

# CHAPTER VII

## CHAPTER VII

### NGO PROGRAMMES FOR EMPOWERING DALITS

The endeavor of the researcher, in this chapter, is to understand the programmes carried out by the four selected NGOs for the dalit empowerment in Gujarat. Each NGO's four major programmes directed to dalit empowerment have been identified and analysed to find out their contribution for the social, economic, educational and political empowerment of dalits. The Chapter is divided into total six parts. Part-I, NGO Programmes in Dalit Empowerment, describes and analyses programmes of NGOs, keeping in view empowerment aspects. Part-II interprets the data related to Focus Group Discussion (FGD) under the theme of Perceptions of Dalit Beneficiaries of NGOs. It tries to understand the views and opinion of dalit beneficiaries about different programmes empowering dalits. Part-III, Perceptions of Sarpanchs of selected villages, highlights views and opinion of sarpanches about NGOs' programmes in empowering dalits. Part-IV of the chapter brings to the fore perception of police about the contribution NGOs and their programmes in dalit empowerment activities. Part-V portrays the perception of Block Development Officer (BDO) in connection with contribution of NGOs in empowering dalit, and finally the last Part of the chapter depicts perception of funding organizations for dalit empowerment work by the NGOs under study. Thus, the present chapter will try to develop an understanding on how much NGOs can contribute in the social, economic, educational and political empowerment of dalits.

## **PART- I**

### **NGO PROGRAMME IN DALIT EMPOWERMENT**

In this part, each NGO four programme related to social, economic, educational and political empowerment of dalit community have been illustrated. The researcher has considered ten categories such as a) basic information of programme, b) process of planning for programme, c) process of resource arrangement and utilization, d) programme execution process, e) nature of local participation in programme, f) dalit empowerment aspects in programme, g) decision making process, h) monitoring i) evaluation, j) sustainability of programme, while analyzing, interpreting and discussing about the contribution of four major programmes of each NGO in order to understand four different types of empowerment process mentioned above.

#### **NGO No. 1. Ashadeep Human Development Centre (AHDC)**

There are total four programmes of AHDC namely A) Legal Education and Awareness Programme (LEAP), B) Career Guidance Cell (CGC), C) Youth Education Service (YES), D) Community Organization and Rural Development (CORD). These four programmes were studied and analysed to find out their relevance and contribution to social, economic, educational and political empowerment of dalits. The details of four programmes are as follows:

### **A) Legal Education and Awareness Programme (LEAP)**

The Legal Education and Awareness Programme (LEAP) started since 1990 with the aim to create awareness among dalits about the legal system and break the unjust structure of caste system and caste-based discriminations. The objectives of LEAP are as follows: 1) to provide legal assistance in the court cases affecting poor where community interest is involved, 2) to create an awareness among masses about laws, legal procedures, and their human rights, 3) to conduct legal training programs for the youth, legal workers and staff of the centre, 4) to organize periodic discussions on issues relating to violation of human rights and atrocities on Dalits and legal remedies, 5) to conduct legal awareness camps in the villages as part of the education and awareness program, and 6) to disseminate knowledge and information about legal issues and legal remedies. The target group of this programme is the dalits and marginalized section of the operational areas. The legal assistant is provided to the any male or female victim of caste-based discriminations, atrocities and communal violence.

The LEAP initiated with the view to protect the human rights of dalits through the constitutional provisions. It was the organizational level decision to initiate this programme for the systematic intervention for the protection of dalit human rights. The planning for the programme is done by the director, programme co-ordinator, legal experts of the organization, the field staff generally don't participate in the planning process. The methods of work, activities, case-based strategy formulation and broadening the scope of programme are planned in the planning process. Along

with this AHDC approach funding organization through proposal for funding. Those, who contact LEAP for legal assistant has to bear the cost of stationary and court papers, the legal assistant is provided free from the LEAP. The programme co-ordinator reveals that *“during the period of 1.4.2004 to 31.3.2005 we had a total of 451 litigants visiting our legal centres. The litigants of the LEAP are from different background such as Civil, Criminal, Marriage, Atrocity, Accidents, Service/labour etc”*.

The programme execution of LEAP is unique process. The AHDC has a panel of advocates who meet every Saturday in the office at Vallabh Vidyanagar. This is a day when the people from the nearby rural areas desiring to air their grievances approach the Advocates. The Advocates listen attentively to the problems of the litigants. If both the parties belong to the Dalit community, then a conciliatory approach is followed. This has been the policy of the centre to discourage litigation within the community which otherwise would lead to division within the dalit community. The cases that would affect and would have an impact on the larger community are given preference as opposed to individual cases. This also depends on the circumstances and the situation of the local area. The litigant is guided as to the next course of action. The ultimate decision of going ahead and pursuing the case lies with the litigant. If the litigant decides to continue with the case then the centre takes up the case on behalf of the litigant after taking written undertaking from the litigant. In the process of taking down the case, the advocates play the role of a counselor in trying to understand and be empathetic to the pain the client is or has been undergoing. The cases related to marriage problems, family quarrels tried to be solved by conciliation

process. However, the cases related to caste-based discriminations and atrocities are handled strictly by legal provision, keeping in view atrocities against dalits never repeated.

Apart from this, the LEAP unit conducts *legal training programs* every fortnight for the legal workers of other organizations and staff of the centre. The LEAP unit has also conducting legal awareness camps in the villages as part of the education and awareness program on the issues concerning land rights, filing a First Information Report (FIR), Atrocities on Dalits, Violation of Human Rights and Panchayati Raj system are discussed with the dalits in the camps. The unit has also translating into Gujarati, the booklets on legal issues and remedies and distributing among target group.

The LEAP unit such as programme co-ordinator, field staff meets the dalit community leaders to seek their cooperation and support for the on going cases and con-current activities of LEAP. The dalit community also supports the victim sympathetically and treats individual problems as the problem of dalit community and participates in the activities.

Thus, LEAP covers the larger social empowerment issues of the dalits through it's different activities such as the understanding of the condition and causes of subordination, sense of security, participation in private and public sphere, self-esteem, self-confidence and ability to assert against the injustice, etc.

The decision making process of AHDC is democratic in nature. Generally, all the

decisions are taken in consultation with the programme wing staff. The monitoring and evaluation is a regular process. The director monitors the entire programme as a head of the organization and programme co-ordinators reports him on the regular basis. In regards to LEAP, the case selection, training programme, camps are monitored by director and programme co-ordinator on the monthly basis and necessary changes are made in the functioning of programme if situation demands. The evaluation of LEAP is done on the monthly basis, where issues such as effective delivering service and reaching out to unreach are primarily given high priority.

The LEAP is an innovative programme, provides real help in terms of legal assistant and legal awareness to the community against the caste-based discriminations and atrocities. The programme is great help for dalits and run on the regular basis by the independent staff and legal experts. There is close monitoring and regular evaluation of programme by the organizational authority. It has great potentiality to deliver effective service for the social empowerment of dalit community provided the corpus fund generated for long term sustainability.

### **B) Career Guidance Cell (CGC)**

The Career Guidance Cell has been a part of the activities of AHDC right since its inception in 1979. This programme has been started with the aim to train the dalit youth in job oriented courses, give vocational and employment guidance and prepare them to get some jobs. Along with this CGC inculcate good values and work for the personality development of dalit students. At present, the CGC operates in the 90 villages of Anand district and catered service to more than 1500 dalit youth, who are

at present working with public and private sector.

The process of planning for programme is conducted by the director, programme co-ordinator, technical staff and experts, who jointly discuss about the employment status of dalit youth and possible avenues for their growth and progress. The issues such as job market trends, nature and type of course ( secretaryship, office management, typing & steno, front office assistance, Insurance etc), methods of awareness generation, teaching methodology, programme/course schedule, job placement etc. generally discussed in the planning process.

The resources in terms of human resources such as programme co-ordinator, appointment of teachers, technical staff, experts etc. are appointed on regular and contractual basis for the implementation of programme. The other resources such as computers and stationary materials are managed from the funding agencies through proper proposal.

The programme execution process starts in the summer vacation, in which the team members of CGC contacts schools, colleges and dalit vas and conducts career guidance workshops, seminars and camps. The camps are conducted on different issues from Study techniques, Preparation for examinations to How to choose one's career. The team also conducted special training programs for the school teachers, in which they taught them, how to prepare modules on value education, character building and other topics for the youth.

Generally, the students mainly from rural and poor backgrounds are selected for the



course. During the course besides the basic skills in respective course for jobs, they are also trained for effective community leadership, public speaking, general knowledge, etc. It is mandatory for selected students to attend 3 workshops of one week duration each, for personality development and social awareness about in general social problems and dalit deprivations in India. Majority of students are placed with different public and private sector, immediately after completion of the training course. The students have got jobs in the different institutes and government offices in different parts of Gujarat and also become socially conscious citizens.

The CGC efforts are towards the economic empowerment of dalit community by making dalit youth efficient and economically independent by vocational training and jobs in the market. Although, the CGC doesn't cover the aspects mentioned in our definition of economic empowerment such as access and control over productive resources, ability to participate in productive activities, but surely helping youth to gain economic independence.

The decisions regarding the functioning of CGC are taken jointly and through consultative process. However, the major decisions about the programmes are taken by the director of AHDC. The monitoring and evaluation is an ongoing and regular process. The programme co-ordinator is responsible for day to day functioning of CGC. The discipline, regularity of attendance, teaching methodology and job placement regularly monitored by the programme co-ordinator with the help of team members. The monthly evaluation is conducted by the director along with CGC staff to assess strength and weakness of the programme. In the evaluation special emphasis

is given to evolve the new techniques for wider dissemination of CGC programme, improving teaching methodology and final job placement of the dalit students.

It is one of the innovative and first ever programmes of any NGO in Gujarat directed towards the economic independence of dalit community. The programme apart from economic aspects also makes efforts to the personality development, effective community leadership, public speaking, general knowledge, social awareness and bringing understanding among dalit youth about the deprivation of dalit and marginalized communities. The CGC has systematic programme planning, programme execution, decision making and monitoring and evaluation process. Thus, these factors of CGC show the characteristics of sustainability in it.

### **C) Youth Education Service (YES)**

The idea of YES evolved after continuously working with the Dalit communities for over a decade. This programme also popularly known as “Ankur” means ‘Offshoot’, the programme co-ordinator stated, *‘it is an offshoot of the oppressed peoples experience and need expressed in unequivocal terms. It is the need of the people who are getting aware about their situation, who want to assert their place in the power structure but have no proper guidance and means to do it’*. It is the belief of AHDC that although socio-economic status of dalits have not improved up to desirable level but they have of education, which will help them to attain power for the transformation of society. With this belief, the YES programme has been initiated after prolonged discussion and sharing in 1989. The programme co-ordinator stated through YES, *“We prepare the promising students for higher posts in public*

*administration, police, banks, judiciary etc. These posts deal with policy and planning and also its implementation in matters of Government development schemes, welfare activities, law and order and financial administration. Thus by entering into these areas the powerless -oppressed community can get access to power”.*

The objectives of YES are as follows: a) personal growth of the individual and the organization of the community, b) to enable the rural as well as urban youth about their strength and potentialities, their duties and responsibilities towards their community, c) to give them leadership training and motivation to organize themselves, d) to use formal education to prepare the Dalit youth to get into influential positions, like state and central administrative jobs, e) to provide value education with a stress on self-esteem and social awareness.

The target group of YES restricted to only dalit youth-school and college going students of Anand district and so far almost more than 2000 dalit students got the benefits of it.

The planning for the programme is done among the director and programme co-ordinator of AHDC. In the planning aspects such as awareness generation of programme, selection of candidates, selection of teachers, methods of activities, teaching methodology and training etc. For the YES implementation, two types of resources are arranged: one, recruitment of the programme co-ordinator to manage the programme effectively; and second, to appoint of teachers/resource person on the adhoc basis to conduct regular classes and camps for the students. The programme

execution process of YES is simple but meticulous; the students who have passed the 7<sup>th</sup> class in the school are selected for the programme. The selection procedure is conducted through a one day camp, followed by an interview. The interview is for both the students as well as their parents. The criteria of selection of dalit students for YES are motivation, capacity to think, readiness to work hard, sincerity, take up challenges, and the willingness of the parents to cooperate and collaborate in the program. Every year, YES selects around 20-25 students of school level of the age group of 13-15 years. After, selection process, one month of intensive training is given to selected candidates during the summer vacation in study techniques, school subjects, general knowledge, leadership qualities and value formation. Similarly, the ten days camps are organised every year and orientation program is given on social awareness, personality development and status of oppressed and dalit communities.

Every year YES organizes educational camps for fifteen days. In these 15 days camps the the students undergo and acquire the skills in News analysis, English language, General Knowledge and respective optional and mains subject of state and central civil service examinations. Thus, the training camps are conducted for around growth and development of the selected students and preparing them for the competitive examination. Apart from above mentioned intensive training, the program coordinator of YES also visits each selected student home on monthly basis to check and guide his/her studies and discusses the student's progress and performance with their parents.

The YES also organizes 15 days intensive guided study camp for students before the

X Standard Board Examination and organizes programmes/activities for enhancing knowledge and skill development of dalits students such as leadership skills, reading program, story time, public-speaking, news discussion, election Analysis, film appreciation, class presentation, etc.

The selected students of YES also publish a magazine called 'Fango', which means 'sprout' once in three months. The intention is to unearth the literary skills and the creativeness of the students and understand their view points about the issues of caste-based discriminations, practice of untouchability and atrocities on dalits.

The participation of students is overwhelming for the programme. The parents are also fully involved in the programme and conscious about the progress of their children. Besides this, there are volunteers from the target group, who generously participate and put in extra hours of work in guiding and motivating the selected students.

The programme covers the issues of educational empowerment of dalits especially dalit youths and preparing them for administrative and judiciary positions. As per the aim of programme, the efforts are well directed towards achieving powerful positions through education. The aspects of educational empowerment such as access and control over education, ability to reason, question and look at things critically and awareness about welfare and development programme are properly addressed through the programme. The decision making remains mainly with the director of the organization but there is constant consultation process between director and programme co-ordinator for the effective delivery of the programme for educational

empowerment of dalits.

The monitoring of the programme is conducted at the two levels: one, the programme co-ordinator monthly visits to home of the selected candidates for supervising performance and understanding the conduciveness of home atmosphere for the educational performance of students. Second, the director of AHDC monitors the performance of entire programme by monthly basis feed back session with the students and programme co-ordinator. The evaluation is conducted on the annual basis by director along with all programme co-ordinator to assess the strength and weaknesses of the programme.

The YES is well channelised programme using education tool for creating bureaucratic position among dalits. The programme has long-term aim of serving the dalit cause through bureaucratic positions. It is well planned and properly executed by the team of YES. The monitoring and evaluation are regularly conducted, which provides further scope for improvements of programme. The programme is systematically managed since few years and sustainable in character.

#### **D) Community Organisation and Rural Development (CORD)**

This programme has been started with the intention to organise the dalit community and educate them about various development and welfare schemes of the Government in order to ensure that all the benefits reach those for whom the schemes are envisaged. The objectives of the CORD are as follows: a) to sensitize and educate the dalit community about the welfare and developmental scheme of Government, b) to

organize dalit to collectively demand to government authority for the implementation of government schemes in their favour, c) to form self-help and local mandals of the women and youth at the village level, and d) to initiate small micro credit and entrepreneurship programmes for dalit women. With these objectives, the CORD has been started in 1979.

At present CORD works in the 25 viliages of Anand district and targeted towards the dalit women and dalit youth. The CORD section is responsible for the formation of 25 village level Mahila Mandals and registered trust under the name of Stree Chetna Sangh in 1993. Each mahila mandal in the village functions under its own independent name and is affiliated to the Stree Chetna Sangh. The Stree Chethna Sangh through the CORD conducts various activities for the growth and development of the women and securing government welfare schemes in favour of dalit community. The working committee of Stree Chethna Sangh meets regularly once in two months, where local issues affecting the community are discussed; attempts are made to solve the problems. Similarly, there are 36 dalit youth mandals in the 36 villages of Anand district formed by the CORD.

At present CORD section is mainly concentrating on the creation of new mahila mandals and youth mandals and monitoring of the existing mandals. The planning process of CORD is also in the same direction to make local mandals more effective and strengthen to resolve their problems through themselves and CORD will provide guidance. The planning is conducted among the director, programme co-ordinator and field staffs of the organization, the new strategy, methods of work and activities are

planned in the direction to create new mahila and youth mandals. The resources in terms of programme co-ordinator and field staff are recruited for effective implementation of the programme. However, the special efforts are made through camps and training programme to mobilize volunteers from the target community. The intention behind this the local community and local mandal should take initiative to resolve their crisis and CORD will support from the outside.

The CORD team visits regularly to the operational area and conducts meeting with the executive council of each mandal to understand the problem of dalit community and resolve the local crisis through local mandals. For the creation of mandals in the new areas the CORD organizes the meetings, camps, training programme and guidance session to sensitize the dalit women and youth about the importance of unity and collective struggle against the injustices. Similarly, to make the self-help groups self reliant the CORD section organized a number of awareness and training programs in the villages in collaboration with the Khadi and Village Industries Commission (KVIC), a Government of India undertaking. Information was given on the various income generating programs that can be undertaken, and the procedure to obtain the loans offered to the beneficiaries.

There is good response of dalit women and youth to CORD activities. They regularly attend meetings, awareness sessions and pro-actively taking action to resolve their local problems and seeking the benefits of Government schemes in their favour. The programme co-ordinator reveals, “*The member of Mahila Mandal and Youth Mandal took initiatives and themselves have got some Government schemes and civic*



*amenities like widow pension, delivery stipend, etc. for their villages. The 9 villages received subsidized loans for purchase of buffaloes. In a village a cooperative society of handloom weavers is formed with the help of CORD and 21 men and 4 women have undergone 6 months handloom training for self employment. These women have taken active part in organizing womens groups in other villages”.*

The programme is directed towards the sensitization and mobilization of dalit community and creating ability among dalits especially women and youth to participate in the socio-political activities, take socio-political action for economic and social development of the communities and form an organization for action and upliftment. The CORD is doing good work in this direction to create political empowerment among dalit community.

The decisions of CORD are mainly taken by the director of the AHDC and CORD team but there is scope for the member of different mandals to participate in the decision making process for the better implementation of programme. The decisions for the village level mandals are taken after the prior consultation with the executive committee and member of the women and youth mandals. There is greater involvement of women in the decision making and staffs play the role of facilitators.

The monitoring is monthly process, in which programme co-ordinator takes feed back from the field staff and personally visits the villages and interact with mandals. The regular monitoring keep CORD programme co-ordinator aware about the internal issues of the mandals and needs and issues of the community. In the annual evaluation, apart from strength and weakness of CORD, the issues related to

strengthening bond among the members of mandals, effective governance, formations of new mandals and innovative measures for seeking larger participation for democratic struggle are discussed and evolved.

The CORD is well directed towards the political empowerment of dalit through the creation of women and youth mandals. The planning, execution, decision making processes and monitoring and evaluation are well channelised to achieve the aim of programme. The good level of participation of dalits in the every meetings and training camps shows the importance of programme in the dalit life. Thus, the CORD shows the character of long term sustainance.

In nutshell, there are total four programmes of AHDC. These four programmes are directed towards the different empowerment aspects such as LEAP for social empowerment, CGC for economic empowerment, YES for educational empowerment and CORD for political empowerment of dalits. These four programmes are systematically designed and implemented by AHDC for empowering dalits. LEAP provides free legal aid and protects dalits from social discrimination such as caste-based discrimination, practice of untouchability and atrocities. It also generates self-esteem, sense of security and ability among dalits to assert against the injustice, etc. CGC generates self employment among dalit youths through vocational training and preparing dalit youths to participate in productive activities and gain economic independence. YES prepares dalit youths for the bureaucratic and judiciary position by intense training and develops ability among them to reason, question and look at things critically. CORD creates awareness among dalits about their socio-political

rights and forms local organization of dalits to initiate welfare and development activities and collectively struggle against the injustices. Thus, all the four programmes of AHDC contributing to overall empowerment process of dalits.

### **NGO No. 2 Banaskantha District Dalit Sanghatan (BDDS)**

There are total five programmes of BDDS for dalit empowerment such as A) Organization Building and Legal Aid Programme (OBLAP), B) Saving and Credit Co-Operative Society (SCCS), C) Bal Vikas Kendra (BVK), D) Panchayati Raj Initiatives (PRI), E) Developmental Programmes (DP). Initial four programmes out of five have been selected to analyse and understand each programme's contribution for the dalit empowerment process.

#### **A) Organization Building and Legal Aid Programme (OBLAP)**

This is one of the major programmes of BDDS for the empowerment of dalits. Due to this programme the reach of BDDS as a right-based organization has moved further ahead in the direction of people's movement. This programme has been started since inception of organization keeping in view the need of forming dalit unity and providing legal help to dalits against their human rights violations. The main objectives of the programme are: a) to build dalits quarter, cluster, block and district level dalit local organization, b) to monitor and supervise issues of dalit through dalit local organization, c) to mitigate intra-caste discrimination and gender discrimination by promoting equal representation of dalit sub-group and women in local organization, d) to create better liaison and bargaining power among dalits, while

dealing with government departments in the human rights violations, e) to increased faith among dalits to use collective and organizational efforts to get success in securing justice against human rights violations, f) to promote organized, democratic and legal action against the violation of dalit human rights, and g) to provide legal assistant to dalits to secure justice in the cases of human rights violations. At present, the BDDS covers 313 dalits quarter of five blocks of Banaskantha district under this programme. There are total 313 dalits quarter level, 30 cluster level, 5 block level and one district level dalit local organizations. The total membership of these local organizations is at present 4530.

For OBLAP, the organizational level programme planning process conducted with President, Secretary and Programme Wing staffs of BDDS, who decide approach, issues, components, target group, and area of intervention of the programme. At the policy level as well as in every programme planning process, the BDDS strongly put emphasis on non-violence and follows the constitutional measures to achieve their rights-based approach through programmes. Under, OBLAP primary focus kept on caste-based discriminations, practice of untouchability and atrocities against dalit community. However, it also highlights the issues of other oppressed groups such as women, tribals, minorities and OBCs under this programme. The intention behind bringing all oppressed group under OBLAP is to create larger unity to fight against the oppressive and exploitative practices.

The special categories of staff have been recruited for the execution of the programme. The staff such as block level co-ordinator, block incharge implements the

programme with the help of volunteers at the village and block level under the close supervision of secretary of BDDS. The resources for the programme has been generated in terms of human as well as financial resource from the dalit community such as membership fees, donations, use of volunteers and community resources for organization of demonstration, sit ins, rally and village level awareness and cultural programmes.

The programme is executed at two levels- first, the BDDS with the help of secretary, programme block co-ordinator, block incharge and volunteers carry out rapport formation through late night meetings at dalit 'vas' (dalit quarter) and the camps, trainings, workshops, campaign, cultural programmes, community meal, competition, exposure visits etc. been organized to bring awareness among dalits to build dalit local organization for the prevention of dalit human rights. The contributions of volunteers in above all activities are significant. They are involved in each and every activities of the BDDS and considered as catalyst between organization and dalits. Thus, the programme execution process of BDDS is a chain such as Secretary (organizational level) □ Programme Block Co-ordinator (organizational level) Incharge (organizational level) □ Volunteers at the village level.

Second, the BDDS provides free legal assistance under OBLAC to dalits in case of caste-based discrimination or caste violence and atrocities. This help is only provided, when victim is ready to fight for justice and need legal assistance from the organization. The organization takes written undertaking from the victims with the intention that the victim should remain with BDDS stand through out the court

procedure and should not get influenced and intimidated by perpetrators to out of court settlements. When victim is ready for above conditions and gives written undertakings, then only BDDS takes the cases of caste discriminations and atrocities for democratic and legal action.

The local participation in terms of actual participation of dalits in every aspect of *programme, local support and mobilization of community resources at the time of events such as meetings, rally, protest march, campaign, public hearings, cultural programmes, competition etc* are generated from the dalit community with the help of village level volunteers. The intention behind involving dalits in the process of implementation of programme is to create unity among dalits by promoting joint efforts and make them realize about their role and responsibility towards their own empowerment.

The OBLAP is basically social empowerment programme of BDDS, highlighting the social and civil rights issues of dalit community. Through this programme BDDS creating awareness among dalits about their condition and causes of subordination, creates sense of security among dalits, develops dalits participation in private and public sphere, enhance their self-esteem, self-confidence and ability to assert against the injustice and exploitation through democratic and legal actions. This social empowerment programme of BDDS mainly covers all the major issues of dalits such as caste-based discriminations, practice of untouchability, atrocities committed against dalits. OBLAP has positive impact among dalits of the operational areas of BDDS. At many of the villages, the dalits local organization monitors issues of caste

based discrimination and atrocities committed against dalits, initiate legal action against the perpetrators, conduct socio-cultural activities to raise consciousness and self-confidence among dalits, participate in the socio-political activities of village and collectively assert against the injustice, etc. Thus, BDDS contributes to social empowerment of dalits through OBLAP.

The decision making process of BDDS is generally democratic and participatory in nature. For the planning and execution of OBLAP the decisions are taken at the two levels. First the president, secretary along with programme wing staff members plan for programmes at organizational level. Second, through the late night meetings, the decisions taken at the organizational level about the programme implementation conveyed to volunteers and dalit community. The necessary modifications are made in the decisions as per the views and suggestions of the volunteers and dalit community.

The monitoring and evaluation is on going and regular phenomenon in the BDDS. The secretary along with programme block co-ordinators and block incharge do the close monitoring of every programme and assess the strength and weaknesses of the programme. Apart from this, in the six monthly review meeting of BDDS staff along with the president and secretary of five block level and district level dalit organization discuss the *modus operandi* of all programmes and do the necessary modifications as per the requirements.

The OBLAP presents good example of sustainability through various aspects. First, it promotes local organization of dalits and insists on membership fees. The

participation and involvement of staff members and dalits are encouraged at the planning, implementation and decision making level. The monitoring and evaluation are regularly conducted at the various levels by BDDS. Thus, the idea of promoting local institutions, democratic approach, financial sustainability through membership fees, broad-based participation of peoples, collective decision making and regular monitoring and evaluation provides the sustainability to the programme.

### **B) Saving and Credit Co-Operative Society (SCCS)**

The SCCS is one of the on going programmes of the BDDS. In fact, the BDDS initiated its intervention through this programme. It is strong belief of BDDS that the dalits economic deprivation and dependence on dominant castes for daily wage multiplying their misery in rural areas. The dalit women are the worst sufferer of economic deprivation. In order to address the economic issues of dalits and dalit women empowerment the SCCS has been started from the 1999. The objectives of SCCS are as follows: a) to inculcate the habits of savings and make available low interest rate finance for dalit women, b) to promote micro credit co-operative society of dalit women, c) to develop potential of leadership quality among dalit women, d) to create cadre of dalit women volunteers for community mobilization and mass awareness against the dalit human rights, and e) to promote collective action against domestic violence and injustices. The target group of SCCS especially restricted to dalit women for this programme. At present there is total 267 village level, 5 block level and 1 district level savings and credit co-operative societies. There are total 5813 dalit women members of these co-operatives and total share capital of SCCS is



around Rs. 40, 87,468/-.

The SCCS is the policy level decision of BDDS to initiate programmes for the economic self-sufficiency of dalits. The planning for the formation of SCCS generally takes place between president, secretary and the programme wing staff and the dalit dominated villages generally selected to start saving group at the village level. The formation of village level saving group undergoes particular process, the staff such as block level programme co-ordinator and incharge conducts late night meeting and training camps at the dalit 'vas' (quartert) to create awareness among dalits about the deprived condition and caste-based discriminations. At the same time, they inculcate the idea of saving and credit co-operative among dalits and motivate them to form the women's saving group at the village level. The saving and co-operative credit societies also created at the block and district level to manage large number of village level saving groups. Similarly, in the planning process, the special emphasis is also given on the equal representation of all sub-groups of dalits in the village, block and district saving and credit co-operative society and providing external and internal technical and managerial assistant to the co-operatives to run it effectively.

The programme execution of SCCS is a typical process. The women contribute their savings to village level saving group, which is deposited to the block level saving and credit co-operative society on weekly basis. Later, block level SCCS deposites all savings to district level SCCS on every fortnight. The demands of loan or credit are not entertained at the village level saving groups, it is only dealt at the block level

SCCS. The demand for amount more than Rs.50,000/- dealt only at the district level SCCS. At all three levels, the co-operatives are governed and managed exclusively by the local dalit women and fully controlled by the dalit women.

The economic self-sufficiency and dalit women empowerment are the major focal point of the SCCS. Besides achieving economic self-reliance, the SCCS also strives to create unity among dalit women through creation of Mahila Mandals to fight against the domestic violence, caste-based discrimination and atrocities, and work for the issues of community development.

The three level SCCS is one of the important initiatives to minimize the economic crisis of dalits and organizing them against the caste atrocities. It has given them new confidence to approach the places like gram panchayat, taluka panchayat, banks and the police station to resolve their day to day problems. The decisions regarding the functioning of SCCS, recovery of loan are taken democratically by the elected representatives of SCCS. In fact, the Executive Committee consists of the elected representatives of the local dalit women is the decision making body responsible for day to day functioning of SCCS, Accounting and Office management.

The monitoring and evaluation of SCCS is done by the BDDS. The block level programme co-ordinator, block level incharge and volunteers are constantly in touch with all the levels of SCCS. They monitor the day to day functioning of the SCCS and give instruction for effective management and governance. The evaluation of SCCS is carried out in the six monthly review meeting by the president, secretary, programme wing staff and elected representatives of district level SCCS. The

emphasis is always to prevent loan defaulters, expand SCCS in new villages and effective governance and management of SCCS.

Although, the other aspects of economic empowerment as mentioned in our definition of economic empowerment like access and control over productive resources, ability to participate in productive activities and gain economic independence are not really addressed by the SCCS. However, the credit and loan facility to members have created economic self-sufficiency among dalits and now they are no more dependent on higher castes money lenders. Similarly, dalit communities have great sense of satisfaction that they have their saving and credit co-operative society exclusively run by them. Moreover, the characteristics of SCCS such as regular savings from the members, dalit women volunteers' participation, accounting and financial management by dalit women, regular monitoring etc. make the programme sustainable.

### **C) Bal Vikas Kendra (BVK)**

The Bal Vikas Kendra (BVK) or Child Development Centre started since the inception of the organization. The BDDS strongly believes that dalits are systematically kept away from the fruits of education since centuries. The complete lack of access or low access to education is basically responsible for educational backwardness of dalits. The educational backwardness further created superstitions and culture of silence among dalit community. Thus, to improve educational status of dalits, the BVK has been started in the operational areas. The objectives of BVK are as follows: a) To make access education to dalit children at the door step, b) to

provide entertainment, motivation for formal and informal learning to dalit children, c) to focus on creating a counter culture among dalit children for positive self image, d) to identify promising children and admitting them into nearby schools for formal education, and e) to adopt positive measures for the protection of dalit children rights. Although, the BVK main focus is dalit children educational development. However, it also creates socio-educational awareness among dalit youths and parents.

It is the organizational level policy to have BDDS to have BVK in each and every dalits quarter of the operational areas. The president, secretary and programme wing staff of the organization make plan for BVK. In the planning process, the special emphasis is given to start BVK in the new villages. The emphasis is also put on to use optimum community resources for the continuation of BVK along with approaching funding organization for the project-based funds. The BDDS recruits special staff for the functioning of the BVK such as block programme co-ordinator, block incharge etc. Similarly, it identifies the educated dalit individuals and offer sponsorships to them to attend teachers training course, and later appoint them as a teacher of BVK at their own village. In the entire process of BVK formation, the village level volunteers play vital role. The volunteers create awareness about the importance of education and helps in smooth functioning of BVK. The BVK classes conducted at common place of the dalit 'vas' (quarter). The attendance of children and participation of parents is essential in BVK programmes and meetings.

The programme execution of BVK undergoes a typical process. The Block In-charge, and BVK teachers conduct late night meetings at the dalit vas and aware dalits about

their educational deprivations and ill effects of educational backwardness. Later, they carry out survey in the village to understand the educational background of children. They prepare a list of children below the age of 14 years and visit each house of dalit 'vas' quarter to motivate parents to enroll their children in BVK.

The BVK classes conducted regularly (five days in a week) with the help of games, stories and songs. BDDS organises children's camp and exposure visits with intention to improve children self-image and personality development. The annual cultural meet also organized on the eve of Independence Day, where BVK children show case their talents. The training camps and exposure visits also organized for the dalit youth and school going children for their personality development and aware them about caste-based discrimination. The BVK staff also identifies promising children and admitting them into nearby schools for formal education.

The BDDS has formed Parents Committee at each dalit 'vas' (quarter). The monthly late night meeting conducted with the parents to inform them about the progress and functioning of BVK, their responsibility towards children's educational performance, etc. It is one of the unique programmes of BDDS. It highlights the educational empowerment issues of dalits such as access and control over education, ability to reason, question and look at things critically and awareness about welfare and development programme through activities such as kindergarten classes, parents meetings, training camps, exposure visits etc. It has positive impact among dalit children as well as parents. The parents are highly aware about the importance of education and regularly send their children to BVK classes. Consequently, the

children perform better in the education; learn extra-curricular skills and show case their talents on the eve of Independence and Republic Days. Importantly, BVK made dalit children self-confident and conscious about caste-based discrimination. They articulate against caste-based discrimination through the medium of songs, drama and participating in the protest rally. Thus, the BDDS contributes towards the educational empowerment of dalits through the BVK. The decision making of BVK is democratic and participative. The president, secretary, programme wing staff collectively plan for the formation and functioning of BVK and dalits have been consulted through late night meetings and parents committee meeting for effective functioning of BVK.

The monitoring of BVK conducted on the regular basis by the block programme co-ordinator and block incharge. The block incharge personally visits every village on regular basis to see functioning of BVK. He along with volunteers and teachers conducts the late night meetings to understand the parent committee view about the functioning of BVK, teacher's regularity and commitment, teaching methodology and matters related to fees, etc. The supervision and reporting patterns of BVK is as follows: Teacher □ Block Incharge □ Block Programme Co-ordinator □ Secretary. The evaluation process of BVK is on going process as well as conducted in the six monthly review meeting, where all the programme wing staff evaluates the performance of BVK and evolves the suggestive measures for better functioning of BVK.

The BVK is an innovative programme for the educational empowerment of dalit

community. The planning and execution of BVK shows the BDDS commitment to educational empowerment of dalit. There is greater scope for the democratic decision making process and people's participation at various levels of BVK. However, the financial dependency on funding agency to carry out programme is one of the concerns, which doesn't secure sustainability of programme.

#### **D) Panchayat Raj Initiatives (PRI)**

The Gujarat government amended the Panchayati Raj Act in 1961 in tune with the 73rd constitutional amendment. The purpose was to increase participation of Dalits, Adivasis and women in the process of self-governance. In spite of this the Dalit, Adivasi and Women Sarpanchs and Chairpersons of Social Justice Committees are unable to enjoy the power. They meet discrimination even after being elected in the Gram Panchayat. No confidence motions are misused in dismissing them. They can not work or take decision for the welfare and development of their own community. Keeping these things in view, the Panchayati Raj Initiatives (PRI) has been started since 1999 to prevent injustices and increase dalits participation in self-governance. The objective of this programme is: a) to enable marginalised sections such as Adivasis, Dalits and Women to participate in the process of local self-governance, b) to enable Dalits, Adivasis and Women to raise their welfare and development issues at the Gram Sabha, c) to create leadership quality among marginalized section, d) to provide guidance and training to Dalit, Women, Adivasi Sarpanchs, Panchayat members and Chairpersons of Social Justice Committees to run the office effectively, d) to make facilitation groups of marginalized sections sarpanchs at taluka level to

address their common concern at the higher level e) to coordinate and network with other like minded organization for taking the issues of marginalized to higher level. The marginalized sections such as adivasis, dalits and women are the target group of PRI.

The planning for PRI is conducted by the president, secretary and programme wing staff to evolve effective measures such as methods of work, trainings, camps and guidance to sarpanchs/social justice committee chairman, and addressing the welfare and developmental needs of dalit community. The special staff such as block programme co-ordinator, block in charge have been appointed to carry out regular activities of PRI such as understand the village dynamics, rapport formation with government officials and keep update information about the government welfare and development schemes for SCs/STs. Similarly, the cadre of volunteers also developed at the village level for mobilization of support and community organization. All the activities of PRI are managed by the funding from international funding agency.

The programme execution process generally starts with the survey to identify Sarpanchs and Social Justice Committee Chairman (SJCC) from the marginalized sections of the operational areas. After this, the list of Sarpanchs and Social Justice Chairman is prepared and block level meeting is conducted to aware them about the situation of dalits in the rural areas. In this meeting, the views, difficulties and nedds of Sarpanchs and SJCC are also taken into consideration and as per requirements the trainings, exposure visits and camps are conducted to enhance their knowledge and capacity building. The training programme are mainly focused on the topic such as



Economic, Social, Political Analysis; understanding of Panchayati Raj Act; understanding of government schemes; financial matters in the Panchayat; leadership skill in local self-government; role/responsibilities of leaders in the Panchayati Raj Structure; role of Social Justice Committees in Peoples' Movement; plan for capacity enhancement of Social Justice Committee; role of Peoples' Organizations in Panchayati Raj; duties of Women Sarpanchs; participation of women in Gram Sabha; people's participation in Panchayati Raj; planning, implementation & evaluation; etc. The participation of dalit is positive and high in training programmes and they try to implement in their acquired new knowledge for better functioning of gram sabha.

The PRI especially design for the political empowerment of dalits. It is improving the skills and knowledge of Sarpanchs and SJCC for effective functioning of local self-government for the welfare and development dalits. Similarly, it also increase ability among dalits to participate in the socio-political activities, take socio-political action for economic and social development of the communities and form an organization for action and upliftment of dalits.

The decision making of PRI is democratic and participatory. The president, secretary, programme wing staff jointly plan for programme and evolve methods of work and activities. Due regards are also given to the views and opinion of sarpanches and SJCC in the planning and formulation process. The monitoring and evaluation are conducted on regular basis by the programme wing staff and impact of training programme is evaluated as per initiatives taken by the Sarpanchs and SJCC for the benefits of dalit community. The overall evaluation of PRI conducted in sixth

monthly review meeting of the BDDS.

The PRI is an innovative programme directed towards the political empowerment of dalits. It enhances capacity of dalit sarpanchs and SJCC to address the issues of dalits and run local self-government efficiently. The planning, programme execution, decision making, monitoring and evaluation are well directed towards the political empowerment of dalits. However, the independent funding requires for the sustainability of programme.

It has been described above that there are four major programmes of BDDS such as OBLAP, SCCS, BVK and PRI are directed towards the social, economic, educational and political empowerment of dalits respectively. OBLAP forms local organization of dalits and provides free legal aid to the dalit victims. It also creates consciousness among dalits, develop their self confidence and ability to assert against the injustice. SCCS creates ability among them to participate in the productive activities and gain economic independence. BVK provides education at the door step; develop self confidence and making dalit conscious about evils of caste based discrimination. PRI building capacity of dalit sarpanches and increases their participation in the local self-government. It also promotes socio-political action to address socio-political issues of the dalit community. Thus, the BDDS through LEAP, SCCS, BVK and PRI contributing to the social, economic, educational and political empowerment process of dalits.

### **NGO No. 3 Behavioural Science Centre (BSC)**

There are total seven major programmes of the BSC such as A) Antyodaya Vikas Shikshan Centre (AVSC), B) Bhal Bara Dalit Mahila Credit Co-operative Society Ltd. (BBDMCCSL), C) Child Development Centre (CDC), D) Panchayati Raj Initiatives (PRI), E) Resource and Support Programme (RSP), F) Human Rights Cells (HRC), G) Human Resource Development Programmes (HRDP). These programmes are run by the respective units of the BSC. In order to understand the contribution of these programmes for the social, economic, educational and political empowerment of dalits, the four major programmes out of seven such as Antyodaya Vikas Shikshan Centre (AVSC), Bhal Bara Dalit Mahila Credit Co-operative Society Ltd (BBDMCCSL), Child Development Centre (CDC), Panchayati Raj Initiatives (PRI) have been selected, analysed and interpreted. The other three programmes such as Resource and Support Programme, Human Rights Cells and Human Resource Development Programme have not selected due to their indirect relation with the dalit empowerment process. The analysis of four of programmes of BSC is as follows:

#### **A) Antyodaya Vikas Shikshan Centre (AVSC)**

The semi-feudal culture of the region and rigid caste based discrimination of Bhal region were violating the basic human rights of the dalits communities. The BSC was having credit co-operatives to address the economic needs of the community but to prevent and protect dalits from caste-based discriminations and atrocities, and punish

the perpetrators by the constitutional means there were no specific programme of the BSC. In order to address these issues through the activities such as legal training, court cases, formal and non-formal education, training activities, health programmes, etc. The BSC decided to promote an area level local organization of the Bhangi community (men and women). However, this local organization will highlights issues of entire dalit community and work for the benefits of the entire Dalit population of the area. The Antyodaya Vikas Shikshan Centre (AVSC) name they evolved, which was later registered under the Bombay Trust Act of 1950 on 29<sup>th</sup> October, 1994 as a Society and a Trust. The AVSC has 588 members representing all sub-caste of dalits from 42 villages of Bhal region. The AVSC works as dalit human rights monitoring organization and also takes up welfare activities for all Dalit communities of the area but special focus is on the issues of Bhangi community.

The objectives of AVSC are as follows: a) to prevent human rights violation against dalit and create sense of social empowerment among the dalits, b) to initiate efforts for the socio-economic and educational development of Bhangi Community, c) to organize dalits and create formal and informal local groups in the villages and area to build people's collective power, c) to help people to resolve internal and external conflicts and provide legal help, d) to support women's activities in the area and e) to foster and encourag women's participation in the development of the community.

The AVSC has evolved a proper mechanism for planning and execution of its activities. It has representative council made up of two representatives (one male and one female) from 27 villages making the total in the council of 54 whose

responsibility it is to regularly attend the monthly meetings of the AVSC and pass on information regarding management, activities, mode of work to the rest of the members in their villages. Then it has Managing Committee is made up of 7 members, 3 of whom (2 males & 1 female) are drawn from the representative council; the other 4 are ex-officio members viz. Director-the BSC, Secretary-the BSC, Chairperson of the local dalit Federation and Chairperson of the BBDMCCSL. The Chairperson of AVSC is drawn from amongst the 3 bhangi members on the Managing Committee. The Director of AVSC is appointed by the BSC. The AVSC has 4 employees 3 of who are full-time employees of the AVSC and one is on deputation from the local federation. The AVSC receives grant from the BSC in form of an annual budget. The BBDMCCSL and the local dalit Federation also contribute some part of the budget of the AVSC. The planning process of the AVSC is joint and participatory, in which Managing Committee members evolve strategies, methods of work and activities for the social empowerment of dalit community in general and reducing the caste-based discriminations, atrocities and welfare and development of dalits in the particular.

The **Legal Cell** is one of the important activities of the AVSC. The main aim of this activity is to aware dalits about their constitutional rights as a citizen and freed them from caste-based exploitation and torture, so that they can live a life with dignity and self-respect. The **Legal Cell** provides two kinds of services, one direct legal assistance to dalits through legal advocates in case of caste-based discriminations and atrocities. Second, awarness generation about the constitutional provisions for dalits through the legal training camp, so that the people/dalit may become aware of their constitutional

rights as citizens of the country and give legal fight in case of violation of their human rights. So far AVSC handled over 800 individual cases of caste discriminations and atrocities and conducted nearly 500 legal training camps for the dalit and tribal communities.

The effective service delivery of AVSC made possible dalit community to fight against caste discriminations and atrocities and get justice through the legal cell of the AVSC. Impressed by this service, backward castes other than the dalits also come to AVSC to seek legal help. The AVSC also played positive role in securing justice for non-dalit community, which further helped AVSC to establish its credibility among non-dalit population and other backward castes with similar problems have been drawn closer to the AVSC.

Apart from Legal Cell there are two major activities of AVSC namely Family Counselling Centre and Women's Development Programme. Family Counselling Centre was started by the AVSC in 1995. The aim of this activity is to work towards reducing child-marriage and divorces, and the torture and injustice suffered by the women of this area. The women development programmes of AVSC started with the objectives to help women realize their potential and power. In other words to facilitate a process that would help women not only to become aware of their self-worth and strength, but also to put it to the service of their community and thus empower themselves and their community; to help women to critically analyse their situation, organize themselves to work for their own development and that of the community; to sensitize them about the oppression of women, by their own

community and by other castes. The various activities have undertaken by the AVSC for the womens development such as Community Health Programme, Formation of Mahila Mandals, Saving groups, sericulture, handloom project, literacy programme etc. Similarly, the Child Development Centre of BSC is closely supervise and monitored by the AVSC for the educational development of Balmiki Community. Thus, AVSC creates awareness among people through legal training programme as well as the legal assistance to victims in the case of violation of rights. The different groups are given training through workshops on legal awareness to make it possible to fight injustices through legal means. Similarly, the family welfare centre, womens development programme, monitoring of BSC, guidance regarding government welfare schemes etc are regularly conducted for overall welfare and development of dalit community. However, the role and contribution of BSC is major in the growth and progress of AVSC. It is still financially and technically supported by the BSC and carrying forward the vision and objectives of BSC and contributing in the social empowerment of dalits.

The managing committee of the AVSC is the only body takes all the decisions of AVSC. The decision making process is democratic and participatory. The monitoring of AVSC done at the two levels, one the regular supervision and monitoring of legal cell, family counseling centre, women's development programme, child development centre done by the director and employees of AVSC, and second the overall monitoring of AVSC conducted by the director and secretary of the BSC for the effective management and governance of local organization. The evaluation of AVSC conducted on annual basis by the director and secretary of BSC along with the

member of managing committee of AVSC. In the evaluation apart from the strength and weaknesses, the difficulties AVSC face while implementing various programmes are being discussed and strategies are evolved to counter the difficulties.

Thus, AVSC is one of the effective local organizations created by the BSC for the social empowerment of dalits. It operates independently but in many senses still dependent on the BSC. However, the effective measures are required to self-sufficiency and long term sustainability of the AVSC.

#### **B) Bhal Bara Dalit Mahila Credit Co-operative Society Ltd. (BBDMCCSL)**

The BSC initiated economic empowerment work by establishing and promoting saving and credit co-operative society of dalits, with two practical principles i) Conscientization through non-formal education will not by itself, change unjust structure; it must be accompanied by a change in the economic relations between the oppressors and the oppressed; ii) Providing economic help on an individual basis will not solve the problem; collective economic activities, on the other hand, will foster and preserve economic unity and will also effect a change in Dalit relations with upper-castes by improving their economic status. Keeping these two principals in view, the BSC established The Bhal Bara Dalit Mahila Credit Co-operative Society Ltd. (BBDMCCSL) for economic empowerment of dalits.

The efforts in this direction had started with the formation of small saving group of women's at the village level. In the initial period, the BSC founding members conducted various village level meetings and educational camps for women and



convinced them about the importance of saving and credit co-operative society. The decisions were taken in those meetings to have village level savings group as well as a savings committee. The BSC had taken various efforts in regards to form village level Mahila Mandal (Women's Committee) as well as Bhal Area level Mahila Mandal (Bhal Women's Committee) and various other logistics to initiate the women's saving groups. The importance of savings and economic independence was understood by the members of Mahila Mandal and they decided to have an independent saving co-operative first at the village level and later only one big co-operative at the area level of which all dalit women from different villages will be members. In successive meetings and trainings the idea of savings co-operative found greater support from the dalit women and increased clarity regarding its mode of operation. This is how the idea of saving groups and women's saving and credit co-operative society came into existence. Since, the entire initiative was begun at the Bhal Bara region of Gujarat. The women decided to keep the same name for their area level credit co-operative society as The Bhal Bara Dalit Mahila Credit Co-operative Society Ltd (BBDMCCSL), which is officially registered under the Co-operative Act on October 10, 1993 with 1023 members. The office of the BBDMCCSL situated at Deheda village of Khambat taluka. This area level credit co-operative has been deliberately constituted of the dalit women to deal with micro credit issues and economic independence of the dalit women. There is significantly large number of women membership in the area level village co-operative from the project villages of the region. The objectives of BBDMCCSL are as follows: a) to enhance women's self-confidence and self-image, b) creation of their important role

in the socio-economic life of the dalit community, c) to make available low interest rate finance and economic independence for dalit women, d) to promote micro credit co-operative society of dalit women, and e) to make women reflect on topics such as gender discrimination, caste-based discrimination, widows, divorcees, women rejected due to infertility, health problems, etc.

The daily affair of the BBDMCCSL such as management and accounts are independently handled by the trained members of credit co-operatives. It has executive committee consists of President, Secretary and Treasurer for effective management and governance. The role of BSC is providing technical support and monitors the affairs of BBDMCCSL through the project supervisor, who has been appointed by the BSC. In the planning process, the director, secretary, project supervisor and executive committee jointly work for increasing membership, formation of village co-operatives, identification of volunteers, fixing up interests rates, formulating criteria for loan disbursement and preventing credit loan defaulters etc.

The women contribute their own savings on regular basis to the village cooperatives, which is deposited on weekly basis at the head office of the co-operative as Daheda. The mechanism of collection of savings and credit is through the village level volunteer identified in each village. This co-operative exclusively governed and managed by the women. Women themselves, who are identified from the local area and trained to manage their duties quite independently, undertake the Accounting and Office management. The governance system has co-opted the President of Antyodaya

Vikas Shikshan Centre and Chairman of the Federation in order to establish linkages with the two institutions.

The BBDMCCSL along with the micro-credit and economic independence for dalit women also highlights the issues of dalit women. The BSC along with the BBDMCCSL making realized dalit women about their social role in solving the community issues. The several trainings conducted with the women members to foster awareness of gender/dalit issues and facilitate group building among them. With the help of BSC, this area level women's group played an important role by effectively consolidating and strengthening the women's movement in the Bhal region. The BBDMCCSL is playing major role in the mobilization of women in order to create the saving activity, take up legal issues concerning women, mobilize grassroots women in organizing themselves to fight against the caste atrocities, feel more comfortable and confident when they had to go to places like gram panchayat, taluka panchayat, banks and/or the police station. They have been able to show their group strength by taking up issues like giving applications to grampanchayat and taluka panchayat regarding demand for public facilities like well, stone for washing clothes.

Any decision regarding the management and governance of co-operatives is taken by the director, secretary, project supervisor of BSC and Executive Committee of BBDMCCSL. The decision making process is democratic and participatory. The monitoring and evaluation of BBDMCCSL is done by the BSC. The project supervisor monitors the day to day functioning of the co-operatives and give

instruction for effective management and governance. The evaluation of BBDMCCSL is carried out annually by the director, secretary, project supervisor and the executive committee to assess the strength and weakness of co-operatives and evolve effective measures for governance and management of BBDMCCSL. The programme features such as planning, programme execution, local participation, empowerment aspects, decision making process, monitoring and evaluation are effective and shows the symptoms of long term sustainability.

Thus, the BBDMCCSL is the major economic empowerment programme of BSC. It also addresses the social issues of dalits. The easy availability of loan and credit facility from BBDMCCSL has created economic independence among dalits. They are no more dependent on higher caste money lenders for financial support. Many of the dalits started their self-employment and income generating activities on the loan of BBDMCCSL. They are now participating in the productive activities and became economically self-sufficient.

### **C) Child Development Centre (CDC)**

The BSC strongly believes that apart from socio-political and economic exploitation, lack of education has been both a cause and an effect of the underdevelopment of dalit community. With this realization, the education dissemination programmes initiated for educational empowerment as well as building social consciousness among dalits to remove the harmful effects of the caste-based discriminations. The objectives of CDC are as follows: a) To foster self-esteem and confidence among balmiki (Scavenger caste) children through formal education, b) to make an access

formal education and entertainment to balmiki children at their door step, c) to motivate and sensitize balmiki community about the importance of education, d) to identify promising balmiki children and admitting them into nearby schools for formal education,

The Child Development Centre started in 1997 (Kindergarten School) for balmiki children co-ordinated by the Rural Development Team (RDT) of BSC. The planning of CDC is designed by RDT. The director, secretary and programme co-ordinator of the team plans for the programme. The planning exercise especially conducted to design curriculum, course module, content, time schedule, teaching methodology, recruitment of teachers, training programme, camps, exposure visits etc.

There are total 4000 Child Development Centre's of BSC. The teachers and place for the Child Development Centre are identified from the respective dalit 'vas' (quarter). The individual who are committed to teach and passed 10<sup>th</sup> Standard are selected as a teacher. The preference is always given to balmiki community and dalit women for the work. The selected candidates undergo balwadi teachers training and given responsibility of teaching in their respective villages. Similarly, the recurring and running expenditure of the CDC are managed by approaching the foreign funding agency.

The project co-ordinator, project supervisor, and teachers conduct late night meetings in dalit 'vas' (quarter) to make realized balmiki community about the importance of education. This followed by survey on educational status of balmiki community and preparation of list of children between ages of 4-14 years. Later, they make home visits

and convince parents to enroll their children in CDC. Once the enrolment process is over, the teacher conducts CDC classes on regular basis with the help of teaching aid and materials. The different extra mural activities also organised to develop self-confidence, self-esteem and personality of balmiki children. In each dalit 'vas' (quarter), the Parents Committee formed by BSC with intention to develop conducive family atmosphere for growth and progress of child's education and rights.

The CDC of BSC focused towards the educational empowerment of dalits. The CDC makes access education to dalits and developing ability to reason, question and critical thinking among dalits. The CDC promotes education among balmiki community and bringing them into mainstream. It is helping balmiki community students to develop a critical thinking about the caste-based discriminations and give up the traditional occupational practices. The response of people is positive and good for CDC. The parents regularly attends meeting of CDC and community offers place for running classes at the dalit vas.

The decision making process of CDC is democratic and participatory in nature. The Director, Secretary along with the Programme Wing Staff of RDT takes decisions for the effective management and governance of CDC. The Director, Secretary, Project Co-ordinator also conduct meeting with dalit local organizations and take consultation from them in regards to fees and management of CDC classes.

The regular monitoring of CDC is conducted by the project co-ordinators of the team. The aspects such as attendance of students, educational performance students, effectiveness course module, teacher's regularity and methodology are closely and

regularly monitored by the project co-ordinators. The evaluation conducted annually by director along with all the programme wing staff members to assess the strength and weaknesses of the CDC. The review of course module, content, teaching methodology is done for effective implementation of programme. CDC aims, objectives, programme planning; programme execution, local participation, dalit empowerment aspects, decision making process, monitoring and evaluation are well directed towards the educational empowerment of dalit community. However, the financial dependency on funding organization for recurring and running expenditure of educational programme may create problem for long term sustainability of programme.

Thus, CDC is addressing the educational empowerment of dalit community. It has created consciousness and positive impact among balmiki community about the importance of education. They regularly send their children to CDC classes and kept them away from the scavenging practices. They themselves also stopped practicing scavenging and removing of dead animals from the village, which is considered as filthy and polluted work in the society. The traditional practice of '*varu*' (beggary) also abandoned by the balmiki community. Thus, the CDC creates educational empowerment by developing reason and consciousness among dalits to discard the filthy traditional practice and accept education as tool for the liberation.

#### **D) Panchayat Raj Initiatives (PRI)**

The Panchayat Raj Initiatives of BSC has emerged on the particular socio-political context of Gujarat. The observation and working of BSC with dalit and women

sarpanch of Gramsabha brought out the fact that although 73<sup>rd</sup> constitutional amendment and the Gujarat Panchayat Act (GPA), 1994 opened up a new avenue for political participation of Dalit, women, and marginalized section at the local self-government but in the reality they are excluded from political power. The working experience of BSC shows that the Dalit, women and marginalized section sarpanchs face difficulties such as strong sense of caste-based discrimination and practice of “untouchability” in the village creates major detriments for the operationalisation of PRI provisions, lack of functional working relationship among the Dalit communities and inability of the Dalit communities to articulate their demands, existence of strong patriarchal set-up, lack of unity among the Dalit community, lack of awareness of the PRI and GPA provisions, higher caste ruling by proxy, dismissing Dalit sarpanches who dared to be assertive and autonomous through engineered no-confidence motions and by controlling the local bureaucracy. Keeping above things in view, the BSC for strengthening the political participation of Dalit community and effective implementation of GPA started PRI programme in the operational areas. The objectives of PRI are as follows: a) the implementation of GPA provisions for uplifting the socio-political status of SCs, STs and Women and ushering changes in socio relation, b) Promotion and support to Dalit community-based organization c) Capacity-building of PR representatives to address the Dalit issues in the panchayat d) to build political consciousness and attainment of political power among Dalits. The target group of PRI is Dalit, women and marginalized section sarpanches of the Gramsabha. At present programme is operationalised in the five districts of Gujarat covering 4000 villages of 21 talukas/blocks.



The PRI planning process is participatory and democratic. The director, secretary, project co-ordinator, programme wing staff of PRI team and CBO members jointly plan for the programme. In the planning process, the strategies and methods are adopted for effective implementation of programme. The training programmes, camps, exposure visits are designed as per the needs and strengthening capacity of dalit and women sarpanches, social justice committee chairman and community based organizations (CBOs). Thus, the planning process mainly strives towards capacity building of elected dalit and women representatives of local self-government and making them able to address the issues of dalit community in the gramsabha and local bureaucracy.

The special PRI cell has been created under the rural development team and the Project co-ordinator, Project supervisor and field staffs have been appointed for the effective implementation of programme. Similarly, the CBOs are identified and the cadres of volunteers are prepared at the taluka and village level for conducting training programme, mobilization of local support and community organization. The financial resources for the recurring and running expenditure of the PRI programme are managed through the international funding agency.

The programme execution process of PRI is systematically addressing the real issues of the dalit and women sarpanches. At the outset, the BSC organizes district wise preliminary meetings of staff of the CBOs and director and PRI cell of BSC. The main purpose of this meeting is to establish the context and relevance of the programme which BSC intended to take up, role clarification and, the activities that

BSC would be engaged in the forthcoming period. The people share their experiences related to the problems faced by Dalits and their representatives with respect to Panchayati Raj. The issues and problems such as the strategies used by the “upper” castes during elections to divide the dalit votes, such as, putting up dummy candidates, lack of information regarding the procedure of filing nominations during elections, leading to rejection of forms, resulting disqualification from contesting the election, constant threat of no-confidence motion against dalit and women sarpanches, if they dare to go against the vested interests of the powerful castes/leaders of the villages, non-cooperation and withholding of crucial information regarding development programmes, allocation of finances and other important issues pertaining to the Panchayat by the Talati (secretary to the Panchayat, the lowest ranking revenue functionary), gram Sabha not being convened, or when convened, excluding the marginalized communities from the same, and not taking up issues of importance to those communities, social justice committees not being constituted, its chairpersons kept unaware of their roles and powers etc presented and discussed in the meeting.

The decision making of PRI is participatory and democratic. The Director, Project Co-ordinator, Project supervisor, field staff and CBO members jointly plan and discuss the issues related to implementation and governance of the programme. The decisions regarding design of training programme, workshops, staging of protest march to government offices, implementation of welfare and development schemes for dalits are taken jointly and in consultation with the CBOs.

The monitoring is conducted on monthly basis by the Project Co-ordinator, programme wing staff and CBO members. The CBOs monitor the programme at the village and taluka level and report the impact and performance of programme to project supervisor. This followed by the Projects supervisor, Project Co-ordinator, Director. The overall evaluation of PRI conducted annually to assess the strength and weaknesses of PRI. The impact of programme is measured on the basis of initiatives taken by the Sarpanchs and SJCC for the implementation of government welfare and development schemes for the benefits of dalit community. The planning process, programme execution, decision making, monitoring and evaluation are well directed towards the political empowerment of dalits community. However, the financial self-sufficiency required for long term sustainability of the programme.

The PRI is well directed towards the effective political participation and political empowerment of dalits. The training programme of PRI is strengthening capacity of CBO members as well as dalit/women sarpanchs and SJCC for effectively running the gramsabha and social justice committee. It has been revealed by the programme officer that the impact of PRI training programme is positive on dalit/women sarpanches and SJCC of the different villages. They became efficient and confidently governing the affairs of the Panchayat. They articulate dalits interests in the meetings and implement the government welfare and development schemes for the benefits of dalits. Importantly, they take independent decisions for the welfare and development of village in general and dalits in the particular. Thus, the PRI has created team of efficient dalit/women sarpanch, SJCC to address the different issues of dalits at the Panchayat as well as district levels. It is innovative programme of BSC for effective

implementation of local self government as well as political empowerment dalits.

In nutshell, it has been observed that there are four programmes of BSC such as AVSC, BBDMCCSL, CDC and PRI for the social, economic, educational and political empowerment of dalits respectively. AVSC emerged out as social empowerment programme of BSC, which provides free legal aid and protect human rights of dalits through the legal action. The legal cells of programme makes dalits aware about their legal rights, creates sense of security and self-confidence and generate ability among them to assert against the injustice, etc. Similarly, AVSC also addresses the issues of women through the Family Counselling Centre and Women's Development Programme., and contributes to the women's empowerment. BBDMCCSL contributes to the economic empowerment of dalits through the disbursement of loan and credit facility. It helps to create self-employment and economic independence among dalits. CDC is the educational empowerment programme of BSC. It provides education and creates consciousness among balmiki community to discard the unhygienic practice of scavenging. PRI contributes to the political empowerment process of dalits. It develops capacity of dalit/women sarpanches, SJCC to address the issues of dalits and run local self government effectively. It creates socio-political consciousness and promotes welfare and developmental initiatives of dalits. Thus, looking at the nature and performance of above four empowerment programmes, it is evident that the BSC sufficiently contributing to the social, economic, educational and political empowerment of dalits.

#### **NGO No. 4 Navsarjan Trust (NT)**

The NT has systematic and well directed programmes towards the dalit empowerment. All the programmes and activities have one common agenda of strengthening non-cooperation against caste –based discrimination and practice of untouchability. The NT strongly believes that caste discrimination and atrocities against dalits will disappear by systematic intervention and broad-based movements. There are total six major programmes of NT such as A) Legal Aid, Legal Education Programme (LALEP), B) Dalit Shakti Kendra: (DSK), C) Educational Programme (EP), D) Campaign, Training and Mobilization Programme (CTMP), E) Abolition of Manual Scavenging and Rehabilitation of Scavengers (AMSRS), and F) Women’s Empowerment Programme (WEP). Out of these, initial four programmes such as Legal Aid, Legal Education Programme (LALEP), Dalit Shakti Kendra: (DSK), Educational Programme (EP), and Campaign, Training and Mobilization Programme (CTMP), are directed towards the social, economic, educational and political empowerment of dalit. The details of these four programmes are as follows:

##### **A) Legal Aid, Legal Education Programme (LALEP)**

This is one of the core programmes of LALEP, started since the inception of the organization. The LALEP aims at addressing the question of rights and social justice of dalits through legal means. This programme has been adopted after the long legal battle of NT to give justice to the victims of Golana atrocities through the democratic and constitutional means. The success of Golana victory instills new confidence in the NT to handle the issues of dalits with in the constitutional and legal

framework. Thus, the LALEP has been started since the inception of the organization. The objectives of the Legal Aid, Legal Education Programmes such as 1) to create awareness about rights in the community through legal literacy, 2) to ensure that dalits can access to timely and effective justice through strategic use of legal systems, 3) to develop strategic use of law as a tool to address issues of social justice, 4) to create a social force through broad-based mobilization and organization of the community, which can act as an enhancing factor for effective fight against discrimination, 5) to dilute caste-based prejudices and untouchability, the precondition of practice and belief in equality of all human beings, for all who seek legal services from the legal cells, and 6) to train volunteers who can use law as a tool.

The planning for the programme takes place at the two levels, one board of trustees along with the director of NT do the policy level and organizational level planning and evolved the approaches, strategies, methods and activities for the programme, two, the director, state co-ordinators, zonal collaborator, taluka collaborators plan for the implementation of programme under the evolved framework of organization policy level decisions, planning and mechanism. Similarly, the director and taluka collaborators and trainees also plan and evolve methods for solution of the individual cases.

The resources for the implementation and monitoring of programme such as zonal and taluka collaborators, professional legal advocates, resource persons for legal training are recruited as per the needs of the organizations. The resources in terms of

funds are generated through the International funding agency and contributions from the people. The funds especially used for the training of para-legal workers, legal literacy programme, establishing taluka level legal cells, legal counseling and professional legal services, etc.

The concrete activities and programme execution of the legal aid programmes such as

- a) legal cells have been set up in all talukas and they provide counseling as well as professional legal services in cases of rights violation.
- b) All the NT activists are trained as Para-Legal workers.
- c) Training programme and village level meetings have been conducted regularly to educate the community about their rights.
- d) Writ petitions are filed on issues of social and community rights as well as in other areas of public interest.
- e) Special focus in legal literacy and training has been on rights and laws relating to land, minimum wages, women, atrocities, etc.

The participation of dalit in this programme is always good since it is catering the actual needs and providing legal assistance to the dalits. They effectively using the services of LALEP and building social pressure on the dominant castes in matters of rights. Similarly, there is a constant and gradual increase in the number of women across caste approaching legal cells for help due to high extent of crime and non-availability to redress system. The participation of dalit youth and women is overwhelming in the legal literacy and training programme. Thus, the LALEP has wider participation and acceptance and instrumental for increased interaction between women across caste.

The LALEP directed towards the addressing the human rights and social justice

through the constitutional means also highlights the issues of social empowerment of dalit community. Through the legal literacy and training programme, it creates an awareness and understanding among dalits about the condition and causes of their subordination and human rights violations and gives confidence to dalit to participate in public and private spheres. The legal cells and professional legal assistance at the time of need ensure the sense of security, and ability to assert against the injustice through the democratic and legal means. Thus, the LALEP is systematically addressing the social empowerment of the dalit community.

The policy level decision making lies with the board of trustees, who decides the approaches, strategies and methods of activities and provides the framework for the execution of the programme. At the organizational level decisions are taken by the director in consultation with the state co-ordinators, zonal and taluka collaborators. The decisions making process is hierarchical in nature and abided by the staff members.

The monitoring of the LALEP conducted on the regular basis by the taluka collaborators in their respective taluka and reported to the zonal collaborators, state co-ordinator and director. The director also makes visits to different taluka legal cells to understand the situations of the cell and needs. The evaluation of programme conducted on annual basis by the boards of trustees along with the staff members. They assess the programmes strength and weaknesses and evolve the measures for the improvements. Thus, the objectives, planning, execution, decision making, monitoring and evaluation process of programme are highly effective and relevant to



address the issues social empowerment on the sustainable basis.

### **B) Dalit Shakti Kendra (DSK)**

The DSK is one of the important and big programmes of NT. It was earlier 'Vocational Training Centre', but later renamed as 'Dalit Shakti Kendra'. 'Dalit Shakti Kendra' (DSK) means 'Dalit Empowerment Centre' better describes the aim of the programme. It does not only teach a number of vocations for economic independence but also acts as an empowerment centre for dalit youth.

The NT strongly believes that caste-based discriminations perpetuate in all the aspects of the society and modern educational institutions and companies also party to it. Due to discriminations in the modern institutions dalits do not have access to modern education and jobs in the market. Majority of dalit school drop outs of rural India don't even get entry to any vocational training institutes and remain deprive from technological education and ends up unskilled labour of unorganized sector. Thus, to make an access technical education as well as generate economic independence among dalit youth, the NT set up its own vocational training institute in 1999 at Nani Devti in Sanand Taluka, Ahmedabad District. The DSK is run by Dalits for Dalits. The main objectives of DSK are as follows: a) To create vocational opportunities and support systems for dalits whereby their dependence for survival on traditional and caste-based occupations can be reduced/eliminated, b) To train dalit youth in vocational-oriented technical training in different disciplines with a prospect to make them financially self-dependent/independent in life, c) To improve their general living standards, to help them develop proper attitudes and make them

socially responsible citizens, d) To strengthen a spirit of self-confidence, self-respect, values of disciplined life and respect for dignity of labour through hard work, dedication, mutual cooperation and community life, e) To assist the trained youth in finding suitable jobs, in arranging loans for own small independent businesses and in getting admission to educational institutions, defence services, the police and alike.

The initiation of DSK is policy level decision taken by the board of trustees. However, the planning for programme in terms of actual number of courses, type of courses, time schedule, infrastructural facilities, intake policy, management, curriculum design, teaching methodology, teachers, rules and regulations are meticulously planned by the founding member of NT (at present programme coordinator of DSK on voluntary basis) along with the senior programme officer, teachers and staff of the DSK. Similarly, the DSK planning is flexible and market oriented. The plans are made keeping in view the sustainance of the programme as well as fulfilling the need of the market. Many new courses are introduced and old training courses have been abandoned due to the market trends. The demands and intake of students also influenced the planning process of DSK by increase in the specific courses according to the needs. The planning process designed courses in such a way that students will be given 20% classroom instructions and 80% practical trainings in the designated workshop with the necessary tools and training materials. The DSK offers short two to three months training courses and at present there are 13 different training courses such as Tailoring, Driving and Servicing, Auto/Motor Mechanic, Police Training, Computer Course, Motor Rewinding, Carpentry, Textile Designing, Fabrication, Micro-concrete Roofing, Wireman, Beauty Parlour, Video &

Photography offered by the DSK and total 240 students (majority of dalits) taking the residential training of these courses in the DSK.

The DSK started with meager resources and infrastructural facilities. The founding member approaching and convincing the idea of a vocational training centre for Dalits to funding agency and the realisation on the later parts gave good momentum to DSK. The finance from the funding agency helped NT to develop infrastructural facilities, training equipment and other recurring expenditure such as staff salaries, maintenance, electricity etc. Similarly, the student fees are another regular resource for maintaining day to day affairs of the DSK.

The DSK programme execution process highly relied on programme co-ordinator, 14 training teachers and the field staff of NT. The programme execution starts with the information dissemination of about the training courses. The 150 field staff of NT spreads information about the DSK courses in the operational areas and aware desirable dalit youth about the application process. Additionally, NT 'Dalit Shakti'-magazine informs the dalit community about the DSK programme.

The local people's participation in the programme is completely absent due the technical nature of the programme. However, the local people do participate in the annual cultural programme of the DSK and gets oriented about the aim of DSK. The student participation in all activities is overwhelming and they are adhering to all the rules and regulations of the programme. They wash their own cloths, make their own bed and clean the campus regularly, and getting the lesson of equality, gender non-discriminations and disciplined life.

The DSK is one of the educational cum employment generation programme of NT. The goal of NT is to teach the students modern technical skills and make them able to start own small business or become self-employed to reduce their dependence on the dominant castes. The NT strongly believes that through the modern technical skills and self-employment, dalit youth can break the traditional division of labour of caste system and free themselves from the caste-based discriminations of the labour market. Thus, the DSK addresses the economic empowerment aspects of dalit such as access and control over productive resources, ability to participate in productive activities and gain economic independence.

The decision making process is centralized with the director and programme co-ordinator of the DSK. However, the consultation of teachers are taken in regards to management, selection process, course design, curriculum development, teaching methodology, framing of rules and regulations, and disciplinary action against the students.

The DSK monitoring is conducted on regular basis. The programme co-ordinator personally visits every week to different course section and workshop for supervision and get the feed back from the teachers about the performance of each students. At the time of prayer meeting, the programme co-ordinator conducts feed back session with students to understand their queries and views about the course curriculum. Similarly, the DSK team is constantly in contact with local industries to stay update with the market trends and job requirements, and as per market needs designing the course curriculum and introducing new course at DSK. The regular monitoring and

contact with local industries helping DSK in effective management, course designing and disbursing of quality training courses. The evaluation of DSK is conducted in the Annual Review meeting, along with other programmes of the NT. The evaluation exercise is conducted for wider publicity of DSK and evolving measures for effective delivery of services.

Thus, DSK is one of the NGO programmes in Gujarat, which is run by dalits for dalits educational cum economic empowerment. The DSK efforts are well directed towards economic empowerment by creating self-employment and entrepreneurship among dalits through technical education. The DSK aim, planning, programme execution, decision making, monitoring and evaluation are systematic. However, the NT financial dependence on foreign funding agency for the recurring expenditure may create obstruction for long term sustainability of programme.

### **C) Educational Programme (EP)**

The research and documentation on the practice of untouchability, caste-based discriminations and atrocities are regularly done in the NT. The survey carried out by the NT shows that practice of untouchability and caste-based discriminations adversely affects the growth of dalit children and their educational development. The findings of the study are as follows: a) The non-dalit teachers through verbal and non-verbal means humiliate dalit children by discouraging them to speak in public, forcing them to sit separately during the mid-day meals and other public functions, b) Dalit children are denied equal space for participation in extra curricular activities as well as in student leadership activities, c) Dalit children are ascribed duties of filling

water, cleaning and sweeping, d) Non-dalit children refuse to eat mid-day meals if dalit children share the common sitting arrangement, e) Separate drinking water facilities exists even for dalit teachers, f) Non-dali teachers do not check homework of dalit children or do it from a distance, g) Non-dalit teachers who offer tuition to children with or without the fees, deny the same to dalit children, h) Social interaction even among the children is influenced by the caste identity, i) Dalit children are called by their caste names often in derogatory manner by fellow students as well as teachers from dominant castes, j) Dalit teachers can't hire accommodation in villages having no dalit population, k) For these and many other reasons the drop out ratio of dalit children in primary education is around 50% on the whole and 64% for the girl child.

The above findings of systematic discriminations and deprivation of dalit children in the educational institutions forced NT to initiate programme for educational empowerment of dalits. The NT strongly believes that education is the major tool of progress of any individual and community. This major tool of progress systematically denied to dalit community to curtail their ambition of acquiring knowledge, economic prosperity and make them deprive in the society. With this understanding, the NT initiated educational programme for dalit community in 2005. The aim of programme is to make available non-discriminatory education to dalit children for their overall personality development, social consciousness and upward social mobility. The NT has opened two primary schools for dalit children in rural areas to secure a good education. Similarly, the 'Bhim Shala' the Nursery School started at the 1000 villages. These Schools and 'Bhim Shala' are run by the committed dalit teachers for dalit

children. The target group of educational programme is dalit community but special focus is given on dalit girl child and scavenger community children. However, the children from non-dalit children are also admitted with the condition that non-dalit parents and children accept dalit and practice non-discriminations.

The objectives of the educational programme are as follows: 1) To create and provide *discrimination free environment to dalit children in public schools to enhance and build up their educational career*, 2) To create educational opportunities for dalit children against the challenges posed by privatization of education, 3) To undertake community education process to influence critically and prevent drop out rate of dalit children from primary education, 4) To create educational opportunities for children who suffer on account of their parent's migration in search of labour, 5) To ensure that there is no child labour in dalit communities, 6) To provide children with awareness of rights from an early age so that they can stand for justice and dignity, 7) To specially focus on the girl child and their development, 8) To sensitize teachers on the issues of discrimination suffered by dalit children, 9) To ensure that dalit children get access to education schemes provided by the government in a timely manner.

The formulation of Educational Programme for dalit children is the policy level decision taken by the board of trustees of NT. The planning for the programme conducted between director, programme co-ordinator, founding member and teachers of the NT. The planning process initiated for the effective management of schools and Bhim Shalas, time schedule, intake policy, recruitment of teachers, curriculum design, teaching methodology, training and mobilization of volunteers, rules and

regulations etc. The resources for the programme are arranged in terms of human as well as financial from the different sources. The special staff such as programme co-ordinator, 32 teachers have been appointed for the execution of programme. The identification of committed volunteers is important human source for running Bhim Shala in different villages. The NT has 1000 committed trained volunteers, who take regular classes of 1000 Bhim Shala in different villages. Apart from this, the financial source for the construction of schools and infrastructural building generated from the funding agency as well as local people's contributions. The recurring and running expenditure of programme are managed from the financial source of funding agency and student fees.

The programme execution process of educational programme works at the two levels, one, the staff of NT conduct survey and documentation on caste-based discriminations in schools, awareness camps/programmes with dalit children and community for school education. Two, the regular classes on daily basis at the primary schools and Bhim Shala conducted by the appointed teachers and village trained volunteers. In these classes apart from imparting reading, writing, arithmetic and other subjects, the self-confidence, feeling of equality, dignity and social consciousness about the caste-based discriminations and injustices are created among the young dalit children. Through the life stories of Dr. B. R. Ambedkar and other social reformers, the portrayal of struggle against caste-based discriminations and practice of untouchability presented among the students. The aim of entire exercise is to give basic formal education and develop social consciousness among dalit children about caste-based discrimination. Thus, this program directed towards educational



empowerment of dalits and the overall growth and development of dalit children and their access to education.

The participation of dalit community is overwhelming in the programme. The dalit community well realized about the need of non-discriminatory school education for dalit children. They had donated about Rs. 4,00,00/- to set up school. At the policy level NT decided to set up school programme in those areas where there is 40% dalit community contribution to start the school. The response to this is gradually increasing in other areas. Similarly, the membership program is linked to the school program of education for wider participation and mobilization of resources. On the other hand, inspired by the awareness programme, dalit children are mobilizing other children to get in touch with staff of NT demanding for the training programme and awareness sessions. The dalit children are regularly attending schools and getting sensitized about caste-based discrimination and oppose to caste-based discriminations. Similarly, the educational programme of NT have reduced sub-caste discriminations and brought unity among dalit children across sub-castes.

The director, programme co-ordinator in consultation with the teachers takes decisions regarding effective management and governance of schools and Bhim Shala. The decisions regarding opening of new schools and Bhim Shala are taken at the annual review meeting by board of trustees in presense of staff of NT. In the decision making process volunteers/teachers of Bhim Shala are not involved. The decisions of educational programme conveyed to them by programme co-ordinator for the effective implementation. The monitoring of the programme regularly done

by the programme co-ordinator and performance of programme conveyed to director. The director has been monthly updated by programme co-ordinator about the attendance of students, performance of students and teaching methodology. The monitoring also conducted by NT trained volunteers in village schools to stop caste-based discrimination practices and reduces the dropout rate among dalit children. The evaluation of educational programme conducted in the annual review meeting in presence of board of trustees, NT staff and teachers. In the evaluation, performance of educational programme is assessed, strength and weaknesses are raised and plan for effective implementation and expansion of schools and Bhim Shala are made.

The educational programme of NT is well directed to the educational empowerment of dalit children. It is not only educating dalit children but also making them sensitise and conscious about the caste-based discriminations and preparing them protest against it. The objectives, planning, resource arrangement, programme execution, local participation, empowerment aspects, decision making, monitoring and evaluation process will provide long term sustainability to programme.

#### **D) Campaign, Training and Mobilization Programme (CTMP)**

The NT has major program of CTMP focus on generating awareness among masses about the dalit deprivation in India. This programme has been started since inception of NT. The main aim of programme is to generate socio-political awareness and consciousness among dalits and strengthen dalit local initiatives through different means to resolve issues of dalit deprivations. The idea of programme is also to create an atmosphere of mutual sharing and exchange of ideas, views and experiences about

dalit empowerment between the dalit community as well as the NT.

The objectives of programme are as follows: a) To train activists, community members and committed individuals in understanding society in its various manifestations and wider perspectives and be sensitive to the agenda of social justice, b) To empower local groups to increase their power and confidence through exposure to both the problems and resolutions, c) To train community volunteers as local Leaders by adding value of information and awareness to their voluntarism, d) To promote exchange of experiences between NT and the community to increase common knowledge base, e) To increase community participation in the movement in areas of agenda setting, planning programs and their implementation, f) To impart training and awareness especially to women activists and members of the community to ensure their participation at all levels.

Under this programme various activities organised by the NT such as Campaign for Drinking water for Dalits, Implementation of land reforms, Unemployed Primary Teachers from Scavenger Community, Implementation of the minimum wages act, Implementation of the Atrocity Act, Ban on Manual scavenging and Rehabilitation of Scavengers, etc.. Similarly, the training programs for activists, community members, volunteers, dalit sarpanch and members of other social groups and organizations have been organised with the objective of Awareness, community organization, campaign against untouchability, local self-government power and duties under the law, legal mechanism, government schemes, etc. In the year 2003-04, the total 212 training programs organised by NT and 7368 persons participated in this training programme.

The NT strongly believes that apart from legal measures, the community action is essential for resolving the issues of dalits. In this regards the NT organizing mass mobilization of dalits around the issues such as Land reforms, securing minimum wages, implementation of welfare programs, securing primary and elementary education, atrocities against dalits, effectively banning practice of manual scavenging and the rehabilitation of scavengers etc.

The planning procedure of CTMP is based on the findings of survey and research conducted by NT on various issues related to dalit deprivation. The planning of CTMP takes place between director, staff and founding member of the NT. The priority is always given to issue, which demands immediate concern and response. In the planning process the special emphasis is always given to the democratic and constitutional approach, strategy building, community support and resource mobilization, and long-term wider impact of the programme.

The resources for CTMP are arranged by recruiting state campaign co-ordinator, zonal collaborator, taluka/block collaborator and field staff at the organizational level. The cadres of volunteers are generated at the village level and community resources in terms of cash and materials are collected and utilized for the implementation of programme. Similarly, the membership fee of NT is mainly used to carry out the activities of CTMP and no funding agency is contacted for financial support.

The CTMP execution process starts through a range of activities in the dalit 'vas' (quarter) In the some dalit vas, the preliminary discussions with dalits helps for the identification of a local problems such as availability of water and electricity,

discrimination in minimum wages, caste-based discriminations etc. To get more authenticity of the fact, the NT conducts survey and collects wider responses, and starts initiative by CTMP to highlight the issues. The eruption of caste violence and case of atrocity in any village also provide entry point for intervention. This is followed by a period of intensive activity by registering the case, initiating legal process, mobilizing dalit community, preparing victim and witness for court procedure, generating mass awareness for speedy legal remedy. Where there is no direct intervention with the issues, there NT generates awareness, trained volunteers, provides moral support and keeps the issue alive.

The dalit community response to CTMP overwhelming due to strong trained cadre of volunteers and membership based organization. The training programme has helped members of local and other organizations to further the awareness of the dalit rights in the different areas. The People's participation increased including women has increased in programs of mass mobilization and campaign around the issue of drinking water, land, minimum wages, atrocities, manual scavenger or membership organization.

The impact of training program of CTMP has motivated participants to set up local organizations and gave new rise to leadership among dalit youths, who expressing their voice against injustices and addressing issues of common facilities and their access to dalits in the village panchayat. Thus, in real sence, the CTMP working for the political empowerment of dalits by creating ability among dalits to participate in the socio-political activities, take socio-political action for economic and social

development of the communities and form an organization for action and upliftment.

The decision making process of CTMP is democratic, participatory but hierarchical in nature. The decisions of CTMP taken by the Director in consultation with the State Co-ordinator, Zonal Collaborator, Taluka Collaborators. The decisions further passed on by taluka Collaborators to Field Staff and Volunteers. At the village level meeting and training programme, the taluka collaborator, field staff, volunteers takes views and opinion of dalits about the issues and initiatives of CTMP, which is communicated again to director, state co-ordinator, and zonal collaborator by the taluka collaborator.

The monitoring of CTMP conducted on the monthly basis by different staff of programme. The state co-ordinator, zonal collaborator, taluka collaborator, field staff as per division of their responsibility supervise programme at different level and provides feed back to the higher authority. The director conducts meeting once in three months with the staff of CTMP and get feed back about the impact of the programme and emerging areas of concerns. The evaluation of programme conducted in the annual review meeting in which strength and weaknesses of CTMP assessed by the board of trustees, staff of NT and measures are adopted for effective and wider impact.

The CTMP is the major programme of NT to address the socio-political issues of dalits through effective means and strengthen non-cooperation dalit movement in Gujarat. The aims, objectives, process of planning, resource mobilizations, programme execution, participation of people, dalit empowerment aspects, decision

making process, monitoring and evaluation are systematically designed and implemented to give long term sustainability to programme.

It is described above that NT has four programmes such as LALEP, DSK, EP and CTMP for the social, economic, educational and political empowerment of dalits respectively. LALEP directed towards social empowerment of dalits addressing the dalit human rights through the constitutional means. The free legal aid, legal literacy and training programme under LALEP create sensitization among dalits about their human rights violations and prepare them to assert against the injustice. DSK is addressing the economic empowerment of dalits through vocational training. It provides technical training with intention to create ability among dalits to participate in productive activities and gain economic independence. EP is creating educational empowerment among dalits through '*Bhim Shala*'. It works at two levels i.e. imparts education and sensitizes dalits about the caste-based discrimination. CTMP strives for political empowerment of dalits through broad-based campaigns, training and mobilization programme. It creates ability among dalits to participate in the socio-political activities to strengthen non-cooperation movement against the caste-based discrimination and untouchability. Thus, NT with these four programmes strives to contribute to the social, economic, educational and political empowerment of dalits in the Gujarat.

## PART- II

### PERCEPTION OF DALIT BENEFICIARIES OF NGOs

The term perception under study refers to the views and opinions of dalit beneficiaries about the programmes and contributions of NGOs in dalit empowerment. The selected NGOs of the study strive to mitigate the caste-based discrimination, practice of untouchability, atrocities against dalits and strive for social, economic, educational and political empowerment of dalits through different programmes. In this regard, under each NGO Focus Group Discussion (FGD) conducted separately at two selected villages to understand the perception of dalit beneficiaries about NGOs programme and contribution in empowering dalits. The Methodology chapter has given the details of FGD. The profile of these FGD are given below in table- 7.1

**Table: 7.1 Profile of the Group**

Sl. No.	Name of the NGO	Districts	Blocks	Villages	No. of Members		Castes
					Male	Female	
1	AHDC	Anand	Borsad	Vasna	8	2	Dalits
				Sisva	9	1	Dalits
2	BDDS	Banaskantha	Vadgam	Majadar	10	--	Dalits
				Meta	9	1	Dalits
3	BSC	Kheda	Khambat	Daheda	7	3	Dalits
				Golana	10	--	Dalits
4	NT	Ahmedabad	Dholka	Vijelka	9	1	Dalits
				Vavutha	9	1	Dalits



In order to understand the perception of dalit beneficiaries about the NGO programmes and contribution, the data collected through the FGD analysed and discussed under the nine categories such as a) Status of dalits in the village, b) Issues of dalits handled by NGOs, c) Social Empowerment Programme, d) Economic Empowerment Programme, e) Educational Empowerment Programme, f) Political Empowerment Programme g) Impact of NGO Intervention on dalits h) Staff availability and Co-operation, and i) Scope for dalit beneficiaries participation in programmes.

### **NGO No. 1 Ashadeep Human Development Centre (AHDC)**

#### **Focus Group Discussion-1**

The FGD was conducted at the Vasna village of Borsad taluka of Anand district. The total ten group member (Male-8 & Female-2) comprises of vankar and balmiki sub-castes of dalit community attended FGD. As per group members, the vasna village is comparatively better in terms of basic amenities, schools etc. In each family of higher caste at least one member settled at abroad. The higher caste especially Patel community is economically rich and dominant in the village. Comparatively, the situation of majority dalit is poor. They are involved in agricultural work as well as unorganized sector for their earnings. However, there are also few good examples of educated middle class among dalits i.e. school teachers, lecturers, corporate legal advisor at dalit 'vas' (quarter). However, the condition of balmiki caste among dalit is pathetic. The higher education and employment is very low among balmiki community.

The group members reveal that the incidents of caste-violence in the village brought them close to AHDC. The denial of minimum wage to balmiki individual and protest from balmiki instigated violence between balmiki and patel community. In the retaliation, the patel community set fire to bhanghi 'vas (quarter). At that time, the AHDC was the first organization reached to bhanghi vas for help and registered complaint against the perpetrators and initiated legal action. Later, compromise sought between bhanghi and patel community, compensation granted and the houses of bhanghi 'vas' were renovated by the gramsabha of Vasna village. The timely intervention of AHDC later developed close relation between dalits and AHDC, and acceptance of organization among dalits. The dalit use to go to AHDC for legal assistance in case of human rights violation. Similarly, the organization also started working among dalit youths through training programmes and camps for their educational growth, personality development and occupational advancement.

About the strategy of AHDC, the group members reveal that timely action through legal assistance is one of the strategies of AHDC to counter the caste-based discriminations and atrocities against the dalit community. The group members say that apart from Dalit Mahila Mandal and Women's saving group, there are no other on going programme organization in their quarter. However, whenever they require legal assistance, they visit AHDC office on Saturday to get the legal assistance free of charge.

The group members said that the impact of NGO intervention is positive for dalits in general and dalit youth in particular. The free legal aid service for dalit is one of the

instruments to fight against injustices and violation of human rights. It has made them more confident and assertive to protect their rights. Similarly, they have praised for the occupational training programme of AHDC, which is enabling youth for modern job and employment. However, about the staff member's availability and their co-operation, the group members said that staff only looks after Mahila Mandal and women's saving and credit group. Their contact with entire dalit community is limited. Similarly, they regret that the nature of existing programme of AHDC provides less scope for entire dalit community to participate in the organization programme.

In nutshell, the group member has negative perception about the AHDC. They appreciated the timely intervention approach of organization and activities like free legal aid service, women's saving and credit group and vocational training programme etc. However, they regretted about staff availability and attitude and less programme for community mobilization and awareness.

### **Focus Group Discussion- 2**

The FGD conducted at the Sisva village of Borsad taluka of Anand district. The total ten group members (Male-9 & Female-1) comprise of vankar and bhangi community of dalits. The population of dalit in the village is around 200 and majority of them either small farmers or work as agricultural labour for the patel communities. The group members reveal that even educated dalit youth work as agricultural labour for patel community. They also insisted that although access to education is not major problem for dalit community but unemployment rate among dalit youth is high, and

that's why they involved in agricultural labour work.

The group members reveal that caste-based discrimination is practiced in the public and private sphere of village. The upper caste as well as other backward caste both practice untouchability and caste-based discriminations. There were incidences of atrocities occurred in the village in the past. The dalits of village are not allowed to access village temple, village co-operatives, government's welfare and development schemes etc.

The group members also reveal that the sarpanch of gramsabha is mainly responsible for pathetic condition of dalit community, who is also accused of murder of dalit activist. The AHDC intervened in the village with the intention to secure justice for the dalit activist family member and punish the perpetrator through legal means. In this regards, the AHDC registered complaint in the police station, initiated the court procedure, mobilize dalit community, organised protest march to Gujarat State Secretariat etc. However, the case is still pending in court and culprit is still not punished. The AHDC is still doing the follow up this case. According to group members, in the entire process of intervention, the AHDC has adopted collective democratic action and the constitutional means as strategies to secure justice for the victim family.

The group members reveal that the Mahila Mandal and Women's saving and credit group are two programmes at present running in the dalit vas. Apart from these programme, there is no other programme implemented for the benefits of dalit community. Moreover, the dalit activist murder case is still pending in the court,

which is biggest set back to dalit community and it also made dalits scared to talk against the sarpanch of the village. Consequently, some of the group members said out of frustration that AHDC should work among higher caste and change their mind set, so that caste-based discrimination and atrocities against dalit would be prevented.

Similarly, the group member reveals that staff of AHDC is co-operative and available for dalit but they are mostly engaged with the Women's Saving and Credit group. The other issues of dalit community such as youth employment, implementation of government welfare and development schemes are not addressed by the organization. Moreover, except dalit women and member of Mahila Mandal and women's saving and credit co-operative society, no other member of dalit was get an opportunity to participate in the AHDC activities. In nutshell, the perception of dalit beneficiaries about organization is negative. The group members were of the opinion that the efforts of AHDC are limited for dalit empowerment and constructive initiatives have not adopted by the organization.

## **NGO No. 2 Banaskantha District Dalit Sanghatan (BDDS)**

### **Focus Group Discussion – 1**

The FGD conducted between 8 p.m. to 10 p.m. at the dalit 'vas' (quarter) of the Majadar village of Vadgam taluka (Block) of Banaskantha district. The total ten group members represented by vankar, chamar, balmiki sub-caste of dalit community. The group members reveal that the economic situation of dalits is poor and majority of them work as agricultural labourer and engaged in the unorganized sector for

survival. The landholding is low among dalits and very few have 2-3 acres of land, which doesn't help them to cultivate more than one crop a year. The educational level of dalit again low in the village and only three dalit youths have graduated yet and working in the diamond factory of palanpur. All the group members responded that the caste-based discrimination and practice of untouchability still practiced by the higher caste in the private and public sphere, and there is no respite from it. However, the caste-violence and atrocities against dalit have not occurred in the recent past due to the socio-religious composition of village.

As per the group members, the BDDS started their work in the village since 1998 with mass awareness and mobilization programme against atrocities on dalits. The dalit socio-economic survey has been conducted by BDDS and gradually the Bal Vikas Kendra (Kindergarten School) for dalit children and women's saving group has been initiated for the dalit women in the village. The BDDS staff conducting late night meeting in every month to understand the grievances of dalits and aware dalits about their rights and constitutional provisions. The BDDS worker assures dalits that in case of caste-based discriminations and injustice the organization is always with them. About the strategies of BDDS against the caste-based discrimination, practice of untouchability and atrocities, the group members reveal that collective democratic struggle by using constitutional means is the foremost strategy of BDDS.

The group members quite appreciating about the socio-political empowerment programme of BDDS such as awareness generation, mobilization, formation of local organization, training programme has raised consciousness among them about

dignity, self-respect and violation of rights. They said dalit women sarpanch working effectively because of BDDS training programme for sarpanch and addressing the dalits issues in the gramsabha. They also reveals that BDDS has economic and educational empowerment programme such as women's saving and credit society and Bal Vikas Kendra. These programmes have created economic self-sufficiency and educational advancement among dalits.

About the staff of BDDS, the group members say that the staff visits their village once in a month to conduct late night meetings and get regular feed back from village volunteers. The Bal Vikas Kendra teacher regularly conducts classes. The parents meetings also organised regularly by staff to aware parents about their children's education. The group also said dalits participate in every programme of BDDS. Their participation is essential in the organizational events and the village level volunteers inform and mobilize them well in advance for the events.

The group members unanimously reveal that the impact of BDDS intervention is positive and it made them socio-political consciousness about their rights. However, the group members also added that economic poor situation is the major weakness of their life and there is no effective programme from BDDS to generate employment or self-employment among the dalits. Thus, the group members have positive perception about the contribution of BDDS in dalit empowerment. Although they don't know in detail the strategies as well as programme of BDDS but well aware and acknowledged the contribution of BDDS in dalit empowerment in their village. However, they expect more constructive activities from BDDS for self-employment

and economic independence of dalits.

### **Focus Group Discussion – 2**

The FGD conducted at dalits was of Meta village of Vadgam taluka of Banaskantha district. The total ten members (Male-9 & Female-1) representing mainly Vankar and Chamar subcastes of dalit attended the FGD. Three out of ten group members were educated upto inter-mediate level and serving as primary school teacher and Lower Division Clerk (LDC) in the government department of Gujarat. They are also affiliated to the Bahujan and Minorities Central Employees Federation (BAMCEF), politically conscious and actively involved in the BDDS activities.

The group members reveal that the majority of dalits are economically poor and educationally backward in the village. The young children though go to school but very few reach upto higher education due to economic backwardness. The rate of unemployment and seasonal employment are high among dalit youths and majority of them are daily wage labourer involved in agricultural and unorganized sector. The caste-based discrimination and incidence of atrocities on dalit occurs out of denial of minimum wages to dalits, celebration of Dr. B. R. Ambedkar Birth Anniversary and dalit assertion for identity and self-respect, etc.

The group members say that at the time of caste-based discrimination and atrocities, the BDDS is great support for the dalit victims. It takes pro-active stands and strives to secure social justice for the dalit victims. The BDDS strategy is democratic and constitutional against the caste-based discrimination, practice of untouchability and



atrocities committed against dalits. The group members also reveal that the mobilization and awareness generation against caste-based discriminations and dalit human rights are the major activities under the social empowerment programme. Apart from this, they also reveal that the activities such as Women's saving groups and Bal Vikas Kendra are for the economic and educational empowerment of dalit community, and the awareness generation, protest march, sit-in front of collector's office, hunger strikes are conducted to the political empowerment of dalit community. They participate mainly in the socio-political empowerment programme.

About the impact of NGO intervention on their life, the group members said that the BDDS has raised their socio-political consciousness and giving them confidence and support to fight against any form of discriminations and injustice. However, they regret that there are no proper activities of organization for employment generation among dalits. The perception of group about the staff of BDDS is positive and they find staff is more co-operative and visit their village at least once in month to conduct late night meeting to understand the situation of dalit in the village. In the nutshell, the dalit beneficiaries of meta village have positive perception about the CDD. They appreciate the work of organization for dalit empowerment but also expect that the organization should initiate activities to generate employment among dalits.

### **NGO No. 3 Behavioural Science Centre (BSC)**

#### **Focus Group Discussion-1**

The FGD conducted at the Daheda village of Khambat taluka of Kheda district. The

FGD comprises of total ten members (male-7 & female-3) belong to bhangi (balmiki) sub-caste of dalits. The total population of dalit in the village is not more than 150-200 and they are all belongs to bhangi sub-caste of dalit. The socio-economic condition of dalit is poor and majority of them are engaged in the agriculture and unorganized sector for the survival.

The educational status of dalit is poor and only one person graduated from the community and working as primary teacher in the school. The socio-religious aspect of bhangi community is strong and majority of them worship '*hadkai mata*' (local deity). At the time of FGD majority of bhangi community were participated in the rituals of local deity.

As per group members, the practice of caste-based discrimination, practice of untouchability is common and there are separate drinking water well, bathing ghat (place) and washing stone for bhangi community. The entry is restricted for them in the upper-caste house and temple. Similarly, sometimes the discrimination takes place at the village Milk Co-operative society. The group members were saying the '*Sanstha*' (BSC) is the great support and vigilant about the human rights issues of dalit community. They revealed that *sanstha* has taken up various issues of dalit community and positively responded in the cases such as discrimination at village milk co-operatives, discrimination at Panchayat, discrimination in flood relief distribution, providing legal assistance in case of violation of rights, assisting dalits in the land issues, initiating women's saving groups, conducts awareness session to eradicate superstition and educational programme for dalit children etc.

About the strategy of *Sanstha*, they said that the collective democratic struggle by using constitutional means is major strategy of BSC. The social empowerment programme of BSC, they described awareness session, late night meeting, training programme, legal assistance, formation and promotion of local organization and developing cadre of male & female dalit volunteers are the major activities. The economic empowerment programme of BSC, they described women's saving group, Bhal Bara Dalit Mahila Credit Co-operative Society Ltd, are the major activities under the economic empowerment programme but expects some intervention of sanstha in regards to employment generation.

About the educational empowerment programme, they described Bal Vikas Kendra, training programme, exposure visits are the major activities and under political empowerment, they said formation of mahila mandal, developing cadre of volunteers, capacity building of village volunteers and insists on representation of bhangi community in the local organization. The group members have positive opinion about the staff members and they called them '*chaukas margdarshak*' (brilliant guide), who stay with them, eat with them and provides constant support to them. They participate regularly in one or other programme of sanstha and get sensitized about the issues of marginalized communities.

All of them said that existence of sanstha is great support for them and it has created socio-political consciousness among dalit community. They are well aware about their human rights and show protest in case violation of human rights. Thus, the group members have positive perception about the BSC and its contribution in dalit

empowerment. They are proud that the BSC is working for them and protecting their rights. However, they don't know in detail the different strategies of organization and expect more intervention of BSC in employment generation.

### **Focus Group Discussion- 2**

The FGD conducted at the Golana village of Khambhat taluka of Kheda district. The total ten male members belong to vankar sub-caste of dalit community participated in the FGD. The group members were economically better off due to their land holding and agricultural cultivation. The researcher found them confident and enthusiastic while FGD.

The Golana village social composition is distinct from other villages. The population of dominant '*darbar*' (Rajput) and '*vankar*' sub-caste of dalit is almost equal in numbers. Moreover, their population size is the main factor, which plays a decisive role in the village politics. The majority of dalit populations do their agricultural cultivation and some of them go to town for small business and work. The educational status of dalit is improving and every year a good number of dalit students join college and university for higher education. The large chunk of vankar population converted to Christianity but the marriages take place between Christian vankars and Hindu vankars. Importantly, the traditional socio-religious ceremonies of dalits are equally celebrated among both. Dr. B.R. Ambedkar Birth Day celebration is also celebrated on a large scale by all dalits to show their unity, strength and identity to the village.

After Golana Hatyakand (Massacare), there is no social relation between Rajput and Vankar community. There is still feeling of anger and hate among vankars about the darbar (Rajput) community.

The Sanstha (BSC) started work in this village through the educational training camp to create conscientization especially among vankar castes. It has resolved many of the cases of caste based discrimination through the legal intervention. Similarly, it also started village level agricultural co-operative society, milk co-operatives, and credit co-operatives for the self-employment and economic development of vankar community. Similarly, the BSC with the help of vankar community had secured three-acre plot under government housing scheme for the construction of 150 dalit houses near to the village. This three-acre land for dalit housing was the major reason behind Golana Hatyakand (Massacre) for which BSC along with other voluntary organizations fought relentlessly to secure justice for the dalit victim's family. Later, the dalit houses have been constructed on this land and the new dalit housing colony called as Shahid Nagar (Martyrs Colony) in the memory of martyrs of Golana Hatyakand (Golana Massacare).

About the strategy of BSC the group members say that awareness generation, collective democratic struggle, and effective use of constitutional means are the main strategies of BSC to prevent dalit from the caste-based discriminations and atrocities. They affirm that due to these strategies the victim's family of Golana Hatyakand could able to secure social justice and punished the perpetrators. The group members said that at present except Child Development Centre (CDC) there is no other on

going programme of BSC in the Golana village. The agricultural and milk co-operatives are independently run by dalit community, and there is no involvement of BSC in it. Since, the CDC classes conducted at Bhangi vas, the vankars don't send their children to CDC classes. The staff of CDC also doesn't visit vankar vas. The staff only visits Bhangi vas (quarter) to supervise the CDC activity.

About the impact of BVK intervention on dalit, the group members said that it has contributed a lot for the emancipation dalit community and their present situation is far better than earlier one. The BSC intervention has raised high socio-political consciousness among dalits and they are doing better in education as well as economic aspects, and nobody goes to darbar for agriculture labour. In nutshell, the group member has positive perception about the contribution of BSC in their life. They have high regards and praise for the contribution of BSC for dalit community. However, they regret that at present there is no constructive activity of organization for the dalit community.

#### **NGO No. 4 Navsarjan Trust (NT)**

##### **Focus Group Discussion-1**

This FGD conducted at the Vijelka village of Dholka taluka of Ahmedabad district. The total 10 members (Male-9 & Female-1) attended the focus group discussion. All the members were belongs to vankar sub-caste of dalit community. The group members reveal that the total dalit population of village is around 120 mainly belongs to vankar and bhangi sub-caste of dalit community. The vankar caste either involved

in agricultural cultivation or work in the unorganized sector of Ahmedabad city. The educated lots among them are involved in white collar jobs. Importantly, the couple of educated vankar youths are the staff member of NT. The economic and educational condition of bhangi is very poor compare to vankar community.

The group members say that caste based discrimination and practice of untouchability practiced in private sphere of higher caste and both the community avoids social relationship with each other. The researcher also had the personal experience of caste-based discrimination, when he visited to the vaghari (OBC) house to meet the client of NT. Since, he was accompanied by the dalit youths, the vaghari family didn't allow him to sit on the '*Khatla*' (wooden cot). However, when researcher went alone to meet sarpanch (Rajput) at his house, at that time, the researcher was treated with full respect and had tea while sitting at '*Jhula*' (wooden cradle) and later sat in the drawing room of sarpanch. Thus, the above incidences explain the existence of caste-based discrimination in the village. It also explains that those who develop companionship with dalit, they also treated with same caste-based discrimination in the Indian villages.

The group member reveals that the NT had intervention in the village, when dalit community had severe water crisis and upper caste use to deny them access to water. In those days, the founding member of NT along with village volunteer work for the water problems and got sanctioned separate water tap from government department for the dalit vas. Similarly, many of individual caste-based discrimination cases related to land rights solved by the Legal Aid, Legal Education Programme of NT.

The group members say NT using democratic and constitutional means as strategy to secure human rights for dalits.

About the social empowerment programme of NT, the group members said that Legal Aid, Legal Education Programme is one of the major activity of NT, which brought awareness among them about their constitutional rights and gave them confidence to fight against the injustices. The economic empowerment programme as per group member is the Dalit Shakti Kendra, which provides vocational training to dalit youth. About the educational empowerment programme, the group members said that legal training programme as well as school for young dalit children is on going activities of NT. The political empowerment programme as per group members are rally, mobilization, Bhim Patra *Padyatra* (Foot march) etc. The Group members say the intervention of NT is positive. The NT programme mainly raised socio-political awareness among dalit community about their rights and constitutional provisions. In fact they said in Gujarati that, '*Ghano Badhu Kam Thaya Chhe, Ghano Badha Kam Baki Chhe*' ( a lot of work so far done for dalit but still many work yet to be done). However, the group members have praised for the NT staff and they said that the staff is co-operative and always available for dalit cause and they also participate in the rally and mass mobilization programme of NT.

In brief, the group members have positive perception about the NT and acknowledged the contribution of NT in the dalit empowerment. They are well aware about the strategy and empowerment programmes of NT. However, they genuinely feel that there is many more work need to be done to achive actual empowerment of dalit



community.

### **Focus Group Discussion- 2**

The FGD conducted at the Vavutha village of Dholka taluka of Ahmedabad district. The total ten group member (Male-9 & Female-1) comprises of vankar and bhangi community of dalit. The group members reveal that the dalit situation is poor and majority of them either agricultural worker or involved in unorganized sector of Ahmedabad city. The educational status of dalit again low in the village. The caste-based discrimination and untouchability is practice in the private as well as public sphere of the village. The atrocities on dalit although not rampant but incidences of atrocities had occurred due to forceful possession of dalit agricultural land by higher castes, denial of minimum wage and at the time of Grampanchayat (Village Local Self Government) election in the village.

The group members reveal that the NT intervention in village started after the survey on untouchability conducted by the NT in 1992. After this the staff members regularly conducted awareness programme through the late night meeting and dalit also started approaching NT for Legal Assistance. About the strategies of NT, the group members say that awareness programme and legal remedies are the strategies of NT to mitigate the problems of caste-based discrimination, practice of untouchability and atrocities on dalits.

The group member reveals that awareness sessions and legal aid programme is implemented for the social empowerment of dalits. Under the economic

empowerment programme, they said that vocational training for dalit youth through Dalit Shakti Kendra is the major economic empowerment programme for dalit. Similarly, under educational empowerment, they describe the Bhim Shala (Kindergarten school) for children below five years of age, and the protest rally, Bhim Patra Padyatra (Foot March) are the major programmes for the political empowerment of dalits

The group members say that the impact of NT intervention on dalit is positive and they have all praised for the Legal Aid Programme of organization. The group members said the Legal Aid, Legal Education Programme of NT is the major instrument for dalit to fight against caste-based discrimination and atrocities. However, the group member also says that apart from awareness generation and legal assistance, there is need of constructive programme for employment generation among dalit masses. They said the economic dependence on higher caste is the major weakness of dalit community.

About the staff availability, the group members say that staff doesn't visit regularly to their village and come once in a month to understand the functioning of Bhim Shala. Similarly, about their participation in the NT programme, the group member reveals that they had participated in the Bhim Patra Padyatra (Foot March) and have broken the village Ram Patra (Tea Cup kept especially for dalit).

In brief, the group members have positive perception about the NT. However, except legal aid programme, they don't know much about the organizational programme for dalit empowerment. The opinions of group members also reveal that they need

constructive employment generation activities for dalits and regular visit of NT staff to their village.

In brief, in this section, out of eight groups, six groups express positive perception and two groups show negative perception about the programmes and contribution of NGOs in dalit empowerment. The beneficiaries have positive perception about the programmes and contributions of BDDS, BSC, NT and negative perception about the programmes and contributions of AHDC in the dalit empowerment. By and large, beneficiaries acknowledged the contributions of NGOs under the study. Majority of Beneficiaries say they require constructive programme for generating self employment and economic independence among dalits. The existing economic empowerment programmes of NGOs are not sufficient to eradicate poverty among dalits. However, the majority of beneficiaries have positive perception about the social, education and political empowerment programmes carried out by NGOs for dalit empowerment. The beneficiaries have high regards for free legal aid service provided by NGOs to mitigate caste based discrimination, practice of untouchability and atrocities committed against dalits.

### **PART- III**

#### **PERCEPTION OF SARPANCHS**

In order to understand the perception of sarpanchs about NGOs programme and contribution in empowering dalits, the data collected from the individual sarpanch are mentioned in the table-7.2 and being discussed below separately covering eight

categories such as a) Issues of dalits handled by NGOs, b) Social Empowerment Programme, c) Economic Empowerment Programme, d) Educational Empowerment Programme, e) Political Empowerment Programme f) Impact of NGO Intervention on dalits g) Staff availability and Co-operation, and h) Scope for dalit beneficiaries participation in programmes.

**Table: 7.2 Sarpanchs of Village**

Sl. No.	Name of the NGOs	Districts	Blocks	Villages	No.	Sex	Castes
1	AHDC	Anand	Borsad	Vasna	1	Male	High Caste
				Sisva	1	Male	High Caste
2	BDDS	Banaskantha	Vadgam	Majadar	1	Female	Dalits
				Meta	1	Female	High Caste
3	BSC	Kheda	Khambat	Daheda	1	Male	OBC
				Golana	1	Male	Dalits
4	NT	Ahmedabad	Dholka	Vijelka	1	Male	High Caste
				Vavutha	1	Male	Dalits

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

The sarpanch of Vasna village of Borsad taluka (block) of Anand district is graduates in pharmacy and runs own medical shop. He belongs to patidar (peasant) community and holding a post of village sarpanch since last four years. When researcher has contacted him for the desired information, he expressed ignorance about the existence of AHDC in the village and did not give any information.

The sarpanch of Sisva village of Borsad taluka (Block) of Anand district also belongs

to patidar (peasant) community. He is sarpanch of the village since last fifteen years. He denied the existence of any organization in the village and refused to speak about AHDC. He became hostile respondents, when researcher repeatedly inquired and tried to extract information about AHDC contribution in dalit empowerment. In fact, the sarpanch asked researcher to leave his room with out providing any information about the AHDC. Later, through Focus Group Discussion, the researcher could able to relate cause behind sarpanch hostility towards the AHDC.

#### **NGO No. 2 Banaskantha District Dalit Sanghatan (BDDS)**

The sarpanch of Majadar village of Vadgam taluka (block) of Banaskantha district is the dalit women. She is illiterate but appeared very bold and active. She reveals that BDDS working in village since last 4-5 years and addressing the issues of dalits through different programme such as awareness sessions on dalits rights, women's saving and credit co-operative society, Bal Vikas Kendra and training programmes for the dalit sarpanches. These programmes have created positive impact among dalits and made dalits conscious of their socio-political rights, children's education, less dependence on higher caste money lenders etc. She has positive perception about the contribution of BDDS in dalit empowerment. However, she expects more programmes for economic independence of dalits.

The sarpanch of Meta village of Vadgam taluka (block) of Banaskantha district is the women from higher castes. She is the first women sarpanch of the village. She reveals that BDDS works only among dalits and implement different programmes such as women's saving and credit co-operative society, Bal Vikas Kendra, mass awareness

and mobilization for empowering dalit community. The response of dalits to these programmes is good and they are becoming more aware of their rights and socio-economic development. She has positive perception about BDDS contribution in dalit empowerment.

### **NGO No. 3 Behavioural Science Centre (BSC)**

The sarpanch of Dehda village of Khambhat taluka of Kheda district has positive perception about contribution of BSC in dalit empowerment. In his opinion, BSC has different programmes such as Antyodaya Vikas Shikshan Centre (AVSC) Bhal Bara Dalit Mahila Credit Cooperative Society Ltd (BBDMCCSL), Child Development Centre and Panchayati Raj Initiatives for dalit empowerment. These programmes are good support and help for dalits to uplift their social, economic, educational and political status in the society. Similarly, the sarpanch of Golana village of Khambhat taluka (block) of Kheda district also has positive perception about BSC. He reveals that the above mentioned programmes also benefiting and brought effective improvements in the social, economic, educational and political status of dalits in the Golana village. He also reveals that the staff of BSC is co-operative and striving for dalit empowerment.

### **NGO No. 4 Navsarjan Trust (NT)**

The sarpanch of Vijelka village of Dholka taluka (block) of Ahmedabad district is belong to higher castes. He showed his ignorance about the NT programmes and contribution in dalit empowerment and did not disclose any information. Contrary,

the sarpanch of Vavutha of village of Dholka taluka (Block) of Ahmedabad district has positive perception of NT and its contribution in dalit empowerment. He reveals different programme such as Legal Aid, Legal Education Programme, Dalit Shakti Kendra, Bhim Shala, Campaign, Training and Mobilization Programme are conducted by NT for social, economic, educational and political empowerment of dalits. These programmes have been contributing positively in dalit empowerment and uplift their status in the society.

In brief, in this section, out of eight sarpanches, five sarpanches express positive perception, two sarpanches are not aware about NGOs programmes and contribution for dalits empowerment and one sarpanch refused to express his perception about NGOs programme and contribution in dalit empowerment. The majority of sarpanches have positive perception about the NGOs programmes and contributions in dalit empowerment. It is also evident that the perception of dalit sarpanch has positive perception about the NGOs programmes and contributions in dalits empowerment than the majority higher castes sarpanches.

## **PART- IV**

### **PERCEPTION OF POLICE**

In order to understand the perception of police about NGO programmes and contribution in empowering dalits, the data collected from the Police Sub Inspector of taluka (block) level police station are mentioned in the table-7.3 and being discussed

below separately covering eight categories such as a) Issues of dalits handled by NGOs, b) Social Empowerment Programme, c) Economic Empowerment Programme, d) Educational Empowerment Programme, e) Political Empowerment Programme f) Impact of NGO Intervention on dalits g) Staff availability and Co-operation, and h) Scope for dalit beneficiaries participation in programmes.

**Table: 7.3 Profile of Police**

Sl. No.	Name of the NGOs	Districts	Blocks	No. of Police Inspector	Age	Sex	Education
1	AHDC	Anand	Borsad	1	40	Male	Graduate
2	BDDS	Banaskantha	Vadgam	1	45	Male	Graduate
3	BSC	Kheda	Khambat	1	36	Male	Graduate
4	NT	Ahmedabad	Dholka	1	54	Male	Graduate

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

The Police Sub Inspector (PSI) of Borsad Taluka (block) Police Station has been contacted to understand his perception about AHDC programme and contribution in dalit empowerment. It has observed during interview that the PSI was not aware about existence of AHDC and decline to provide any information about the organization. Thus, the response and perception of PSI about AHDC could not be collected due to ignorance of respondent about the organization.



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

The Police Sub Inspector (PSI) of Vadgam Taluka (block) Police Station has positive perception about the BDDS. He expressed that BDDS addressing the issues of caste-based discrimination, practice of untouchability and atrocity committed against the dalits in the Vadgam taluka(block). It is committed to prevent and protect dalit human rights and seek justice for the victims of atrocities. He reveals at the time of any incident of atrocities against dalits, the staff of BDDS come along with the victim to register First Information Report(FIR) and support victims till the justice seek from the court of law. The BDDS takes legal action against perpetrators and uses different democratic methods such as protest march, sit in, demonstration, rally etc to put pressure on police and administration for the speedy action. About the programmes of BDDS, the PSI reveals that free legal aid has been provided to the victims of caste-based discrimination and atrocities to secure justice in the court of law. The BDDS intervention has created awareness among dalits about their rights, which has also increased the registration of high number of FIR against the caste-based discrimination and atrocities in the police station.

**NGO No. 3 Behavioural Science Centre (BSC)**

The Police Sub Inspector of Khambhat Taluka (block) Police Station has positive perception about the BSC. He reveals that the BSC has been addressing the issues of caste-based discrimination, practice of untouchability and atrocities committed against dalits and implementing different programmes such as women's saving and credit co-operative society, free legal aid, educational programmes and awareness

generation for the social, economic, educational and political empowerment of dalits. The impact of BSC intervention is positive on dalits and they have become more assertive against caste based discrimination, atrocities and takes legal action against the perpetrators.

#### **NGO No. 4 Navsarjan Trust (NT)**

The perception of PSI of Dholka Taluka (block) Police Station is positive about NT. He acknowledges that NT has been addressing the issues of caste-based discrimination, practice of untouchability and atrocities committed against the dalits. He also reveals that there are different programmes such as Legal Aid, Dalit Shakti Kendra, educational programmes and campaign run by the organization for the social, economic, educational and political empowerment of dalits. In his opinion, the intervention of NT is the positive outcome for dalits and dalits of neighbouring villages are more conscious of their rights and assert against discrimination and injustice.

In brief, in this section, out of four Police Sub Inspectors; three Police Sub Inspectors have express positive perception about the programmes and contributions of NGOs in dalits empowerment. One Police Sub Inspector is not aware about the existence of NGO. The perception of Police Sub Inspector is positive about BDDS, BSC and NT. However, the existence of AHDC is not known to the Police Sub Inspector of Borsad taluka.

## PART- V

### PERCEPTION OF BLOCK DEVELOPMENT OFFICER (BDO)

This section consist information about the perception of Block Development Officer (BDO) about NGO programmes and contribution in empowering dalits. Keeping in view BDOS role as implementing and monitoring authority of government welfare and development schemes/programme at block level, they have been selected as respondent. The data collected from the Taluka/Block Development Officers(T/BDO) of taluka /block level are mentioned in the table-7.4 and being discussed below separately covering eight categories such as a) Issues of dalits handled by NGOs, b) Social Empowerment Programme, c) Economic Empowerment Programme, d) Educational Empowerment Programme, e) Political Empowerment Programme f) Impact of NGO Intervention on dalits g) Staff availability and Co-operation, and h) Scope for dalit beneficiaries participation in programmes.

**Table: 7.4 Profile of Block Development Officer (BDO)**

Sl. No.	Name of the NGOs	Districts	Blocks	No. of BDOs	Age	Sex	Education
1	AHDC	Anand	Borsad	1	46	Male	Graduate
2	BDDS	Banaskantha	Vadgam	1	37	Male	Graduate
3	BSC	Kheda	Khambat	1	47	Male	Graduate
4	NT	Ahmedabad	Dholka	1	43	Male	Graduate

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

The perception of Block Development Officer (BDO) of Borsad taluka(block) of Anand district is positive about AHDC. He reveals that he had a long association with AHDC and participated in the different programmes of AHDC. In his opinion, the NGO is addressing the issues such as caste-based discrimination, practice of untouchability and atrocities committed against the dalits. It has different programmes such as legal aid education programme, career guidance cell, youth education service and community organization and rural development for the overall social, economic, educational and political empowerment of dalits. These programmes have created positive impact among dalits in terms of raising their socio-political consciousness and aspiration for economic and educational mobility. He also reveals that AHDC promotes the interest of dalits by accessing government welfare and development programme such as Indira Awas Yojana (IAY), National Rural Employment Guarantee Programme (NREGP) etc in favour of dalits.

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

The BDO of Vadgam taluka (block) of Banaskantha district has positive perception of BDDS. He acknowledges that the BDDS has been addressing the issues of dalit human rights and protesting against caste based discrimination, practice of untouchability and atrocities committed against the dalits. He also reveals that the BDDS implements different kinds of programmes for dalit empowerment and creates wide spread publicity to protect dalit human rights through demonstration, protest march, sit ins and rally. In his opinion, the dalits are highly conscious and aware of

their right due to AHDC intervention.

### **NGO No. 3 Behavioural Science Centre (BSC)**

The perception of BDO of Khambhat taluka (block) of Kheda district is positive about BSC. He reveals BSC is mainly addressing the issues of caste based discrimination, practice of untouchability and atrocities committed against dalits in the Khambhat taluka. He also reveals that there are different programmes such as free legal aid, women's saving and credit co-operative society, child development centre, awareness and mobilization conducted by BSC for over all empowerment of dalit. The large number of dalits getting benefits of these programmes and became conscious of their socio-political rights. The staff of BSC is enthusiastic and always keeps contact with BDO to get government rural development schemes and programmes in favour of dalits.

### **NGO No. 4 Navsarjan Trust (NT)**

The perception of BDO of Dholka taluka (block) of Ahmedabad district is positive about NT. In his opinion, NT addresses the different issues of dalits and protects the dalit human rights. It has different programmes such as free legal aid, vocational training, educational programmes, campaign, demonstration, protest march, sit in, rally, etc for social, economic, educational and political empowerment of dalits. The dalits participate in large numbers in NT programmes and there is positive impact on dalit life style.

In brief, in this section, all four Block Development Officers (BDO) have positive

perception about the programmes and contributions of selected NGOs under the study. They acknowledge that NGOs strive for social, economic, educational and political empowerment of dalits.

## **PART- VI**

### **PERCEPTION OF FUNDING ORGANIZATION**

This section provides information about the perception of funding organization towards the contribution and programmes of NGOs. In order to understand the perception of funding organizations, the data collected from concern programme officer of funding organization, who looks after the funding of respective NGOs. In order to understand the perception of funding organization, the total ten categories selected such as a) purpose of funding b) nature of funding c) issues of dalits taken by NGOs d) strategies of NGOs e) social empowerment programme f) economic empowerment programme g) educational empowerment programme h) political empowerment programme i) impact of NGOs intervention on dalits j) monitoring and evaluation of NGOs. However, except two funding organization of Navsarjan Trust (NT), the other funding organization of AHDC, BDDS, BSC declined to respond even after giving three reminders. The following information pertains to perception of funding organizations about NT.

**NGO No. 4 Navsarjan Trust (NT)****Funding Organization No. 1**

It is international funding organization from the United States of America (USA). The programme officer reveals that it is first foreign funding organization started funding NT. The purpose of funding to NT was to up hold the cause of dalits and join to the mission of the organization. After thoroughly understanding the vision, mission, objective and target group of NT, the organization decided to provide issue-based open ended funding to the NT.

The programme officer reveals that the NT has been addressing the issues of dalits such as caste based discrimination, practice of untouchability and atrocities by using multiple strategies. These strategies are practical, democratic and embedded in the laws of the land. Similarly, the programme officer also reveals that the NT has different programme such as Legal Aid, Legal Education Programme, Dalit Shakti Kendra, Educational Programme and Campaign, Training and Mobilization Programme for social, economic, educational and political empowerment of dalits. These programmes are effective and created positive impact among dalits, by enhancing dalits socio-political awareness and aspiration for upward social mobility. About the monitoring and evaluation process of NT, the programme officer reveals that the monitoring and evaluation are conducted on regular basis to deliver effectively for achieving dalit empowerment. She has positive perception about the programmes and contribution of NT in dalit empowerment. However, the programme officer reveals that the empowerment of dalit is long way to go and persistent efforts

are essential for the complete empowerment of dalits.

### **Funding Organization No. 2**

It is international funding organization from Sweden. The programme officer reveals that the funds have been provided to NT to support the Dalit Shakti Kendra (Vocational Training Institute) of NT. The funding organization has found Dalit Shakti Kendra as innovative concept to generate self-employment among dalits, hence it is extended project based funding to NT.

The programme officer also reveals that NT has been addressing the issues of caste based discrimination, practice of untouchability and atrocities through different strategies based on constitutional values and principles. It has different programme such as Legal Aid, Legal Education Programme, Dalit Shakti Kendra, Educational Programme and Campaign, Training and Mobilization Programme for social, economic, educational and political empowerment of dalits. These programmes have positive and effective impact on dalits. The programme officer also reveals that the monitoring and evaluation is conducted on regular basis to deliver effectively for dalit empowerment. Thus, she has positive perception about the programmes and contribution of NT in the dalits empowerment.

In short, the funding organization's have positive perception about the programmes and contributions of NT towards the social, economic, educational and political empowerment of dalits. The funding organizations acknowledge that NT has multiple strategies based on the constitutional values and systematic programmes for the dalit



empowerment process.

In brief, the present Chapter highlights the selected four NGOs' programmes and perception of the people about NGOs' contributions in dalit empowerment in Gujarat. The Chapter is divided into six sections namely Part-I that has articulated in detail each NGO's four programmes related to social, economic, educational and political empowerment. Part II, III, IV, V and VI have discussed about the perception of Dalit Beneficiaries, Sarpanches, Police, Block Development Officers (BDOs) and Funding Organizations respectively.

The Part-I of the present Chapter shows that each selected NGO has four major programmes i.e. AHDC (LEAP, CGC, YES, CORD), BDDS (OBLAP, SCCS, BVK, PRI), BSC (AVSC, BBDMCCSL, CDC, PRI) and NT (LALEP, DSK, EP, CTMP) to contribute to the social, economic, educational and political empowerment of dalits. This section also highlights that the programmes of NGOs are systematically designed, executed, monitored and contributing sustainably to the social, economic, educational and political empowerment of dalit.

Part II, III, IV, V and VI of the present chapter discuss the perception of people such as Dalit Beneficiaries, Sarpanch, Police, BDOs, and Programme Officers of funding organization about the NGOs' programmes and contributions in dalit empowerment. By and large, the perception of people is positive. Majority of them acknowledge that NGOs have systematic programmes and contribute with significance to the social, economic, educational and political empowerment of dalits. However, the perception of people for AHDC is negative due to lack of contact of staff members with the

community people.

So, we can conclude from the above details (discussed in the Part I, II, III, IV, V and VI) that an NGO selected under study have systematic programmes and contributing positively to the social, economic, educational and political empowerment process of dalits in Gujarat. However, the long term sustainability of programme and regular contact of staff members with people are essential factors for effective dalit empowerment process.