

CHAPTER V

CHAPTER V

PROFILE OF NGOs

The previous Chapter described in detail historical background, geographical, demographical, economic characteristics of Gujarat and highlighted the Socio-Political situation and emergence of civil society in the pre and post independent Gujarat. The Chapter also emphasized that the Gandhian influence and socio-political factors of post independent period were mainly responsible for the growth and development of different types of NGOs in Gujarat. However, looking at the human development situation and present problems of dalits in the state, it is important to understand how NGOs response to the issues of dalits in the state. The present study intends to focus on NGOs contribution in dalit empowerment in Gujarat. The information about how many such NGOs address dalit empowerment issues and what are the profile of such NGOs to rationalize their suitability to address the dalit empowerment issues are significant aspects of exploration.

The methodology chapter has given detail description about the process of exploration of NGOs' involvement in dalit empowerment in Gujarat. There are total 42 organizations that address the issues of dalits and out of these total numbers, 20 NGOs are found to be involved in dalit empowerment work. Finally only four NGOs have been selected purposively on the basis of their direct involvement in social, economic, educational and political empowerment of dalits keeping view the objectives of the proposed study. The present chapter provides detail profile of these four selected NGOs such as Ashadeep Human Development Centre (AHDC),

Banaskantha District Dalit Sanghatan(BDDS), Behavioural Science Centre(BSC), and Navsarjan Trust. It covers different aspects of selected NGOs such as historical background, ideology, vision, mission, objectives, operational areas, target groups, type of organization, organizational structure, size of organization, staffs, funding sources, etc. The above aspects have been covered under each selected NGO to understand their suitability for dalit empowerment in Gujarat.

NGO No. 1: Ashadeep Human Development Centre (AHDC)

I. Historical Background

The historical origin of AHDC can be traced in the number of youth development camps conducted by Fr. Xavier Manjooran during the period of 1960 and 1970. These camps conducted with intention to aware youths about the social-economic issues of marginalized communities of Gujarat. The youth also responded positively to these camps and formed '*Tarunoday Mandal*' to address issues of youths. The Mandal implemented various youth development and socio-cultural activities for the personality development of youth. As year went by, the Jesuit Province of Gujarat also felt the need of a youth centre. It was also the vision of Fr. Xavier Manjooran to create special centre for youth development. Finally, the AHDC came into existence under the Public Charitable Trust in 1976 and Vallabh Vidyanagar of Anand district chosen as the place to initiate a centre's activities. It was the sole efforts of Fr. Manjooran and Jesuit Province of Gujarat to have a youth centre, which is fully supported and managed by the Jesuit Province of Gujarat.

II. Ideology

The ideology of the AHDC evolved from the General Congregation (GC) 32 of the Society of Jesus held in Rome in December 1974 and equally by the writings of the Brazilian educator and philosopher Paulo Freire and his book i.e. 'The Pedagogy of the Oppressed'

According to the Director of the AHDC, "The Society of Jesus in its General Congregation (GC) 32 held in Rome in 1974 had made a preferential option for the poor and the marginalized communities. It spoke of promotion of faith and justice as inseparable. The Jesuits thus were given a mandate of going beyond the traditional and existing structures in reaching out to the poor and marginalized communities of the world. The justice dimension was something innovative and was influenced by the Liberation Theology of Latin America". Thus the AHDC is highly influenced by the direction of General Congregation (GC) 32 of the Society of Jesus on liberation theology and writings of the Paulo Freire.

III. Vision

The vision of AHDC is closely interwoven and related to its ideology. The vision of AHDC was formulated down the years through a process of intense reflection, discernment and keeping in view of the prevailing socio-political situation of the times. The staff and well wishers of AHDC were actively involved in formulating the vision of the centre. The Vision of AHDC is as follows:

3 presently employed in the organization. The AHDC doesn't have specific policy for the recruitment of volunteers. However, the Director of AHDC stated, "I define a volunteer as someone ready to offer his/her services without any remuneration. The centre wholehearted and with open arms welcomes people as defined above for any type of work. We have been consistently preparing people as volunteer's right from the beginning. In my experience people have in practice come forward to help in times of crisis, others have offered lip service, some expect to be paid. The latter category is ignored". The AHDC takes the help of volunteers for the number of work and as when required. The volunteers are required in legal cases, in conducting training programs for the women, the youth, in helping with the Ankur Programme and in motivating the dalits.

XII. Funding Sources

The sources of funds in the beginning before getting any external funds were from the Society of Jesuit—Gujarat Province. The first time external fund received for the Secretarial Course that was run by the centre. It helped the youth in obtaining jobs in and around Vallabh Vidyanagar. The current sources of funds of organization and its percentage such as Non-Government Funding Agencies (National)-15%, Funding Agencies (International)-60%, Self-generated funds (Public Donations, Collections from the Contributors)-25%. Since inception, the AHDC has not experienced any barriers and constraints in regards to the funding.

The policy of allocation of funds of the organization is specific and well directed. All the resources of the organization are used exclusively for activities relating to Dalits empowerment. The AHDC is not catering to any other community other than the

Dalits. The criteria for the allocation of funds for the different programme again are simple. The funds are utilized as per the project proposal submitted to the funding agencies. For the legal section, the funds allocated to it are utilized accordingly. The same is with the other sections of the centre. The allocation of funds for various aspects within particular programme is solely depends on the earmarked for the particular section. For e.g. all the expenses related to health are disbursed from the funds allocated for health work. Similarly, the most of the organizational expenses are earmarked through projects. Only some marginal expenses are met by the Trust.

XIII. Other Information

Since, the AHDC is run by the Jesuits Province of Gujarat. The Provincial is ultimately responsible for the running of the organization. The Governing Body with the Provincial as it's President and the member's advice and guide the Director vis-à-vis the management of the organization. The Director is appointed by the Provincial who runs the organization on behalf of the Provincial and is accountable to the Provincial and to the Governing Body. In the organization, each section has a coordinator who acts as a link between the AHDC and the staff of his/her section. They meet at least once a month to evaluate/plan their activities.

Similarly, the AHDC does monitor the programmes/activities, finance and staff members. The procedure of the monitoring is as follows: Each section has a coordinator. He/She is in regular contact with the staff of his/her section. The day to day handling is done by them. The Director is in contact with the staff through visits to the villages and to the offices. The Director meets the staff personally once a month. The Coordinator seeks the help of the Director in certain cases. Otherwise the

rest of the problems are sorted out by themselves. The evaluation is conducted once a month with the presence of staff and director.

NGO No. 2: Banaskantha District Dalit Sanghatan (BDDS)

I. Historical Background

The BDDS originated from the people's local organization promoted by the Behavioural Science Centre (BSC) in the Banaskantha district of North Gujarat. The BSCs activity of promotion of local organization is mainly responsible for the emergence of BDDS. It was a gross violation of dalit human rights, caste discrimination and practice of untouchability in the Banaskantha district forced BSC to address the issues of dalits. Basically to address the issues of dalits in the Banaskantha district was an idea of Present Director and then Programme Manager Dinesh Parmar of BSC. Prior to direct intervention, the BSC staff used to visit different villages for rapport formation and understand the dalit situation. The staff used to stay over night in the dalit 'vas' (quarter) to conduct meetings and create consciousness among dalits about caste-based discrimination. The idea of formation of local organization of dalit originated in one of the training Programme for Dalit youth in the Vadgam Block of Banaskantha district. The various issues had been discussed in this training programme from origin of caste system to alleviation of caste. Ultimately, the suggestion came from the youth to form a local organization of dalits to fight against the human rights violation against dalits. This is how in 1998 the idea of BDDS emerged from the dalit youths of Banaskantha with the support of the BSC staff members. The dalit youth participated in the training programme further helped in the formation of organization in various ways such as awareness

building about the practice of untouchability and caste-based discriminations, atrocities, sexual exploitation of dalit women etc. They used to conduct late night meetings in the dalit 'vas', distribute poster/hand bill, establish rapport formation in the different villages of Vadgam, Palanpur, Vav, Tharad, Dhanera block of Banaskantha. In this way, the idea of BDDS evolved out of training programme of BSC and the dalit youths were instrumental to form BDDS. Some of the dalit youth volunteers in the initial phase of BDDS, later absorbed in the organization as staff members. Later, BDDS registered under the Societies Registration Act, 1860 and Public Charitable Trust Act, 1954 on 14th February, 2002 and started operating as independent organization. However, the BDDS still getting financial and technical support from BSC.

Importantly, the organization is very selective about the target group and geographical areas for the interventions. It addresses the issues of dalits and works in the dalits dominated areas of Banaskantha district. The BDDS takes up cases of caste-based discrimination and atrocities from in and around villages as per the needs of the dalit community and operates from Palanpur block of Banaskantha, where its office located.

II. Ideology

The ideology of BDDS is highly relevant to the purpose of origin of the organization. The secretary of BDDS reveals that dalit youths were inspired by Dr. Babasaheb Ambedkar's message of —*Equality, Liberty and Fraternity*. This message of Dr. Ambedkar, they find universal, which advocates equality and rejects any forms of discrimination. The secretary of the organization reveals, “*the ideology of*

organization decided by dalit youths. Although they were not aware much about Dr.Ambedkar and his work initially but they were aware about him as a Charismatic leader from their own (dalit) community, who was highly educated and fought through out his life for dalits emancipation. Thus, the dalit youths decided to have the ideology of Dr.Ambedkar as the guiding spirit for the BDDS activities”.

III. Vision

The BDDS vision statement is ***“To build a Social Movement that spread the ideology of Equality, Liberty and Fraternity in the society and to ensure share of all the marginalized sections in the power and resources of the nation”.*** This vision statement of BDDS is highly influenced by the ideology of the organization and it advocates equal share for marginalized section especially dalits, tribals, OBCs, minority and women in the power and resources of the nation.

IV. Mission

The mission of the organization is clearly reflected in the vision of the organization. However for the practical purpose of organizational functioning, the mission of the organization is as follows:

“To build an organization based on human rights movement of dalits, tribals, women, children and other marginalized group for their social, economic, educational and political development process”.

The above mission statement of the organization is clearly indicating the promotion of mass movement for securing human rights and human development for marginalized sections such as dalits, tribals, women, children, minority and Other

Backward Classes (OBCs). By this mission, BDDS aspire to cater services to those, who have been deprived of their rights and developmental benefits and excluded from the mainstream process of power sharing and development.

V. Objectives

The Objectives of BDDS are as follows:

- 1) To improve quality of life of the Dalits in terms of access to land, availability of basic amenities(water, electricity, shelter) and human development indices (primary education and health)
- 2) To create an awareness among dalits about Human Rights and ensure security of them against exploitation and injustice through democratic-legal action.
- 3) To create power equations in favour of Dalits through mobilization and mass movement of marginalized against the practice of untouchability, caste-based discrimination and caste atrocities.
- 4) To protect dalit women against both patriarchy as well as castes system, ensure their participation in the development process and work for overall empowerment of dalit women
- 5) To end the internal discriminations and conflict of dalit community and create unity and integrity among various sub-castes of dalits.
- 6) To ensure the space for marginalized communities in the mainstream development process of the country.

The above objectives have been formulated at the time of registration of the BDDS and prescribed in the memorandum of association of the BDDS. All these objectives

of organization are directly related to dalits and addressing the issues of dalit empowerment.

VI. Operational Areas

The BDDS operates in the Banaskantha district of Gujarat. The high percentage (10.84 per cent) of dalits, gross human rights violation and caste-based discriminations against dalits are the main reasons for the selection of Banaskantha district for organizational intervention. After analyzing these reasons, the BDDS has initiated work from Palanpur block and later it spreads to other blocks of Banaskantha. At present BDDS works in the 500 villages of Vadgam, Palanpur, Vav, Tharad and Dhanera block of Banaskantha district of Gujarat.

VII. Target Group

The organization is particular about selection of target group for the intervention. It works with nine sub-castes of dalits such as Vankar, Chamar, Balmiki, Shenma, Shrimali, Turi-Barot, Bhai-vankar, Tirgar and Sadhu-baba of Banaskantha district. All the categories among dalit community such as Children, Women, Youth, Aged, Illiterate, People below Poverty Line, Students, Landless labourers, Rural Entrepreneurs and Handicapped are covered by BDDS for the intervention. Along with the dalit community the organization also addresses the issue and needs of the marginalized communities such as women, children, minority and Other Backward Classes (OBCs) of five block of the Banaskantha district. According to the secretary of BDDS, the total 5 lakh dalit population of five blocks of Banaskantha has been covered under the organization intervention. However, the secretary of BDDS

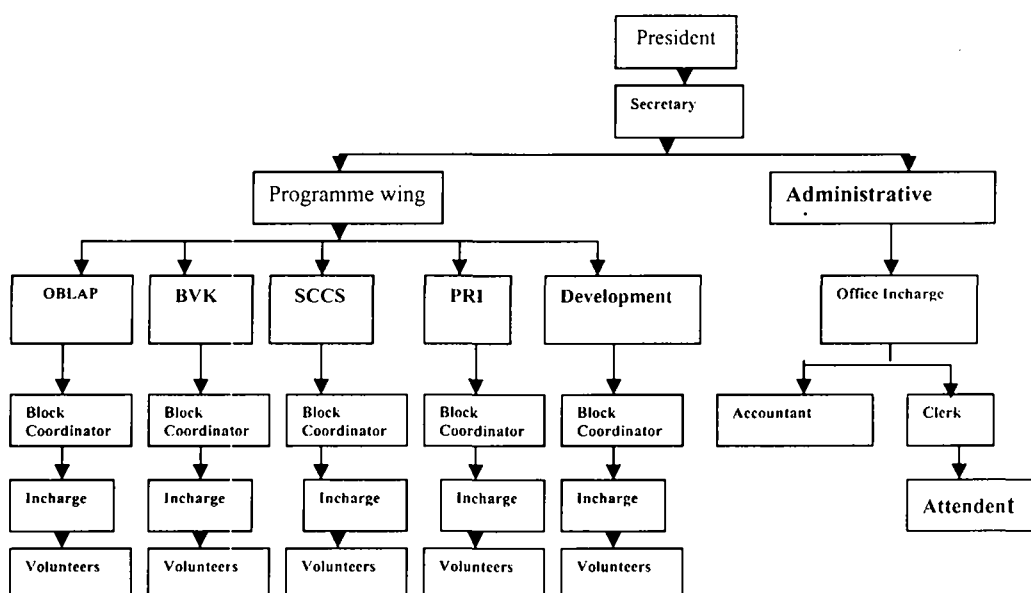
comments that the “BDDS is people’s movement, it is difficult to put target group in actual numerical figures”.

VIII. Types of Organization

The BDDS came into existence to protect dalit human rights and ensure benefits of development and justice to the marginalized communities. It is officially registered as Non-Government Organization under the Societies Registration Act, 1860 and Public Trust Act, 1954 and also categorised as Human Rights Organization, People’s Movement, Advocacy/Action Group and Development organization.

IX. Organizational Structure

BDDS Organization Chart: No. 5.2



The President is head of the organization. He exercises control over all programmes and administrative function. The second important position in the organization is the Secretary, who bears the maximum executive power in the organization. He directly

supervises and monitors the five programmes of BDDS and the six block co-ordinators of programmes. Further, the block co-ordinator's responsibility is to supervise the block In charge (given responsibility of five villages), village level volunteers and monitor the programmes at block and villages levels. The reporting and feed-back of performance of implementation of programme again done by ascending order, in which village volunteers report to block In charge, Block In charge reports to Block Co-ordinators, Block Co-ordinator reports to Secretary and Secretary to President. Thus for the five types of programmes there are four types of staff members such as Secretary, Block Co-ordinator, Block In Charge, Village Volunteers in the organization.

X. Size of Organization

The BDDS is movement-based Human Rights organization working in the 500 villages covering 5,00,000 dalit population of five blocks of Banaskantha district. Looking into the nature of work and coverage of operational area and dalit population, it appears that the organization has been reached up to larger population and falls under the category of big organization. However, the secretary of BDDS finds difficult to put organization into any particular shape, size and category but said it is movement based organization.

XI. Staff

As mentioned earlier, some of the full time staff members of the organization are the previous volunteers. These volunteers had taken initiatives for grounding of the organization and helped BDDS to emerge as People's Local Organization and then

involved as full time worker in the organization. The most of the BDDS staff are not well qualified or professionals but they have rich experience of field related to handling of various dalit issues and mobilizing of dalits against the exploitation and injustices.

So far organization doesn't have any clear cut recruitment policy but it always gives preference and recruits dalit, women and individuals from the marginalized sections as a staff member. The basic criterion for recruitment for organization is strong commitment of individuals towards the dalits issues along with minimum educational qualification. Similarly, the BDDS takes care to recruit various sub-castes of dalits to maintain proper representation of all sub-castes among staff members. At present the BDDS staff members are consist of dalits(Male/Female), Tribals and Muslims.

Similarly, the BDDS at the organizational level has policy to utilize the services of volunteers. Any committed individual especially from the village is allowed to work for the organization. The volunteers generally involved in conducting village level meetings, monitoring of dalit situation and organized events/programme of the organization.

There are six categories of staff appointed in the BDDS such as President, Secretary, Block Co-Ordinator, Block In Charge, Volunteers and Balwadi teachers. The total Number of BDDS Staff as per records is as follows: No. of full time paid staff: 10; No of Part time paid staff (Project Staff): 80; No of Honorary Staff: 1; No of Volunteers: 500

XII. Funding Sources

The initial funds for the BDDS activities have managed from the BSC. The educational camps for awareness of dalit youths and honorarium to the participants were managed from the funding sources of BSC. Later, the BDDS has introduced membership fees worth Rs.11/- from each member. At present, there are total 5,00,000 members of the organization, hence the fees worth Rs.55 lakh have been collected every year from the members. Similarly, since last three years, the organization started getting funds from the different sources such as National Funding Agencies, International Funding Agencies, contribution's from members, BSC Financial Assistance etc. However, the first external fund came to organization very recently in the year 2004.

XIII. Other Information

The numerical strength of dalit population is comparatively high in the Banaskantha district of Gujarat. The dalits of Banaskantha district facing systematic deprivation and human rights violation and ranks first in Gujarat for highest number of atrocities committed against dalit population. According to BDDS staff the caste-based discriminations against dalits is a common feature and high number of atrocities committed against dalits in the district. In this context, the emergence of BDDS is the important development in the Banaskantha district.

In the initial period, the BDDS was people's organization, promoted by the BSC of Ahmedabad. In 2002, it got formally registered and became separate entity but it

remains dependent on BSC for financial and technical support. There is still close relation between BDDS and BSC. Both NGOs share working relation with each other and implement programmes and activities together. Similarly, the director of BSC is the member of governing body of BDDS. The important aspect of BDDS is high representation of sub-caste group of dalit and dalit women among staff and governing body of the organization.

Apart from this, the BDDS has different levels of committees, conducts representatives meetings for the effective functioning of the organization, and publish literature to disseminate Dr. Ambedkar's ideology and organizational activities. The information of these as follows:

Representatives' Meetings

The representatives meeting is a platform provided to dalit representatives from the village to articulate their concern and dalit situation in the meetings. Out of all the members in each village, there are male and female representatives from each dalit sub-caste, who meet once in three months at the taluka level to articulate their sub-caste situation in the village. The President and Secretary of BDDS Taluka units decide the agenda for these meetings. There are various important issues discussed in the meetings includes problems faced by society, untouchability, access to primary amenities, government schemes and capacity building needs of the group. Finally, the meetings result in planning interventions to solve these issues. This could be in the form of fact finding, representations to concerned government departments, protest rallies and sit-in, awareness rallies etc.

Taluka Level Committee

The taluka level units of BDDS as informal structures and meet once in two months. These meetings are a platform to discuss the issues which come up from the village level including atrocity cases, the strategies to solve these, planning and reporting of work and future strategies and work entrusted upon by the District level committee.

The work of these taluka level units is to maintain a link between the village and the district level. It looks into the planning and implementation of taluka level programmes, networking with district and national networks on local issues, increasing membership, networking with newer villages and inclusion and encouragement to all dalit sub-castes.

District Level Committee

The District level committee is representatives of each taluka since it includes the Taluka unit heads and plays an important role in steering work in the right direction. The main work of the committee is to plan and coordinate the movement base work for the rights of dalits and other marginalized communities.

It takes up analysis of events and programmes of the organization. Through the experiences of these programmes, the committee takes up planning and advocacy at various levels. It plays the role of a monitoring, co-ordinating and planning body.

Monthly Process Meeting

A monthly process meeting is conducted to monitor working of the organization. The organizational planning, evaluation and analysis of work is taken up in this meeting. This helps to develop an understanding of these skills among staff. Other trainings, workshops, exposure visits are also organized to contribute to staff development.

Publishing of Literature related to marginalized communities

a) Newsletter

The BDDS newsletter, 'Dalit Adhikar' has been regularly printed since the beginning of the year. It is a monthly newsletter, which includes reports of BDDS activities, analysis of trends in the region, atrocities in Gujarat etc. This newsletter goes out to almost 400 persons/organizations by post. In fact, the demand for the newsletter is rising with time and there is also a demand from Dalit activists on other districts.

b) Pamphlets, posters, pictures, life sketches, stickers

The various stickers and pamphlets are media to spread the perspective and understanding of the organization and to sensitise people on dalit issues. They are used in mass events and to disseminate knowledge on specific issues as well.

c) Bhim Dairy

As of now the writings of Dr. B.R.Ambedkar have been produced mostly in the English language, so the diary was used as a medium to spread awareness about his life story through historic events, messages and understanding. 2000 copies were

published. There was a large demand for the diary from activists, organizations and individuals all over the state. The diary has been divided into 12 sections (according to the months) to highlight Ambedkar's thinking on various issues like Ruling Class, Hinduism, Villages and Panchayati Raj, Slavery, Democracy, Working class etc. Apart from literature, the medium of TV/Video was used in 54 villages and the medium of theatre and songs in 55 villages to spread.

NGO No. 3 Behavioural Science Centre (BSC)

I. Historical Background

The Historical emergence of BSC is unique in the context of Gujarat. In the early 1970s, the faculty members of St. Xavier's College of Ahmedabad were dissatisfied with the conventional educational system and decided to experiment with the then burgeoning behaviour science techniques of 'achievement motivation' in non-formal education. The faculty members decided to use '*achievement motivation*' technique through educational training camps for college and exposed students to the village life. This new technique of teaching turned out to be very effective and created positive behavioural change among the students. Happy with the initial success of the training programme, the founder members further decided to try out similar training in the neighbouring villages of Ahmedabad with intention to bring out socio-economic change in the rural society. They designed training course with the assumption that, "Given proper motivation, most people had in themselves the power and the resources to achieve progress; and, in any case, no amount of material help would make much difference unless this need to achieve was

there”(Heradero,1978:45). With this intention, the founder members started conducting educational training camps in the villages.

Initially organization received positive response for their training programme. But, one of the training programmes turned out to be miserable failure and untimely termination of it was the lesson founding member learnt to understand the structural issues of the Indian society. They had realized that they were unaware about some of the harsh realities of village life such as economic deprivation of low castes, practice of untouchability, caste-based discrimination in the Indian villages. In the training programme also they had seen caste-based discrimination practiced against dalits by the dominant higher castes of the villages. However, after this incident the founder member of BSC realized that bringing change in the behaviour of the villagers through training would be short-lived unless concurrent changes are made in their socio-economic and political milieu.

They had continued with regular camps but focus was only on ‘Vankar’ sub-caste of dalit community of the village. The camps of BSC were conducted to develop unity and co-operation among the vankar group and to increase their agricultural productivity. The different educational tools were used such as verbal and non-verbal communication, simulation games and other recreational activities to draw active involvement of participants. During short span of time, BSC covered more than 18 dalit ‘vas’ of Ahmedabad and South Gujarat. The important thing was they had received good response from the vankar group of dalit community. The participation of college students was overwhelming for the camps and every academic year new batch of students used to participate in the village training camps. This exercise

continued for some time as field outreach activity of St. Xavier's College. Finally, with the permission and support of college authority, the BSC an autonomous body registered under the Societies Registration Act XXI of 1860 on 29th August, 1977 and established separate office in the college campus. Subsequently on 13th December, 1977 the BSC separately registered under Public Charitable Trust Act of 1954.

II. Ideology

The BSC is an offshoot of the St. Xavier's College, which is run by Society of Jesuit of Gujarat. The BSCs ideology has been strongly influenced by radical liberation theology, which has become a dominating force in the church despite opposition from the more orthodox sections of the church, and of which the Jesuits have been the leading proponents. Liberation Theology is based on the premise that "the basic problems facing by the poor and marginalized cannot be solved without a radical restructuring of society". This premise of Liberation Theology has prompted sections of the Christian clergy especially Jesuits to take an activists role in mass movement against exploitation by the powerful sections of society including governments, and the economic and political elites (D'souza, 1999:6). The BSC educational approach to change and development has been strongly influenced by the liberation theology and the ideas of Paulo Freire (1972). Similarly, the BSC highly regards Dr. B. R. Ambedkar's ideology of liberty, equality and fraternity and his contribution towards the dalit emancipation. In many of the organizational activities of BSC, the messages, posters and symbols of Dr. Ambedkar have been used to attract dalit target group.

III. Vision

The ideology of BSC is reflected in the vision of the organization. The founding members of the BSC visualized, *“an organization where people of goodwill can work for others and society wherein people, especially the marginalized (dalits, tribals and women), can live with dignity, justice and freedom”*. The organization meticulously strives for this vision, since its inception and so far there is no change in the vision of BSC.

IV. Mission

The mission statement of the BSC has been evolved after series of exercises. In 1988, the first time, the mission statement has been articulated by the two external facilitators (Mr. and Mrs. Tarun Sheth). After that it has always been visited periodically, especially during its annual review and planning meeting. In 1998 again a change has brought into the mission of BSC and the term ‘promotion of people’s movements has been added to it.

The Present Mission statement of BSC is as follows:

“The BSC is a secular voluntary organization which exists to empower marginalized communities, particularly dalits, tribals, poorer sections of OBCs, minorities and children and women across these groups to fight existing inequitable, unjust structures to attain goals of social justice and human rights and accompanying them in this struggle for rights and dignity; by facilitating people’s movements and conceiving and conducting programmes of an educational nature”.

V. Objectives

The Objectives of the BSC are as follows:

1. Facilitate movements of the dalit and tribal communities and the women of these communities to articulate, advocate and implement their own development objectives, to counter injustice, discrimination and atrocities, and to ensure their rightful place in civil society. This facilitation would be through intense educational processes involving enhancement of capabilities, institution building, leadership development and participation in governance.
2. Develop democratic, gender-just and sustainable organization owned, controlled and managed by Dalit and tribal communities, which would provide the institutional framework and professional support for the movements (as indicated above) initiated by these communities.
3. To develop exclusively dalits and tribal women's organizations, with intention to enhance their organizational capacities and social position, by providing an environment unhampered by men. To analyse and articulate issues concerning the priority communities and the women of these communities through constant action research, documentation and publication so as to support efforts for advocacy.
4. To strive to make an impact at the broader level by delivering educational programmes designed to enhance the capabilities and effectiveness of organizations and individuals having a similar mission. This would entail constant conceptualization of community-based, movement –related and organizational experience, and sharpening of educational pedagogy.

5. Educating dalit, tribal and other oppressed community in techno-managerial skills: To improve economic conditions, through use of new and better agricultural methods, high yielding varieties of seeds, fertilizers, pesticides and basic farm management.

The above working objectives of BSC have been evolved over the period of time after constant review and consultation process for effective pursuance of the organizational mission. However, it has been identified that the working objectives are completely different from the objectives mentioned in the memorandum of association of the BSC. These working objectives specially designed to address the issues of marginalized communities such as dalits, tribals, women, etc.

VI. Operational Areas

The experience of caste-based discrimination against dalits in the training camps forced the founding members to select only dalits (vankar sub-caste) and dalit 'vas' (quarter) for the organizational intervention. However, since inception BSC operates mainly in the rural areas especially in the Dalit and Tribal areas. Similarly, BSC also takes into consideration factors such as existence of poverty, practice of untouchability, caste-based discrimination, atrocities against dalits, gender discrimination, etc. while selecting geographical areas for the intervention. At present the BSC directly works in the five districts (Ahmedabad, Anand, Banaskantha, Kutch, Sabarkantha) covering 21 taluka/block and over 4000 villages. Similarly, the organization also indirectly work in the Seven districts (Amreli, Dahod, Junagadh, Panchmahals, Porbander, Rajkot, Vadodara) and assisting local organization in the pursuit of their vision.

VII. Target Group

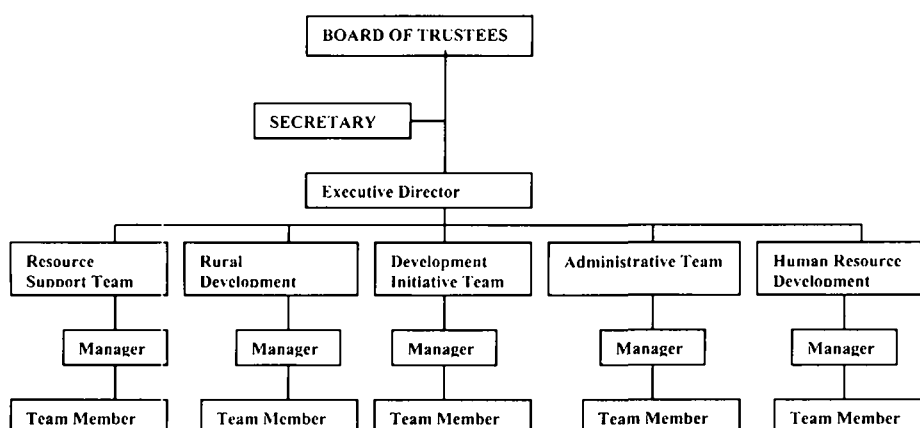
The BSC has chosen to work only with the marginalized communities such as dalits, tribals Other Backward Classes (OBCs), Minorities, Children and women. Similarly, the BSC interventions are not individual specific but it focuses on dalit/tribal community as a whole, with the hope that the impact and change within various constituencies will bring about change in the larger community, if it is well planned. The BSC looks at communities as a whole and therefore its interventions cover all age-group and sex-group population. The BSC has special programmes for dalit women, with the understanding that the gender equality is an important criterion for empowerment of the community.

VIII Types of Organization

The Secretary of the BSC revealed that the 'BSC is a registered Non-Governmental Organization but also falls under the category of Development Organization, Human Rights Organization, People's Movement, Networking organization, Advocacy and Action Group, Research and Consultancy Organization. It provides institutional and educational services to the students and different organizations of civil society'.

IX. Organization Structure

BSC Organization Chart No. 5.3



X. Size of Organization

The BSC operates directly into the 5 districts, 21 blocks and 3000-4000 villages of Gujarat. It also intervenes indirectly into 7 districts of Gujarat. This wide spread operational areas of organization put BSC into the category of 'large organization'.

Staff

Though BSC does not have any formal recruitment policy but the individuals with commitment, formal education and interested in the development sector is preferred as staff member. There is also an unwritten policy of BSC that recruitment must reflect an equal representation of various caste, class, community and sex to respect for social diversity and giving equal opportunities to all in the organization.

According to the Secretary of BSC, there are total 52 staff members in the organization out of these number approximately 50% staff members are women. The staff members of BSC are divided into different pay scale categories i.e., (A-C) based on their year of services in the organization. At present different designations have given to staff members such as Sr. Programme Manager, Programme Manager, Programme Officer, Technical Officer, Sr. Education Officer, Jr. Education Officer, Field Officer, Research Assistant, Lawyer, Para-legal worker, Documentation Assistant, Accounts Assistant, Computer Typist, Receptionist, Library Assistant, Hostel Warden, Administration Assistant, Office Assistant, Driver, Gardner etc.

XII. Funding Sources

The BSC had managed initial activities through the funds of the St.Xaviers' College. It has received first external grant in October, 1977 from Indo-German Social Service Society (IGSSS) to start Anjar Taluka Health Programme. Since then, there is no dearth of funding for the organization. At present the organization receives funds from National as well as International funding sources such as Misereor, Ford Foundation, Maltesar International, Alboan, Aide a la Enfance de L'inde, Child Rights and You(CRY), Oxfam GB, Action Aid, Caritas, Christian Aid, Hivos, Sticting Ponticus, NABARD, CAPART etc.

XIII. Other Information

The BSC under the aegis of St.Xavier's Non-Formal Education Society is a registered society and a Trust. It has eight members of Board of Trustees/Governing Board, who meets two to four times annually. Among Board of Trustees, there are two women

members, one of whom is a staff member of the centre. A positive area of the BSC functioning is that it has a positively unique system of rotation Directors. In the 25 years of its functioning, there have been 5 Directors of the organization. The Director of the BSC has a term of three years. Till the 1989 the centre had an Executive Director (role of secretary and director were clubbed together in one person). But from then on the role of secretary and executive director has been separated with an understanding that as far as possible a Jesuit will not hold an executive role. The General Body appoints the Executive Director who is responsible for all the day-to-day decisions and functioning of the organization. The Secretary is the legal representative of the society and trust and oversees that the mandate given by the General Body is carried out. In the present circumstances the secretary is an active member of the centre, who is responsible for various tasks in the centre—training, teaching, providing consultancy to NGOs and other groups. The Director of BSC is the executive head of the organization and is responsible to the Board for all the undertakings and activities of the organization. The Secretary, happens to be an employee of the centre, and in the that capacity is answerable to the Director.

In order to undertake its wide spectrum of activities, the BSC has chalked out a system of teams, which work in specific areas of intervention. They have well defined functions and yet are not water tight, its members playing important roles in the different teams. These teams are: 1) Rural Development Team, 2) Resource Support Team, 3) Development initiatives Team, 4) Development Management Team, 5) Human Resource Development Team, and 6) Administrative Team. The brief description of role of above teams is as follows:

1. Rural Development Team (RDT)

The Rural Development Team of the BSC is responsible for direct interventions and involvement in the geographical areas of Khambhat, Dhandhuka and Danta Talukas. The working directly with the Scheduled Castes and Scheduled Tribes (with special focus on the women of these groups), the team of the Centre has undertaken many new initiatives to achieve the goals of the organization.

2. Resource Support Team (RST)

The resource Support Team is an expanded version of the earlier team called the Research and Training Wing (RTW). While earlier the RTW was a component specifically responsible for the course and training programmes of the Centre, structural changes within the Centre brought in changes within the role of the RTW to accommodate Programme level shifts. The Resource Support team has directed its efforts towards development-oriented research, training, support to organizations and other activities such as evaluations and monitoring.

3. Development Initiatives Team (DIT)

The Development Initiatives Team of the Centre is designed to identify new directions for the economic development of members of priority communities. This team works to develop non-agricultural income generating alternatives. Established by the Centre in 1996 the DIT has begun working in many areas of economic empowerment. The overall goal of this team is to identify and establish viable businesses and to offer support to these endeavour. The DIT has been helping the local organization and credit societies.

4. Development Management Team (DMT)

This team is designed to carry out formalized training in the areas of development studies and social management. It offers long term educational courses which target both members of the priority communities as well as other individuals interested in the voluntary sector. As this training is designed to prepare both managers and field workers for the development sector, courses are offered in both English and Gujarati.

This team has two major projects:

- a. The Fellowship Programme in Social Management (FPSM)
- b. The Post Graduate Programme in Development Management(PPDM)

5. Human Resource Development Team (HRDT)

The Human Resource Development Team perceived by the staff as a core in the organizational functioning has as its objective, to create and foster an environment of learning and growth for staff of the centre. While the HRD Team was formally constituted in 1996, the work has been going on for long. The staff development, training and various personnel related issues are the domain of the HRD Team. The team represented by senior members have played an important role in recruitment, assessing and fostering interpersonal communication within the organization, strategic planning for the organization etc.

6. Administrative Team (AT)

The Administrative Team is responsible for the smooth functioning of the organization. The day to day running of the organization, maintenance of the books of

“To create a Free, Just and Fraternal Society. By Fighting against the Oppression and Exploitation of all kinds and helping the oppressed and exploited communities to realize their Human Dignity and to develop their talents, to grow into fuller persons”

According to the Director of AHDC, “the vision tells us who we are, for what we are here, with whom we are associated with and where we would like to go. During the course of the year and during our evaluations it is our measuring rod—are we moving in the right direction—have we deviated from our goal—are there any changes required – are we responding to the signs of the times”. He asserted further, “The vision of the centre will never change. It is not a constitution that can be amended by any individual or a group”.

IV. Mission

Over the years of working experience with people and self-evaluation made realized organization and also amended the mission statement of the organization. The Director of AHDC reveals, “Working with the youth alone is not effective to bring about any substantial change in our traditional society. We need to involve the entire community in our works of social formation, Youth of course forms an important section of that community. Hence, we changed our approach of working only with youth and started working with all the sections (Youth, Women, Children, Elders etc) of the dalit community. Hence our centre was changed from ‘Youth Centre’ to ‘Human Development Centre’”. This revelation also reflected in the mission statement of the organization.

The present mission statement of AHDC is as follows:

“To work with dalit communities (Youth, Women, Children, Elders) to make them realize their self-worth and dignity and inspire them to free themselves from the bondage of poverty, oppression, exploitation and guide and motivate them to work increasingly for the establishment of a free, just and caring society”.

V. Objectives

The present working objectives of the AHDC are as follows:

1. To kindle faith and self-confidence among the dalit community.
2. To organize dalits to experience the strength of solidarity and to fight for their rights.
3. To give dalits in depth awareness of their social situation and the root causes of their deprivation.
4. To train them to find the solution to their social problem based on their life experiences and social realities.
5. To enable dalits to achieve economic self-reliance and social identity.
6. To work towards the empowerment of the dalits.

These are the working objectives of AHDC, which are different from the objectives mentioned in the memorandum of associations of AHDC. These working objectives have not been evolved to address the needs of the dalit community. However, so far there is no amendment in the objectives of the AHDC.

VI. Operational Areas

The AHDC operates in the two districts of Gujarat namely Anand and Kheda districts covering Ninety (90) villages of Seven (7) blocks of Gujarat. It covers the dalit(Scheduled Castes) population of the rural areas. However, AHDC have not entered into any new areas since last ten years but focusing on already selected villages.

VII. Target Group

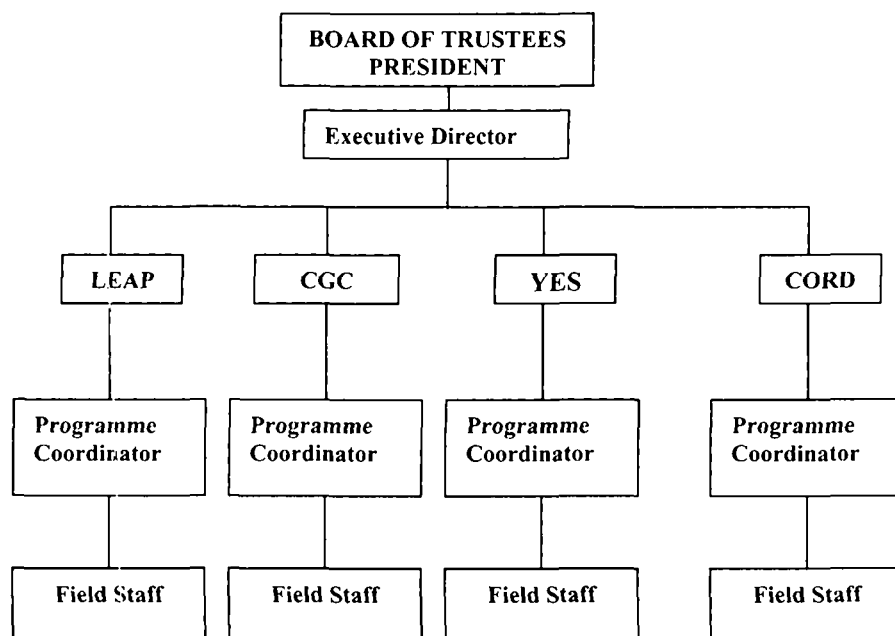
The AHDC addresses the issues of Children, Women, Youth, Illiterates, People Below Poverty Line, Dalits, Students, Landless Labour of dalit communities. However, since inception, the organization has developed a great deal of work with the abovementioned categories of vankar sub-caste of dalit community.

VIII. Types of Organization

The AHDC is registered under the Public Charitable Trust Act in 1976 and implements the developmental activities for the benefits of marginalized communities of Gujarat. It is development oriented organization falls under the category of small type of NGO working for the dalit empowerment.

IX. Organizational Structure

AHDC Organizational Chart No. 5.1



X. Size of Organization

The AHDC is emerged as youth development centre in Gujarat. Over the period of time, it also started income generation activities and micro credit co-operative societies among dalits. It covers total 500 dalit families of Ninety villages for organizational intervention. However, compare to other selected NGOs of present study, the AHDC reach is limited and falls under the category of small type of development organization.

XI. Staff

There are total 33 staff members and good number of volunteers work for the AHDC. The staff such as full time paid staff: 25, part time paid staff: 5, No of Honorary Staff:

accounts, building maintenance, computer support system, library and documentation support etc. fall into its functioning.

Apart from all this, the organization is full of all the infrastructural facilities. The Centre is set on the campus of St. Xavier's College, Ahmedabad, housed in a three-storey, 7411 sq.ft. building featuring offices, classrooms, meeting rooms, dormitories, computer lab and library/resource centre. The specialized library holds more than 5000 volumes focused on rural development, political science, economics, management, education, sociology and gender. The centre subscribes to 23 current journals and periodicals, while the computer lab offers full Internet access to staff and students. The second storey of the building provides residential space (hostel) for the students of the PPDM & FPSM courses(D'Souza, 1999).

NGO No. 4 Navsarjan Trust (NT)

I. Historical Background

The NT has its roots in a very prolonged awareness programs initiated by BSC in the early seventies in Gujarat. It was the first ever planned program of Dalit Emancipation to conscientized the community to fight the social and economic exploitation. The educational process led the community to assert their rights over the surplus land and questioned the unequal and unjust social relationship. The main founding member of NT, Mr. Martin Mackwan recalls, "One traumatic experience in 1986 changed our lives. In Golana (Kheda District), the Government gave 33 acres of agricultural land to a Dalit Co-operative. The Government gave another three acres of land to Dalits (Vankars) for housing and this land was illegally used by the Durbars as thrashing ground. This was the main issue of confrontation. We were not working

with the Bhangi Dalit Community (Scavengers). The Darbars succeeded in playing the Vankars against Bhangis. On the morning of 25 January 1986, the members of the co-operative were attacked, 4 were murdered and 18 wounded. Their houses were burnt. We were shocked and shaken. We registered a case and fought in the courts. The legal battle took 1 ½ years. We worked very hard with the witnesses, instilled confidence to simply narrate what they saw and not intimidated by cross-questioning. Finally Kheda District Sessions Court sentenced 14 people to life imprisonment. The Supreme Court held the judgment in the case of 10 of the 14 and the remaining 4 were sentenced to 8 years of rigorous imprisonment. What Navsarjan is today really has its roots in this experience. We were pained at the lack of unity among the dalit. The Durbars were thus able to play one against the other. Violence is systematic and it shows its ugly face when status quo is challenged. In normal situations of conformity, fear of violence is palpable beneath the surface. We realized that the politics of traditional dalit leaders only accentuated sub-caste identities and conflict. The only way to counter this is through a broad based organization, democratically and using the laws of the land. I learnt the hard way and realized that unless we are able to build strong local leadership, and that too from the community which had suffered discrimination, we can hope to fight the oppressive caste system and its manifestations. Those who have themselves experienced violence, discrimination have a different degree of sensitivity, commitment and also anger against the injustice they faced. Identifying and working with such local leaders, men and women, is the key. I firmly moved out of Behavioural Science Centre in July 1988. We set up Navsarjan in December 1988”

The above incidence of dalits massacre and self-realization of founder member is the main reason for the establishment of NT. It formally got registered in December, 1989 under Public Charitable Trust Act and later Societies Registration Act but it actually started functioning as an organization in the middle of 1990. Its primary focus always been dalits (Scheduled Castes) the most exploited class of the Indian society.

II. Ideology

The NT firmly believes that Dalit is not a community; it is a moral position—a mental condition. The Director reveals, “The term ‘backward’ is used for the dalits ‘backward’ means one who is backward from the present times. The important question is: who should be called backward—those who are constantly striving to progress or those who consider themselves high on the basis of their birth? How can one who lights the torch of revolution be called a dalit? Paulo Freire has said: The oppressor knows only how to oppress. As a result neither can he liberate himself nor can he free others. The oppressed has this skill, with the help of which s/he is able to emancipate not only himself/herself, but also the oppressor. Thus if we think with composure then the dalits should be looked as not ‘backward’ but saviours”. The NT is influenced by this ideology through its extensive work at the grass-roots. The new identity of Dalits is basically to create an egalitarian society. Where the word Non-Dalit becomes a derogatory word and every one would like to become a dalit. The NT believes that the ideological philosophy is not only essential for functioning of the organization but of the movement. Ultimately, the ideology should be internalized by the masses who become the torch bearers of sharing and spreading the ideology thereby strengthening the movement.

III. Vision

The vision of NT is, *“To strengthen Dalit Non-Cooperation Movement in Gujarat, with caste discrimination as a promotional program of human rights”*. This vision has been formulated through participatory process whereby not only the team members of NT take its ownership but also the community across caste, class, gender and religion. Other likeminded individuals, groups, organizations also were involved apart from NT staff and the community. The vision was also formulated through the *‘Pad Yatra’—Foot March* against untouchability taken up in 473 villages covering 40 taluka’s of 11 districts of Gujarat.

According to Director of NT, “The vision plays important role not only in the organizational functioning but also in strengthening the movement. It gives an image to the organization and the values and principles on which it stands. It gives space to the like minded individuals and groups to build linkages with the organization thereby strengthening the movements”. The vision of the organization has been changed over the period of time. The Director of the organization said, “If you are movement based organization the vision of your organization changes because your experience also increases and deepens”.

IV. Mission

The Mission of NT is, *“To struggle and strive for ending the caste system and the patriarchy”*. This specific mission has been formulated through each of the staff members of the organization and the community which affected by caste and gender-based discrimination. This mission is formulated through the NT work experiences with dalits and caste-based discrimination. The founding members and community

were involved in the mission formulation process. So far there has not been any change in the organizational mission ever since, it has come into existence. The Director says, “The mission of the NT is highly influencing the organization to strive for the dalit empowerment. It keeps organizations hopes and struggle alive despite hardship and low success rate”.

V. Objectives

The main Objectives of the organization are as follows:

- 1.To ensure elimination of caste-based discrimination from its roots in all its manifestations.
- 2.To build broad based organization of poor across castes and gender.
- 3.To develop, set and popularize public agenda on non-cooperating with caste discrimination.
- 4.To create space for the women leadership in fight against untouchability.
- 5.To empower the cadres of village and urban volunteers and activists especially women through training.
- 6.To build alliances and consensus of individuals, groups, networks, state and non-state bodies on campaign against untouchability and discrimination.
- 7.To strengthen the membership organization and empower dalit children through education.

These objectives were formulated through participatory process where the entire team of NT was involved. The objectives highly represent the issues of dalit empowerment.

The objectives very well explains the different aspects of dalit. There is so far no change in the main objectives of the organization ever since it has been established. However, these are working objectives of the NT different from the objectives mentioned in the memorandum of association.

VI. Operational Areas

The NT operates in almost 3100 villages of 43 talukas/blocks of 11 districts of Gujarat. It works mainly spread in the Rural, Urban, Dalit and Tribal areas. The selection of geographical area for organizational intervention is based on the good average population of Scheduled Castes and the extents of atrocities and violence committed against Scheduled Castes.

VII. Target Group

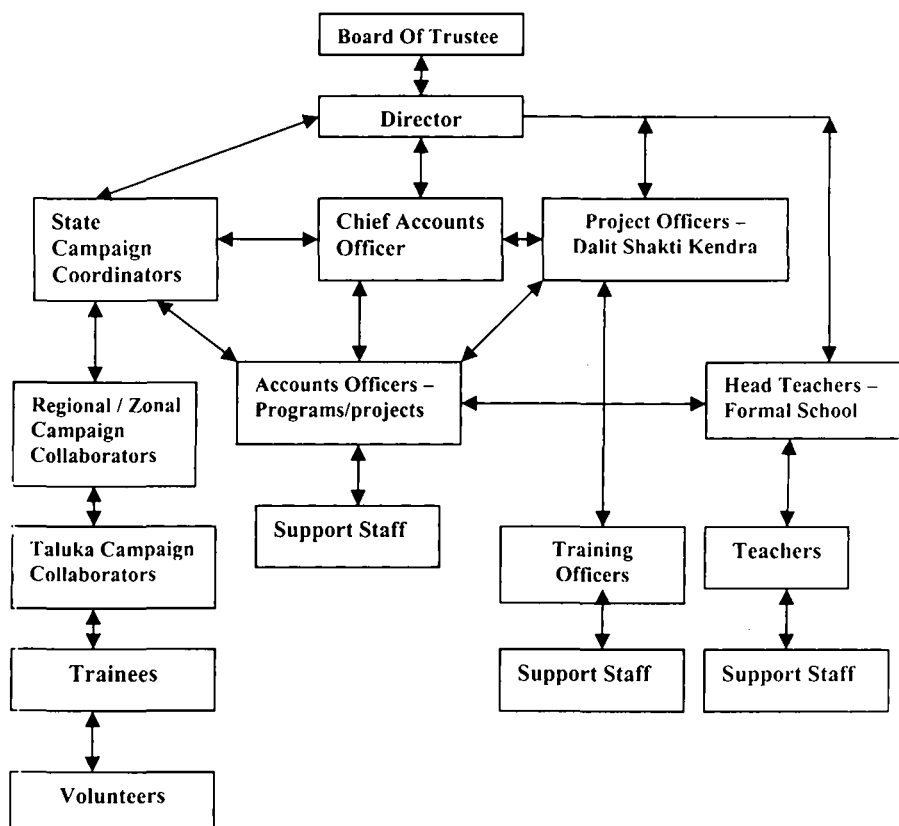
The main target group of NT is dalit population. It also covers Women, Youth, Aged, People Below Poverty Line, students, landless labour among dalits and Tribals (Scheduled Tribes). It claims to serve more than 5 lakh dalit population of operational areas.

VIII. Types of Organization

The NT as per the director of the organization falls under the People's Movement type of the organization. However, the organization also provides institutional as well as community-based services to its target group.

IX. Organizational Structure

NT Organization Chart No. 5.4



X. Size of Organization

The NT operates in the 3100 villages of 43 talukas/blocks of 11 districts of Gujarat. It works mainly spread in the Rural, Urban, Dalit and Tribal areas. It caters services among the 525750 Scheduled Castes population and 35000 Non-Scheduled Castes population with the help of 267 staff members. Looking into the spread of work in above geographical area and size of the population and staff members, it shows that organization falls under the category of big organizations.

XI. Staff

The NT total staff members are divided into four categories such Full Time Paid Staff: 242, Daily Wages Paid Staff: 21, Honorary Staff: 4 and the volunteers: 1200. The majority of the staff members belong to dalit community and one third of them are women. The NT has specific policy to use the services of the volunteers. The NT strongly believes that the movement can only run through people's participation. The volunteers trained by NT are mainly women leaders, para-legal workers and volunteers for the running the '*Bhim Shalas*' the literacy programmes of NT.

XII. Funding Sources

In the initial phase of NT faced utmost financial difficulties to manage the activities of organization. The savings of one of the main founding members were used to start the organization. The first external fund was received by the NT to set up legal aid cells and family counseling centre in the year 1992. The current sources of funds of the organization are from the various such as state government, Funding agencies, Public Donations/contributions and Awards. The percentage of shares of above mentioned funding sources are kept confidential by the organization authority.

The NT has specific policy pertaining to fund raising. It believes in effective partnership. It is not a donor-driven organization. The funding agency which believes in the ideology and work of NT, it takes fund from them. The donor agency should journey with the work, which NT is doing. Similarly, the NT generates its own funds through people's contribution. The people should take ownership and that only can strengthen the movement. A movement cannot be sustained on external funds without people's contribution. The community with whom NT works contributes financially.

The community has contributed in building formal schools by NT. The community has contributed when they get legal support. They contribute by paying fees for their children in the formal schools set up by NT and the Dalit Shakti Kendra.

For the allocation of funds for the dalit empowerment programmes again NT has specific policy. The allocation of funds is based on the need of the community and the organization's own understanding based on collective decisions. The criteria NT use for allocation of funds among the different program is the need of the community. Similarly, based on their understanding and the intensity and priority of the issues the funds allocated to the various aspects with in a particular programme.

XIII. Other Information

The Governing Board of NT is highly represented by the people from the different background such as academicians, activist and member of planning commission of Government of India. The total 7 members are in the Governing Board in which two are female members. They meet once in six month for reviewing policy and programmes of the organization. It is highest decision making body of the organization.

There are good infrastructural facilities available with organization to carry out different programmes such as Dalit Shakti Kendra (Vocational Training for youth), Community Training Centre (Training Workshops, Seminars), and Community Centre's (libraries and village level training programmes), etc.

The NT regularly monitors its programmes, activities, finance and staff members. There are two days monthly meeting with the regional coordinators of each of the

programs, where the activities are monitored. The two executive committee meetings are organized every year. The work done under both the programs is presented to the committee members. The NT prepare annual budget every year. It is done through participation of the field workers and the accounts staff with the head of the organization. The budget monitoring of each program is done quarterly. The annual reporting of all the programs is done for 5 days during the month of April every year.

In brief, the present Chapter has described the profile of selected NGOs under study to examine their suitability for dalit empowerment activities in Guajrat. It has been found out, although there are various reasons behind the emergence of each NGO, in case of all the selected NGOs under study, addressing the issues of dalit empowerment was one of the reasons for emergence.

AHDC and BSC are basically the church-based development NGOs, emerged due to the initiatives of Jesuit priest, who were highly influenced by the liberation theology and ideas of Paulo Freire. The founder members of both NGOs had experienced and realized about the practice of untouchability, caste-based discriminations and socio-economic deprived condition of dalits in Gujarat. They began their work by raising consciousness about caste based discrimination and promoted economic self-sufficiency among dalits. Over the period of time, as work increases, they felt the need to address the issues of dalits through the organizational efforts. The vision, mission, objectives, staff, funding sources, programmes, etc. have been organized today in order to address the dalit empowerment in Gujarat.

The BDDS is emerged to address the human rights and human development issues of dalits in the Banaskantha district of Gujarat. It was local people's organization

promoted by BSC. Later, it emerged as separate NGO run by dalits but financially and technically supported by the BSC. The BDDS basically influenced by Dr. B. R. Ambedkar's ideology and strives for equality, liberty and fraternity. The vision, mission, objectives, staff, funding sources and programmes of BDDS are designed and developed today to address the issues of dalit and dalit empowerment in the Banaskantha district of Gujarat.

NT came into existence due to the incidents of gruesome atrocities committed against dalits in the Golana village of Kheda district. It was an eye opening incident for the founding member to initiate systematic organizational effort for the protection of dalit human right and dalit empowerment process. The vision, mission, objectives, staff, funding sources and programmes of NT are well directed today towards addressing the dalit empowerment issues in the Gujarat. Thus, the selected four NGOs namely AHDC, BDDS, BSC and NT emerged to address the issues of dalit empowerment and the profile of these NGOs rationalizes their suitability for the dalit empowerment work. In the next chapter the attempt has been made to describe the strategies adopted by these four NGOs in mitigating caste-based discrimination, practice of untouchability and atrocities committed against dalits in Gujarat.

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