a divine egg or seed from which the god Brahma is born. Water is also an important symbol in Buddhist symbols. Water is used as a method to Purify, and Healing the body and spirit in human beings as like in Christianity the baptism by water is a religious practice considered as a symbol for the grace of God. The Hindus used to practice the functions of purity through the sacred river bath, notably in river Ganges.<sup>8</sup>

The Hindu religion in Indian society shows a resemblance of respect towards the water in its daily life. Water has many different functions in Hindu religious society such as in religious bathing, drinking, sacrifice etc. in matters of birth, death or any other such religious traditions, for example, the greatest festivals of Hindu Kumbha Mela on the banks of the holy river the Ganges. Moreover, water has been considered as an important element of the environment, “politically contested resource of which religious and other groups may fight or argue over it”.<sup>9</sup> It has been long back exemplified through Dr Ambedkar’s efforts to fight for lower caste disadvantaged groups for availing them the access to water bodies without any discrimination through ‘water satyagraha’<sup>10</sup> and further in many other forms of water conservation or its management.

### 10. Challenges towards Community building in Water Conservation:

There are significant challenges as described above over the caste discriminations in matters of access to water solved by Dr Ambedkar in early British era in India, there were several such practices still existing in Indian society which created a hindrance in matters of community participation in the field of water resource management. Dr Ambedkar a person from a caste disadvantaged group has contributed immensely in the water-related field. He has done several efforts in the development of water resource management in the capacity of holding various distinguished positions under the British government as well as in independent India.<sup>11</sup> It is observed that “the participatory approach tends to overlook the complexities and the questions of power and conflict within communities”(Crewe and Harrison, 1998), designed such on certain false assumption of the homogeneous character of all communities or religious or caste groups as in case of India. There are often

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<sup>5</sup>“NGOs and the New Democracy”. *Harvard International Review*. Retrieved 2009-03-23.

<sup>6</sup>The community, New York, Association Press 1921, pp. 139, 173

<sup>7</sup> Ibid.

<sup>8</sup> Dougan, Jane; Religions, Water in, Science and Issues: Water Encyclopedia; Available at: [www.waterencyclopedia.com](http://www.waterencyclopedia.com)

<sup>9</sup> Rydving, Hakan (2016) Religion and water, Bergen Summer Research School, Univ. of Bergensis, Available at: [www.uib.no](http://www.uib.no)

<sup>10</sup> Dr B.R. Ambedkar’s water Satyagraha, In (1993, 2006) Ambedkar’s Contribution to water resources development, A Research project by the Central water commission, Ministry of Water Resources, River Development and Ganga Rejuvenation, CENTRAL WATER COMMISSION, NEW DELHI.

<sup>11</sup> (1993, 2006) Ambedkar’s Contribution to water resources development, A Research project by the Central water commission, Ministry of Water Resources, River Development and Ganga Rejuvenation, CENTRAL WATER COMMISSION, NEW DELHI.

possibilities of ignoring the marginalized or disadvantaged groups such as women's or lower caste people in decision-making processes.

It has been found that the involvement of some communities has been low due to some social and economic reasons which have been found affecting disadvantaged communities which is due to poor or lack of educational facilities, the mismatch between thoughts of communities and stakeholder's attitude, and the differing beliefs of the communities (Shaeffer, 1992). The challenges differ from one community person to another including the stakeholders in each group or society, who ultimately has to work upon a common goal of enhancing the water resource availability.

Religion has multiple dimensions and one of the dimensions found is 'humanity' particularly dealing with the aspects of human rights. Many religions have been termed as having negative connotations for many human beings or communities such as in Hindu religious communities the subjugation of certain classes or communities as low or below equal status as to the upper class accordingly the social class structure called 'caste'. Similarly, Islam seeing women's as inferior groups in its religion in many things. Overall, every religion has such practices existing but on the same hand they have a recognition of concerns for human rights on humanitarian grounds, the matter depends on the positive interpretations of texts. The Hindu caste structure discriminates against many communities such as making the lower-class community people as disadvantaged groups for not allowing them access to many public places or things which are necessary for human life such as access to water bodies. Although such practices have been abolished in today's time through various legal sanctions still many such discriminations exist in practice in the rigid societies which should be overcome to have a better implementation of human rights wherein right to water through access to water bodies in a freeway without any hindrance or discrimination should be a prime objective for fulfilling the modes of community participation in water resource management.

#### **11. Religious Influences on water management:**

Religions have been found to play an important role in the care of water. The various world scientists working on water conservation has asked for the help of various religious community leaders to solve the water crises. In the year 2000, an international UN program has asked the religious communities to come forward to help in the protection of the environment, wherein a pact has been signed by religious community leaders. There had been various other national and international programs wherein religious communities have been called to actively play a role in resolving the water-related environmental issues.<sup>12</sup> In India, recently the current BJP government at Centre and in several states of India has tried to work upon the cleaning of rivers such as Ganges and river Yamuna through large scale projects wherein the religious notions have been put forth as a reason for fulfilling the desired objective. The government has been trying to build various plans and projects to accomplish the goal of rivers cleaning to provide safe and clean water to a large community of people, with the use of religious activities to be performed at the sites of large Hindu pilgrimages and cities where the major large rivers like the Ganges, Narmada, Saryu, Yamuna, Sabarmati used to flow on the banks of those sites of paying homage to religious traditions. The involvement of various religious communities has sought for attaining the goal and it has been found that the involvement has been actively found likewise in case of river Saryu in Ayodhya and river Ganges and Yamuna in Banaras, Allahabad and Haridwar. But, at the same time, the ill-consequences of the performance of such religious practices on the banks of these rivers cannot be ignored at-all due to which the conditions of the river water had been worsening from a large number of affluents into the river by mass pilgrimage at a time, making hard for river water sustainability.

#### **12. Practices to be involved in effective community engagement:**

Although community participation can be a strong tool to tackle some water-related problems, it is no panacea that can solve all the problems encountered in the water sector. Any strategies to achieve a high degree of community participation require careful examination of communities because each community is unique, and complicated in its nature. Thus, there is a need to solve certain issues and understand the various aspects of community participation to enhance the practices of community involvement in imparting knowledge in water resource management area.

##### ***A. Need to understand the nature of Communities:***

To improve the participatory approaches in the implementation of policies related to water resource management the nature of different communities to be understood well. It is necessary to understand and assess the positions and status of different communities involved in the process such as their financial or social status

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<sup>12</sup> Dougan, Jane; Religions, Water in, Science and Issues: Water Encyclopaedia; Available at: [www.waterencyclopedia.com](http://www.waterencyclopedia.com)

which is much observed in case of disadvantaged communities, as caste inequalities in Hindu religious community and many others. That is why it is very much important to understand the basic traditions of the people to select the do's & don't and if any such ill-practices existing, first to resolve such a dispute either through community engagement or by legal methods such as in case of caste or gender inequality the various laws overriding them.

### ***B. To Establish Communication Channels***

It is also necessary to have a clear understanding amongst all community participants wherein the reasons for implementing or taking any step or decision should be well addressed so that it should be clear to all community participants including the stakeholders in the process. The dialogue action should be in continuance without any gaps or hurdles with an understanding of attaining a common goal which requires equal footage to be maintained at all levels so that there will be more responsible attitudes recruiting more people from different communities including the disadvantaged one's.

### ***C. To Conduct Continuous Assessment***

It has been found that there is a crucial requirement of conducting proper assessments of the practices of community participation at frequent times. There are emerging demands in various communities for various resources which includes water as well and the limitations over its availability makes it more demandable to have tailored strategies in the field to conserve water resources. The plans need to be carefully assessed at the time of formulations and there should be flexible choices available in different plans for accommodating various demands of different communities and stakeholders as to the changing environment and requirements of the societies which should include the focus of various disadvantaged and religious communities as well. The positive traditional practices should also not to be put at stake in such policy formulations and assessments. Importantly, it is to make sure that "the different stakeholders' including the religious and disadvantaged community voices should be reflected in the implementation practice" in positive ways.

Some more valuable strategies can enable the recognition of the good practice of community participation offering a clear outline of "what needs to be looked at and what needs to be overlooked at". For instance, Shaeffer presents "Factors and Conditions which Facilitate Collaboration" and the model providing consolidated information facilitating collaboration amongst various community participants and stakeholders in the process.

### **13. Conclusion:**

Community participation itself is not a goal in policy delivery, nor a panacea to solve complicated issues contributing to enhancing water quality in both developing countries. It is a process that facilitates the realization of improving awareness in the field of water quality and the promotion of democracy within society wherein the role and position of disadvantaged communities should be assessed and also the religious community peoples involvement in the process to be effectively dealt. Through this paper, it has been aimed at involving communities in various stages; preparation, implementation, and evaluation. Communities are also expected to develop and strengthen these capacities so that they can take over the work the various institutions have initiated and continue to carry on. In this sense, the institution's job is to facilitate, providing communities with the necessary knowledge and skills and to make sure that communication is taking place effectively among different stakeholders, the community members, NGO's, and government officials. As the recognition of community participation increases, careful examination of its exercises becomes more important.

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