

Behavioural Science Centre

St. Xavier's Non Formal Education Society

BSC Bi-Annual Report

Year 2006-2008.



Behavioural Science Centre

St. Xavier's Non-Formal Education Society.

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OUR VISION

BSC exists to promote and strengthen within human rights framework, the People's Organizations & Movements of the marginalized / discriminated / excluded to achieve social justice and dignity.

OUR MISSION

Behavioural Science Centre is a secular, non-denominational, voluntary organisation which exists to empower marginalised communities, particularly Dalits, Tribals, OBCs, minorities and women of these communities to bring about social change, by conceiving and conducting programmes of an educational nature, facilitating People's Movements and creating sustainable livelihood options.

OUR FUNCTIONAL AREAS

District	Talukas	Programs implemented / Issues addressed
Banaskantha	Tharad, Vav, Vadgam, Palanpur, Diyodar, Dhanera, Deesa, Kankarej, Dantiwada	Panchayati Raj Initiatives, Legal Support, Bal Vikas Kendra, Empowerment of marginalized groups
Sabarkantha	Idar, Himmatnagar, Bhiloda, Vadali, Vijaynagar	Empowerment of Adivasi leaders and control over forest land, Panchayati Raj Initiatives, Empowerment of marginalized groups
Anand	Sojitra, Petlad, Tarapur, Khambhat	Panchayati Raj Initiatives, Legal Support
Ahmedabad	Ranpur, Dhandhuka	Panchayati Raj Initiatives
Kachchh	Bhachau, Rapar	Panchayati Raj Initiatives, Legal Support, Bal Vikas Kendra, Micro Finance, Empowerment of marginalized groups
Junagadh	Talala, Maliya Hatina, Mendarda	Panchayati Raj Initiatives
Rajkot	Dhoraji, Jamkandorada, Jetpur, Upleta	Panchayati Raj Initiatives, Bal Vikas Kendra
Amreli	Bagasara, Dhari, Savarkundla, Amreli, Kukavav	Panchayati Raj Initiatives
Porbandar	Ranavav, Porbandar, Kutiyana	Panchayati Raj Initiatives

WELCOME NOTE

Behavioural Science Centre (BSC), under the aegis of St. Xavier's Non-Formal education Society (SXNFES), wishes to share updates from our end. This report is bi-annual but also shares major development since beginning of 21st century in reflective mood.

BSC like any other institution, especially NGO, has been tracing development debate, dialogue and initiatives and attempts to continue and strengthens the struggle for social justice, against human rights violation and development of the under-privileged and marginalized sections of Indian society.

As our strategies for achieving social justice and development are largely with rights based, empowerment and movement approach along with academic and research based initiatives, the types and range of activities may differ from other NGOs in the country. The cycle of 'action-reflection-action' and knowledge based interventions have been BSC's tradition and we have continued the same in these years through research, academic courses, and advocacy processes. We all share the outcomes of these processes, activities as happy moments, achievements and learnings, which remain relative, as new challenges always come up and old are observed in new forms with varying degrees. Moreover, we have developed issue based alliances and networking with subject experts, other NGOs with expertise and sharing similar concerns as well as with government officials and department. Publications as educational material have continued as a part of BSC's functioning and helped us in further reaching out and dissemination of knowledge.

Refined and critical thinking, sharing and learning during our annual meeting in March 2008 have contributed in assessing ourselves, our efforts and needs are identified to improve in coming times. We as team have been successful in identifying areas where we need to improve, synergize, strengthen our efforts, get into alliance and most important, build our capacities to address new challenges efficiently. The process of strategic planning, integrating actions and efforts, greater understanding of human rights and social justice, widening horizons for development discourse and initiatives are now on agenda as team.

All these activities and sincere efforts put in by team gets recognition with words and its publication. We hope our reporting would share such feelings, experiences, learnings and abilities.

We wish to thank all well wishers, supporters, collaborative partners, financial advisors, chartered accountant and colleagues in development sector with the hopes that we all together will bring about social transformation that we have charted. Our commitment to cause of under-privileged and marginalized sections of Indian society and the world will be strengthened with ever changing challenges and unwanted changes.

Dr. Varsha Ganguly
Director
Behavioural Science Centre
Ahmedabad

INTRODUCTION

With the onset of 21st century, the then ruling party at national level floated slogan of “India shining”, which remained an election slogan for the party to fight parliamentary election. In reality, India couldn't shine with its inherent problems of casteism, religious fundamentalism and killings in name of religious nationalism, economic imparity and widening gap between rich and poor and mega scale natural calamities arresting different parts of the country.

Gujarat has been turbulent since onset of 21st century - with the earthquake in 2001, large scale communal violence followed by Legislative Assembly election in 2002, acquisition of land on large scale for development of special economic zones (SEZ), pacing up by industrial infrastructure and development projects like Sardar Sarovar, Defense installations, ‘Golden Corridor’ after promoting ‘Silver Corridor’. Polarization on social, religious and communal lines is a special characteristic of Gujarat. The Muslims were targeted in 2002 communal violence through the support of state machinery, the Christians are facing ‘shuddhi measures’ by Vishva Hindu Parishad and Dalit-Christians are still struggling for acceptance in the society and various walks of life, as it is covered under ‘other backward classes’ (OBC) but the reservation in educational, employment and political spheres is not extended to them. Social engineering by Sangh Parivaar and its allies has deep rooted, long term effect on psyche of Gujaratis now and therefore communal violence in 2002 has not remained simply a communal riot in Gujarat but is has far-reaching effect in Gujarat; naming a few – divisions created among Tribals and Dalits on religious lines, alienating and yet roping ‘Hindu identity’ in communities belonging to OBC and imposing code of conduct on women in very subtle manner in the name of social and religion practices.

In contrast to economic development, human development and special development index, Gujarat has been middle ranker or towards bottom in last 7 years. The crime rate and controlling it through law and order, Gujarat is again a middle ranker on these counts. The sex ratio of 1000: 878 (children below 6 years) as per Census 2001 is shameful. The national sex ratio is 927 females per 1000 males, but in Gujarat it is 919. Some of the districts that fare poorly in the sex ratio for children below six years are Mehsana which records 798, Vadodara 875, Ahmedabad 814, Gandhinagar 816, Surat 872 and Rajkot 853. Gujarat's population growth in the decade between 1991 and 2001 is 22.3 per cent which is above the national rate which is 21.5 per cent for the same period.

Environmentally, air pollution, salinity ingress and desertification has been threatening Gujarat even more than before, especially with jetties coming and development of ports on seacoast of Saurashtra and Kachchh regions. Large scale Dam on river Narmada has been controversial in the context of cost-effectiveness, Gujarat being susceptible as seismic zone and large scale displacement of adivasi (tribals). Despite controversies and ecological threats, Sardar Sarovar dam has won the battle as ‘Life line of Gujarat’ and has been instrumental for large number of displaced persons, over irrigation in Bharuch and Surat Districts, privatization of water and land alienation among Tribals. Forest cover has been continuously reducing; sparking the issues of encroachment over forest land and campaign actions by the forest officials and police on Adivasis in the name of protection of forests.

The debate on SEZ (Special Economic Zone) versus SAZ (Special Agriculture Zone) has really not been picked up in Gujarat. The farmer's lobby in Gujarat has focused mainly on having regular electricity at subsidized rate, promoting hybrid and cash crops like BT cotton, Jetrofa, etc.

Gujarat has been volatile with increasing price of cement, crude oil, petroleum products, steel and iron, irregular flow of investment from non-residents Gujaratis (NRG), boom in real

estate prices and turbulent stock exchange. The Government of Gujarat has organized fund raising programmes like 'vibrant Gujarat', to create its grand image, like Bangalore as Silicon Valley, Hyderabad as Hub of International Technology and so on. It is partially successful. Above all, crime rate in big cities of Gujarat, communal carnage in 2002 and discrimination with religious minorities, number of incidences of human rights violation and violence on women has created a question mark on 'Law and Order Machinery'.

CHALLENGES BEFORE DEVELOPMENT SECTOR

The civil society organizations have to play versatile roles; knowing needs of the people and voicing their concerns, especially of the marginalized and vulnerable communities. The non-government organizations (NGO) are expected to address the following issues and taking up activities to keep civil society vocal, vibrant and representative.

- ✧ Addressing policy level issues and enacting laws to protect and promote human rights, e.g. Right to information Act (RTI), National Rural Employment Guarantee Act (NREGA), Forest Dwellers' Rights (Recognition) Act (FRA), reservation for OBC in professional educational courses, etc are seen as desired outcome of NGOs efforts to ensure human rights and community rights as well as to address injustice, poverty and to challenge state's unquestioned powers over natural resources like water, land and forests.
- ✧ Research, training, advocacy, social audit are very closely related to social action for social transformation and ensuring good governance. The NGOs are expected combine necessary elements and strategies to encounter inequality, injustice and atrocities on poorer and vulnerable sections - women, Dalits and Adivasis.
- ✧ Institutional building to address different issues with different approaches, i.e. (i) charity and welfare approach - working for ailing poor and supporting financially for education, etc; (ii) 'service delivery' or 'techno-managerial solutions' approach - watershed management, creating self-help groups and support micro-finance, etc; and (iii) rights based or empowerment approach - championing the causes of socially and economically marginalized and vulnerable sections of the society through legal action, advocacy, mobilization and organization of these communities, etc.
- ✧ The community based organizations (CBO) or people's organizations (PO) should be eventually stronger and sustainable organizations. This requires an effective capacity building function at the people's organization level and leadership development at the community level.
- ✧ Enhancing the representation, participation and power of these communities in local self-governance structures like Panchayati Raj and Municipalities.
- ✧ Civil liberties, democratic rights and social-cultural rights are important for keeping social fabric healthy for any society. The NGOs therefore promote values enshrined in Indian Constitution and leadership within the existing legislative and executive system (governance mechanism).
- ✧ Development of replicable models of sustainable livelihood options and medium-scale finance institutions, along with policy advocacy to influence the strategy and implementation of government development programmes accordingly.
- ✧ Some NGOs can assume role as 'pressure group' as 'watch dog' on behalf of society, is still struggling to reach to a consensus for strategic interventions.

The NGOs in Gujarat have under scrutiny with dual-edged sword – their accountability and efficiency. As most of the NGOs mobilize international funding, they are pressurized to be accountable for cost-effectiveness, impact, strategic interventions, etc. for any NGO, tasks are too many at grassroots and for each problem to be solved, and it has to deal with complicated government machinery, which in itself is a major challenge. For example, allotment of land by the government to the rural poor under the 'Land Ceiling Act' has been slowed down with the inception of 21st century. To have possession over land, the rural landless poor, has to get

approval from Revenue (Land record) office, Surveyor's report measuring land, paying revenue get survey number of land, land to be registered in village records and so on. In such situations, should NGO fight for good governance and update land records or should it help the poor landless family to put all official documents in place by collecting them from various places and government officials. The range is too wide to reach out and resources are scarce.

Earthquake in 2001 and communal violence spread over the state have been bigger challenges for NGOs; disaster management, social engineering for Hindutva and colouring minds of Gujaratis on communal lines are major ones to name them. Many NGOs have now focused on promoting peace building, communal harmony, creating awareness about ecological imbalances and natural calamities and preparing people for managing disaster. However, most of the NGOs in Gujarat have chosen to work in given geographic region or on specific issues for the development and empowerment of the marginalized community / communities and therefore measuring combine impact is an easy and simple task. With these challenges, some NGOs have also evolved way of functioning and approaching the problem and its solution, for example, advocacy measures have been evolved over the years – from 'Pressure Group' to 'Dialogue with government', involving various stakeholders and reaching out to civil society for desired outcomes. Yet, NGOs have limited impact on mindset of civil society in Gujarat, as religion fundamentalism, non-cooperation of mainstream society vis-à-vis reservation system in education, denial of discrimination based on caste are very complicated issues to be dealt with.

INTERVENTIONS BY BSC FOR DEVELOPMENT

In the initial phase, the most crucial influences upon the thinking and direction of BSC were the GC 32 of the Society of Jesus¹ held in December 1974. In 1980s, the writings and thinking of the Brazilian educator Paulo Freire as put forward in his book *The Pedagogy of the Oppressed* (Penguin, 1972)² influenced BSC's strategic interventions. Subsequently, the writings and theses of the development economist Prof. Amartya Sen³ and his observations on the structural nature of poverty have been equally critical to the ideological leanings of BSC and thus structural poverty, caste based discrimination, gender bias and illiteracy became cross-cutting concerns in action-reflection-action of BSC. With onset of 21st century, BSC revised its mission statement based on its action-reflection-action process and adopted strategy to include a rights-based advocacy approach to foster people's movements, especially of Dalits, Tribals, Other Backward Classes, Religious Minorities, Women and Children.

To carry out its mission, BSC combines two important aspects of developmental strategy:

- (i) Active involvement and direct intervention at the grassroots level with Right based, Empowerment and inclusion approaches;
- (ii) Conceptualizing major strategies based on 'Action – Reflection – Action cycle' or 'knowledge based action', in which caste, class, gender, poverty and illiteracy are cross-

¹ It gave a new direction to the Society of Jesus with a call to its members to pursue and practice the "option for the poor", a call for: Transformation of structures shaping human society; Commitment to work for justice on behalf of the voiceless and powerless and in the process, if needed, "Suffer persecution for justice's sake"; Solidarity with the poor; and Greater emphasis on the conscientisation of those who have the power to bring about social change and on the service of the poor and oppressed.

² Paulo Freire outlined a methodology for liberation of the oppressed masses from subjugation and dehumanized existence. He offers a powerful critique of the present system of education, its systemic exclusion of the marginalized communities and their voices and calls for an education which develops criticality. Such an education is the only way to break the 'culture of silence' which characterizes the oppressed masses and maintains the status quo. The pedagogy offered by Freire played a critical role in the formation of the Centre and its own methodology in dealing with the oppressed communities draws heavily from it.

³ Prof. Amartya Sen's theses of unequal distribution and access to entitlements and its effect on the exchange power of the people as the root of poverty in India has had a considerable effect on the thinking in the Centre. Our pedagogy and conscientisation methods rely on this thesis and have influenced the communities we have worked with.

cutting frameworks used for analysis through academic courses, research, training and critical reflection.

The essential principle is that Local Peoples' Organization (PO) or Community Based Organization (CBO) are created and promoted by BSC and eventually it is owned, controlled and managed by people. Capacity building of members or staff of CBOs and marginalized communities of intervention areas are of prime importance for BSC to develop empower and raise voice against Human Right Violation, especially in forms of killing, mental or physical torture, discrimination, etc. After working for 24 years with rural poor and marginalized sections, BSC changed its mission statement and has decided to move ahead with 'social movement approach' wherein people participating in larger number at district and state level, making greater impact on legislative and executive machinery is a one of the main aims.

Since 2001, BSC has adopted approaches like social movement, empowerment, social inclusion through institutionalizing agenda for social transformation through people participating in greater numbers for protest or to enter dialogue with the government, wider representation in different mechanism to ensure good governance and attending micro issues finding representation and voice at the grass root and district level for greater impact and ability to challenge elites of the society if required. As part of this process, BSC has brought all marginalized communities together under the theme of social justice, good governance and addressing human rights violation through mass educational material, mass events, continuous dialogue and legal actions.

Problems of Marginalized Communities
↗ Social exclusion
↗ Underdevelopment – poverty, illiteracy, limited or no access to basic amenities
↗ Atrocities, Killings
↗ Increasing vulnerabilities in all walks of life

Key Strategies
↗ Mobilize & Organize people for mass events
↗ Promote & Strengthen People's / Community Based Organization
↗ Conduct trainings
↗ Organize Leadership Development Programs
↗ Social Audit
↗ Research
↗ Advocacy
↗ Networking, Lobbying and sharing
↗ Conducting Educational Programmes
↗ Developing and Promoting Livelihood

STRUCTURE OF THE REPORT

The report incorporates the activity undertaken over last 7 years to give an overview, however focusing on last one year i.e. April 2007 to March 2008. It shares our aspirations, focus of work, approach, milestones, thrust areas, i.e. activities – action - advocacy and achievements. The core of BSC is 'human rights framework' as well as knowledge based cycle, i.e. action – reflection – action cycle; the structure of the report is designed based on these two cores. The entire report therefore is divided into three parts – first section is 'action' sharing; second section is 'reflection' and the third section incorporates 'action' in terms of advocacy measures undertaken by us.

The first section of the report is presenting 'action', i.e. programmes and activities to achieve rights and development of the marginalized communities – adivasi, dalit, women, children, human rights and right to governance and social justice.

- a. Rights of Adivasis (tribals)
- b. Rights of Dalits
- c. Rights of Children

- d. Rights of Women
- e. Human Rights through Legal Awareness and Action
- f. Right to Social Justice and Good Governance

The second section is 'reflection', which incorporates details about academic courses, research reports, publication and research and academic activity based reflective writings / working papers. It includes the following:

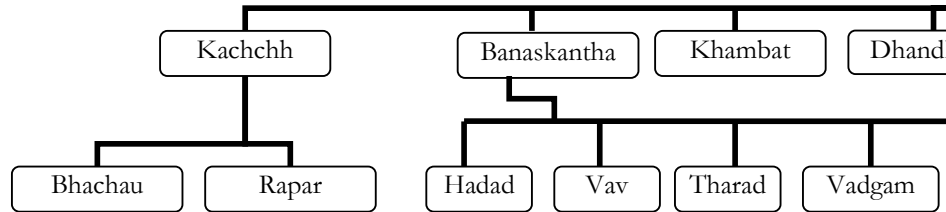
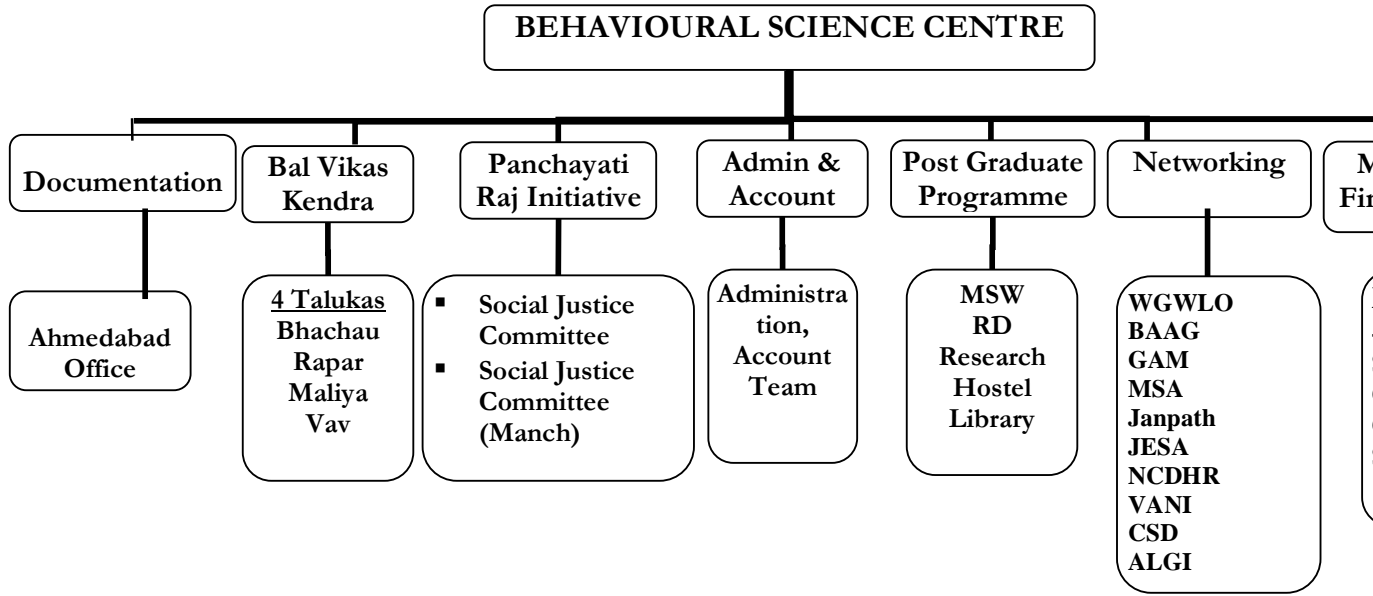
- a. Academic courses
- b. Publications

Summary of Research conducted

- c. Research articles – working papers

The third section is again 'action' for advocacy, networking and lobbying related activities on the issues of human right violation, atrocity, injustice and communal killings. It includes the following:

- a. Shoot out at Vijaynagar and killings of adivasi
- b. Dalits of Bukana village, fleeing their native after murder of a dalit man
- c. Panachayati Raj Initiatives' policy paper for social justice and governance



SECTION 1: ACTION TAKEN

RIGHTS OF ADIVASI (TRIBAL)

RIGHTS OF DALIT

CHILD DEVELOPMENT AND RIGHTS

RIGHTS OF WOMEN

**HUMAN RIGHTS THROUGH LEGAL AWARENESS
AND ACTION**

**RIGHT TO SOCIAL JUSTICE AND GOOD
GOVERNANCE**

RIGHTS OF ADIVASIS

SITUATION OF TRIBALS IN GUJARAT

Of total population (550 millions) in Gujarat, the population of scheduled tribes (ST - also called 'tribal' and 'Adivasi') is 15%, i.e. about 7.5 millions. In all 28 scheduled tribes are enlisted in Gujarat and of them 8 are primitive tribes, mainly belong to Gir, Barda and Alech forests (mainly Junagadh and Jamnagar district in western Gujarat) and Ahmedabad district in central Gujarat. About 21 tribes are spread over 12 districts (north-eastern belt) in Gujarat.

The major problems of the tribes in north Gujarat (Banaskantha, Sabarkantha, Panchmahal, Dahod and Vadodara) are – lower level of literacy, high incidences of sickle cell anemia, unemployment, high degree of migration and no access to forest or forest produce.

The tribes of south Gujarat (Bharuch, Narmada, Surat, Tapi, Valsad, Navsari, Dang districts) have reported higher level of literacy but they face similar set of problems, i.e. high incidences of sickle cell anemia, unemployment, high degree of migration and little access to forest or forest produce through Joint Forest management (JFM) started by the government of Gujarat but has reported higher level of corruption, cooption of tribal leaders and control of the forest officials. Gandhians have contributed to higher level of literacy but the major lacuna has been innovativeness and meaningful employment for these Tribals. The Tribals in South Gujarat face atrocities by forest officials very frequently and has reported highest number of displace people due to development projects like large scale dams on Tapi and Narmada as well as industrial estates as part of golden corridor of Gujarat. This has also resulted into loss of land, loss of access and control over forest and minor forest produce and the Tribals have turned into unskilled labourers, working in unorganized sectors. Therefore their living conditions have worsened, nutrition level has gone significantly down (at least 60-70% are malnourished) as per National Sample Survey Report of 2007.

Land alienation among Tribals is very rampant across north-eastern belt of Gujarat. It is reported that officially about 7-8% Tribals are alienated from land; informal survey reveal this extent to 15%. (Ganguly: 2000)

The Government of Gujarat has taken steps like launching JFM, Vanbandhu Yojana and such development programmes but its effect is limited in providing employment and better quality of life. Panchayati Raj Extension to Scheduled Areas Act, 1998 (PESA) was expected to provide opportunity to Tribals for local self-governance but it has not been implemented by the government. In this situation, tribal development has remained centralized and largely government dependent. Unfortunately, the industrial houses have not thought of engaging tribal educated youth meaningfully in respective units. The agriculture has been a main economic activity but due to large scale dams and wider forest cover, most of the farmers are marginal or small with small and medium landholding.

BSC AND ADIVASI SARVANGI VIKAS SANGH (ASVS)

ASVS (Adivasis Sarvangi Vikas Sangh) under the aegis of Behavioural Science Centre, Ahmedabad has been working since 1994 and was registered in 1996. Initially it was working in 60 villages primarily with Dungari Bhil and Dungari Garasiya tribes of Danta taluka, Banaskantha district in North Gujarat. Since 2003, the area of operation has spread over to more than 300 villages in Danta and Amirgadh talukas of Banaskantha and Khedbrahma, Vijaynagar, Bhiloda and Megharaj taluka of Sabarkantha district. Since then, our activities are focused mainly on two aspects of Adivasi rights, namely, to access to forest, minor forest produce (MFP) and right to cultivate forest land. As per our mission and tradition, we also have

focused on Adivasi leadership development and large scale mobilization and seeking benefits of government schemes and programmes by Adivasis in large numbers for their development.

Danta and Amirgadh do not belong to scheduled areas (Schedule V of Indian Constitution). Over the years, ASVS has evolved as an organization; it used to take up development activities (promoting livelihood through watershed management, building check-dams, implementing drought-relief programme, dairy cooperative, availing benefit of government schemes and programmes covered under Tribal Sub-plan, etc). Since 2004, it is taking up activities for upholding human rights for the Adivasis and their women and children in particular. ASVS and women’s cooperative are working together for empowerment of women, children and tribes in Danta taluka.

At present, ASVS has membership of 2,187 Tribals (1,791 men and 396 women) from only Danta taluka; this number will increase significantly with broad-basing of ASVS in coming years in six taluka.

BSC’s staff members are working very closely with ASVS staff members for carrying out various activities leading to ensure rights of Adivasis. The major tasks of BSC staff is to build capacity of local workers, providing direction to the programmes and activities carried out and undertake capacity and perspective building of Adivasi leaders, to enhance coordination between ASVS and women’s cooperative for effective functioning.

KEY STRATEGIES OF ASVS

- ↳ Lobbying and networking at state (with Gujarat Adivasi Mahasabha – GAM) and national level (with Campaign for Survival - CSD) for enacting a law that recognizes the rights of forest dwellers
- ↳ Effective implementation of Forest Dwellers’ Rights (Recognition) Act 2006 (FRA) - mobilizing and organizing Adivasis in at least 300 villages and form village level committees
- ↳ The village level committees can take up responsibilities to administer forest law - to have an access to forest and its produce, allow them or regulate to cultivate forest land
- ↳ Preparing a cadre of Adivasi leaders and their capacity building through training, exposure trips, attending state level network (Gujarat Adivasi mahasabha) and so on
- ↳ Availing benefits of government schemes and programmes for tribal development
- ↳ Collaboration with other NGOs and network for right to education, violence against women and child rights.

MAJOR ACTIVITIES UNDERTAKEN BY BSC AND ASVS

- a. Availing benefits of government schemes
- b. Building up cadre of Adivasi leaders
- c. Forest rights recognition through law and effective implementation of Act through setting up of ‘information centres’
- d. Public Hearing and mass events for right to education, violence against women and child rights.
- e. Supporting and strengthening Tribal Women’s Saving & Credit Cooperative

Geographic area of operation since 2004

No.	Name of district	Name of taluka	Number of villages
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1	Banaskantha	Amirgadh	37
2		Danta	84
3	Sabarkantha	Bhiloda	53
4		Khedbrahma	46
5		Megharaj	45
6		Vijaynagar	37
		Total number of villages	302

A. AVAILING BENEFITS OF GOVERNMENT SCHEMES AND PROGRAMMES

This has been one of the major components for development Adivasis in the region. ASVS has been assisting people for availing benefits; since 2004, every year at least 2,000 Adivasis from about 500 villages of six talukas are benefited employing worth about one crore of rupees from tribal sub-plan schemes.

As government introduces new schemes and revises the old one, awareness about schemes is a critical factor along with knowing its procedures to get benefit. Therefore, all the staff (BSC and ASVS) was trained in April 2007 and later community leaders were trained for the same; the topics covered were:

- ↗ Government structure and functionaries at village, taluka and district levels;
- ↗ Different departments and schemes of important departments like Rural Development, District Centers for Development, Tribal Sub-plan, Social Welfare, Rural Technology, etc.
- ↗ How to get information from respective government department
- ↗ Eligibility criteria for availing scheme and necessary documents to support the application
- ↗ How the applications are processed in the government – authorities and their powers to sanction
- ↗ How to liaison with the government official at taluka and district level

Later, the village level leaders were identified and were trained about the government schemes and the functional procedures to expedite the process and able to support the taluka coordinator. The results of these inputs are observed with encouraging results:

- Total **2,420 persons** are benefited from **689 villages** with total sum of **Rs. 81,32,095/-**
- In all **35 schemes of 8 different government departments** are availed.

The details are presented below:

No.	Name of the scheme	No. of villages	No. of beneficiaries	Benefit in Rupees
1	Support for shop	3	8	1,35,000
2	Sewing machine	6	22	2,20,000
3	Support for purchase of domesticated cattle	15	16	4,90,400
4	Decoration of Pandal	2	2	1,20,000
5	Wiremen shop	2	2	50,000
6	Cycle repair shop	1	1	20,000
7	Pipeline	15	76	3,42,000
8	Health support for Tuberculosis (TB)	7	25	1,87,000
9	Kuvarbai Nu Mameru (support for marriage)	39	59	2,95,000
10	Sardar Aawas (housing)	39	47	16,92,000

11	Indira Aawas (housing)	7	28	10,08,000
12	Takedari Aawas (housing)	8	14	5,60,000
13	Dikari rudhi Sachi mudi (delivery of girl child)	18	57	1,71,000
14	Manav Garima	65	122	3,66,000
15	Support for Handicap	75	137	-
16	Self employment	60	268	7,86,000
17	Boribandh	24	31	3,10,000
18	Pond on the farm	17	28	2,48,250
19	Widow pension	4	16	48,000
20	Dairy related	11	13	19,500
21	Kutir Jyoti Scheme	1	71	50,000
22	Kitchen garden kit	11	53	11,395
23	Soil erosion	5	134	1,34,000
24	Santing Sahai	1	1	52,000
25	Seeds distributed	75	102	51,000
26	Support for delivery of a child	78	502	2,51,000
27	Chiranjivi Sahai	54	207	1,03,500
28	Ring bore	1	1	1,20,000
29	Grinding machine	1	1	11,250
30	Poultry support	3	59	16,250
31	Support for hand pump repair	15	15	75,000
32	Support for accidents	2	2	20,000
33	Tarpaulins	15	35	33,250
34	Stipend for Van Bandhu Training	4	100	90,000
35	Ghar Divada Scheme	5	165	36,300
Total		689	2420	81,32,095

B. BUILDING UP CADRE OF ADIVASI LEADERS

Identification of community leaders and their capacity building for different purposes has been an integral part of the ongoing activities. Since beginning, it was emphasized among community leaders, at least 50% should be women; however, we have not been very successful achieving this ratio. We also evolved some criteria and qualities for identification of community leaders.

Selection Criteria for Community Leader

- ☛ Should be able to give time and able to contribute / bear some expenses partially.
- ☛ Should believe in equality of men and women.
- ☛ Should believe in the Adivasi culture.
- ☛ Should not be holding any designation with any Political parties or it's activities.
- ☛ Has ability to represent Adivasi – as community, for rights and culture, raise voice against injustice, etc.

- ☛ Initially, identification of community leaders took place for availing government schemes.
- ☛ With greater rapport building through village visits, people with different capacities were identified and trained as community leaders, such as, community rights related work.
- ☛ Gradually, the group of community leaders was trained for FRA, it's provisions, their role in ensuring individual and community rights, etc.
- ☛ With firing on Adivasis and their arrest by police based on complaint of the forest officials of Antarsuba range of Vijaynagar taluka, several protests, legal action, solidarity meetings, fact finding and advocacy took place at taluka, state and national level and some people played an active role of community leaders in such activities / actions.

- ↳ Simultaneously, ASVS started planning for broad basing, i.e. at present its registration is for only Danta taluka of Banaskantha district but with spread or work and rapport with Adivasis in large number, it can reach out to Adivasis of Banaskantha and Sabarkantha districts. Keeping this in mind, the community leaders were trained with perspective building on human rights and rights of Adivasis, how and why forest and natural resources management are important, role of community leaders in conflict resolution and promoting rights of Adivasis.

With such different purposes, the group of community leader has been varied and yet some of them are consistently working as community leader.

C. FOREST RIGHTS RECOGNITION THROUGH LAW AND EFFECTIVE IMPLEMENTATION OF ACT THROUGH SETTING UP OF 'INFORMATION CENTRES'

The struggle for passing the law for forest land rights of Adivasis (the government has defined them as 'forest dwellers') in India was started since beginning of 21st century but finally the bill (Forest Rights Recognition) was tabled during 2006 and passed by the parliament and the President of India. ASVS has been pro-active towards implementation of the law - 'Scheduled Tribe and other Traditional Forest Dwellers (Recognition of Forest Right) Act 2006' (mentioned as FRA henceforth). It was actually notified on 1st January 2008 and its rules and regulations were spelt out by the Government of India, followed by Government of Gujarat in February 2008.

As preparation towards implementation, we adopted dual-pronged approach, i.e. setting up 'information centres' and visiting villages and identifying families who have been cultivating forest land since 1980. With our mobilization since 2004, we expected about 12000 claimants of forest land in six taluka.

There are two major aspects of the information centre:

- i) Information on government scheme and corresponding application forms and networking with government officials for greater number of beneficiaries and faster processing for availing benefits
- ii) Database of 12000 applicants for forest land, updating information about the government schemes and processing database for future action

This also includes setting up offices, required equipments and supporting structures to carry out activities.

Initially a format was developed to identify potential applicants, i.e. the forest dwellers who have been cultivating forest land since 1980. However, the cut off date as per the 'Scheduled Tribe and other Traditional Forest Dwellers (Recognition of Forest Right) Act 2006' is 13th December 2005.

This format is actually a list of evidence that any forest dweller would require to demand his / her right to forest land. BSC and ASVS have collaborated with the NGOs working in the same taluka for collecting applications and capacity building of the respective village residents, especially after passing rules and regulations of FRA for further reaching out. Centre for Social Justice (CSJ - an NGO providing legal advice and support) as well as Manav Vikas Sangh (MVS) have provided helping hand to us for identifying applicants that have been cultivating forest land, especially in Bhiloda and Megharaj taluka. We have avoided duplication of work with other NGOs like Disha (Eklavya Sangathan) and Adivasi Ekta Manch in Vijaynagar, Bhiloda and Megharaj taluka. Earlier and now, BSC as well as ASVS has preferred to be a part of state level network - 'Gujarat Adivasi Mahasabha' (GAM) and national level network - 'Campaign for Survival and Dignity' (CSD). That is how we proposed 12000 claimants for forest land.

The detail of the forms filled by BSC & ASVS as well as CSJ and MVS is given below:

No.	Taluka	No. of villages	No. of applicants
1	Danta	84	1907
2	Amirgadh	37	868
3	Khedbhrama	46	1300
4	Bhiloda	53	1891
5	Meghraj	40	1956
6	Vijaynagar	46	821
Total		306	8743
With the help of CSJ and MVS in Vadali, Bhiloda and Vijaynagar taluka		40	Approximately 1000

Another 1000 more applications are expected to come from these areas, i.e. April 2008 onwards, as and when the message of FRA will be passed onto the claimant.

The data entry of the about 9200 forms filled by BSC and ASVS has been completed. Each taluka coordinator is now working on it for future processing – checking evidences, to be supported necessary documents, etc. to ensure that the claim is approved by the Forest Committee at village level and forwarded to sub-divisional committee.

For effective implementation of FRA, capacity building of taluka coordinators, community leaders and village committee leaders was very important. In the beginning, the staff members of BSC and ASVS were trained about FRA and its applications.

The training of Taluka Co-ordinators and Fellows on Implementation ‘ST and other Traditional Forest Dwellers (Recognition of Forest Right) Act 2006’ was conducted. The main aim of the training was to create awareness among the participants on the Forest Right Act, and to create understanding of the implementation, structure, process and documentation of the applications. The main topics of the training were as follows:-

- ☞ The Act and its provision.
- ☞ Rules and regulations (of Federal government, state government is yet to come up with the same) of the Act and its effect.
- ☞ Trainings on preparing the map of the land and measurement of land.
- ☞ Understanding and recognizing the different documents related to the land.
- ☞ About government schemes

BSC staff members have carried out trainings for community leaders and committee members. Several trainings have taken place at 302 villages as ongoing activity during the project period – for Gram Samiti members, Gram Panchayat elected members and Van Samiti members (formed officially by the government).

The intervention unit is primarily at village and therefore the strategic decision was to form a village level committee. In each village level committee, at least two (one woman, one man) representatives were selected to form the committee.

Criteria to become the Gram Samiti member

- ☛ Should be a resident of the village
- ☛ Should be literate, preferably young
- ☛ Should be one of the claimant for forest land cultivation
- ☛ Should believe in Legal Systems
- ☛ Should be able to voice concerns of Tribals and emotionally attached to their community
- ☛ Should be able to give time for betterment of Tribals

The village committee is expected to take lead on the following issues and multiple functioning:

- ↻ If the village committee is capacitated, they would be able to influence and control Gram sabha and would be able to represent as a member of forest right committee.
- ↻ This committee would help forest land claimant to prepare necessary document to support their claims. The claimant can keep all documents and proofs ready to produce it with the application.
- ↻ This committee's members can help the claimants to keep all documents and proofs ready to produce it with the application.
- ↻ This committee is a link between our team and village level dynamics and actions. For example, committee members can remain present when claimed land to be measured, map to be prepared, etc.
- ↻ To bring a compromise in any conflicts that may occur among the claimants.
- ↻ To take up the work of ensuring that all the claimants will get the land through legal procedure.
- ↻ Community leaders also could be identified from this committee.
- ↻ To prepare village residents to encounter vested interests who may encroach the forest land as forest dweller with fake evidences or while creating nexus with the government officials.
- ↻ To take up the fight against any atrocities which violate other Human rights.

The formation of Van Samiti depends on Gram Sabha organized by the government. The government organized Gram Sabha on large scale, i.e. during 25th February and 10th March 2008, total 3000 Gram Sabha were organized and similarly second round of Gram Sabha was organized during 15th March and 25th march in about 2500 villages in scheduled areas covering 10 districts.

One of our limitations is – unlike the government, we cannot reach villages in such large numbers; however, our base work since April 2007 did pay us well. The formation of gram samiti was very helpful in attending gram sabha and selection of members for Van Samiti. The following table presents the details of number of Gram sabha organized and Van Samiti formed. Therefore publishing educational material and its dissemination has been a key factor to reach out to people.

In the first and second rounds of Gram sabha, some remained non-quorum and the government will have to ensure formation of Van Samiti in these villages. The third and last round of Gram sabha and formation of Van Samiti was to take place in the first week of April 2008. Taluka coordinators will be analyzing data – (i) forms filled and the villages to be prioritized; (ii) Gram sabha held and Van Samiti formed; (iii) training to be organized for Gram samiti and Van Samiti members; and (iv) ensure that villages where Gram sabha should be organized where it was non-quorum.

Details about number of Gram Samiti and Van Adhikar Samiti (31st march 2008)

No.	Taluka	Total number of villages in the taluka	No. of villages where Gram Samiti is formed	No. of villages where Van Samiti not formed after Gram sabha remained non-quorum
1	Amirgadh	51	49	02
2	Danta	115	90	02
3	Khedbhrama	92	39	12
4	Vinaynagar	85	31	-
5	Bhiloda	105	52	05
6	Meghraj	128	50	01
	Total	576	311	22

Once Van Samiti is formed, the land claimants have to fill the form as application, which is circulated by the government with serial numbers; however, it is not compulsory that the forms distributed by the government are the valid ones. The government officials insist that the form with serial number will be accepted, so as to avoid duplication of application and checking is easier.

Over and above individual claimant for forest land cultivation, the FRA promises two rights – (i) access to minor forest produce (MFP) and its selling for earning livelihood; and (ii) allows conservation of the forest. For such community rights, each taluka coordinator has identified villages where such community rights could be exercised. The members of Gram Samiti, Van Samit and community leaders are contacted and soon they will be trained about the rights and procedural aspects of FRA regarding community rights.

Outcome:

- ↻ Capacity building of 302 village level committee on perspective building of tribal - human rights, FRA and its procedures has been done as ongoing activity, through out the year.
- ↻ Most of them now are able to negotiate with the government officers at village level for effective implementation of FRA and rights given under FRA, such as, claims for forest land to cultivate and community rights for collecting and selling minor forest produce and conservation of forest.
- ↻ Dissemination of educational material helped in wider reaching out to people.
- ↻ Database created with forms filled of potential claimants is helpful in following up claims and ensuring access to forest land.

D. PUBLIC HEARING AND MASS EVENTS FOR RIGHT TO EDUCATION, VIOLENCE AGAINST WOMEN AND CHILD RIGHTS

↻ **For Child Rights in Danta taluka**

A Baseline survey was conducted in 2005 with onset of this programme for child rights. Based on baseline data (BLD), interventions were planned in collaboration with Child Rights and You (CRY). The approach has been that if rights of children, i.e. right to survival, develop and protection have to be ensured and achieved, it is equally important to achieve community rights, namely access to common property, health care, educational facilities and employment generation related programmes. As part of this programme, the following activities were carried out in 60 villages of Danta taluka of Banaskantha during last year.

- (a) Awareness spreading on rights of tribals – right to education, health care, food, etc. through leaflets, posters, rally and cultural events
- (b) Mobilising and organising tribals through village level committee and capacity building of village committee for social audit
- (c) Social audit of government run programmes, such as, I.C.D.S, P.H.C. and Primary school
- (d) Organized campaign on ‘violence on women’ and strategies to curb it
- (e) Networking: with Buniyadi Adhikar Andolan, Gujarat (BAAG), Action Aid for right to education and with Gujarat Adivasi Mahasabha for rights of tribals and forest dwellers.
- (f) Trainings for staff and village leaders were organized on the issues of implementation of National Rural Employment Guarantee Act (NREGA), use of Right To Information Act (RTIA), ‘Disability and Development’ facilitated by Handicapped International and a workshop on ‘primary data analysis’. BAAG organized a rally from various parts of

Gujarat which was culminated in sammelan at Ahmedabad on the issues of child labour, ensuring primary education, etc. ASVS has been a sincere associate of BAAG.

(g) MIS format were updated regarding situation of education, health care and employment

↳ **Public Hearing on situation of education among tribals**

Action Aid organized a public hearing on situation of education among tribals in January 2008; ASVS presented testimonies of tribals where they have deprived of educational facilities and malpractices observed in mid-day meal.

E. SUPPORTING AND STRENGTHENING TRIBAL WOMEN'S SAVING & CREDIT COOPERATIVE

Shri Hadad Adivasi Mahila Bachat and Dhiran Mandali (Women's saving and credit cooperative) was established in 1997 and at present, its membership is 1,265 from 57 villages. Total saving is Rs 14,93,280.50/-, out of which Rs. 10,92,588/- is given as credit - Rs. 671012 are recovered while Rs. 42,0576/- yet to be recovered.

As per our decision during annual meeting, this cooperative is capacitated and will be able to function independently within next 6 months. Therefore, BSC would withdraw from this cooperative from 30th September 2008. However, the support required by the cooperative for capacity building and guidance would be continued; monitoring on financial and functioning counts will not be carried out from 1st October 2008.



19 children of the elder groups (from 4 schools) participated in the Science Fair cum Exhibition organized for 12 primary schools in Lakadia and Bhachau talukas. And the leader of Shiulakha group won the first prize for making the sample of the village water supply system.

RIGHTS OF DALITS

SITUATION OF DALITS IN GUJARAT

According to the 1991 census, the country's population was enumerated to be 846 million, of which scheduled castes (SC, popularly known as 'dalits', formerly untouchables) constituted 16 percent of the total population, that is, 138 million. In Gujarat, out of the state's population of 41.3 million, SCs constitute 7.4 percent or 3.05 million. In the society, dalits are still excluded and discriminated in almost all spheres of life and face problems of underdevelopment and disempowerment.

Politically, the Constitutional recognition of Panchayati Raj bodies in 1993 brought about a lot of change in the realm of local governance but not in context of social exclusion of dalits. Therefore most of dalits encounter problem of underdevelopment, lack of basic amenities and restricted benefits of government schemes.

Economically, more than 70% of dalits are earning their livelihood through agriculture labour, sharecropping and casual labour. Landlessness multiplies their suffering and discrimination, leading to under-development. As per Gujarat Agricultural Land Ceiling Act in 1960, merely 51,000 hectares has been distributed in last 25 years as against an estimated five lakh hectares of surplus land available for distribution. What is worse, a substantial proportion of even the land distributed to dalits is not actually in their possession, owing to encroachment by non-dalits. The local government deliberately withholds the allotted land from dalits by various means.

The new economic policies have impacted the dalits most in terms of their access to quality education, health, housing and employment. As per census 2001, the literacy rate among SC women is not more than 25% while for the general female population, this percentage is 49%. In rural areas, high drop out rate contributes to low literacy rate among dalit women.

Dalits are further divided into sub-castes due to internalization of caste ideology and they practice discrimination among themselves. Awareness of caste based discrimination among Dalits is increasing and their assertion is also increasing to demand their rights/ to fight against discrimination. Dalit leadership still operates from the victimhood mind set and is emancipatory in their approach. This leads to beneficiary state of mind and disables them to influence larger socio-eco-political processes.

BSC AND BANASKANTHA JILLA DALIT SANGATHAN (BDS)

BDS is a people's organization promoted by BSC and was registered in 2000 to address the issues of the Dalits in the district. It works in 500 villages of 10 Talukas of Banaskantha. With the strength of more than 5,000 members at present, the organization is involved in mobilizing and organizing Dalits in Banaskantha to address people's issues, strengthening Dalit movement at taluka and district levels. BDS takes up issues of discrimination and gender atrocities, Dalit unity among 9 Schedule castes, supports to organize protests to highlight injustices to state institution and human rights organization through the help of mass media. BDS also involves in legal interventions through relevant litigation forms for policy advocacy. It is also involved in implementing relief and livelihood programmes in extremely drought prone areas, thereby enabling the people to take up the question of development of their region as a Right's issue.

In last seven years, awareness has increased among the dalits about rights related issues and they have formed strengthened BDS; hundreds of atrocity cases are addressed through BDS. BDS integrates its activities with the activities of women's saving and credit cooperatives which are promoted by BSC in 6 Talukas (Hadad, Vadgam, Palanpur, Vav, Tharad, Dhanera)

of Banaskantha. At present, there are 6 women's cooperatives involving 353 villages with 8200 members which has a total fund of Rs.70,47,830/-.

BSC has been involved in capacitating the organization to identify issues, draw out strategies for campaigns, provide information for advocacy and negotiate with various stake holders. It has focused on the following issues:

- ☞ Strengthening BDS to promote and to establish a culture of Dalit unity, community based monitoring system of Dalit human rights & of addressing human rights issues of marginalized, poor etc.
- ☞ Strengthening BDS as a leadership based, ideological based and rights based people's organization
- ☞ Increasing the access of Dalits, the marginalized and the poor over socio-economic rights
- ☞ Addressing gender issues within Dalits, Dalit movement and BDS effectively.
- ☞ Strengthening Dalit women's organizations to increase women's leadership and women's socio-eco-political empowerment

KEY STRATEGIES OF BDS

- ☞ Promoting Dalit unity
- ☞ Training and capacity building cadre of dalits that furthers the Dalit movement
- ☞ Mobilising and organising dalits on the issues of atrocity, injustice and discrimination
- ☞ Providing legal support to victims of atrocity, injustice and discrimination
- ☞ Availing benefits of government schemes and programmes
- ☞ Collaboration with other NGOs and network for right to education, violence against women and child rights

MAJOR ACTIVITIES UNDERTAKEN BY BSC AND BDS

- a. Land ownership – land allotted under the Land Ceiling Act
- b. Creating database on human rights violation – atrocities on dalits in Banaskantha district
- c. Capacity building of dalit leaders
- d. Strengthening Social Justice Committee of village Panchayat
- e. Promoting Dalit Unity and culture
- f. Women's Empowerment Programmes – addressing violence against women, property rights and strengthening dalit women's saving and credit cooperatives
- g. Addressing Violence on Dalits and Women through Legal Support and Action
- h. Networking with Dalits and Other Marginalised Communities

A. LAND OWNERSHIP – LAND ALLOTTED UNDER THE LAND CEILING ACT

Land ownership is a critical issue for Dalit in Banaskantha; this includes private (cultivable land) ownership and public land (pasture, for cemetery, housing, etc) ownership.

The land allotment under Land Ceiling Act is slowed down from 2000 but those who were given land between 1985 and 2000 in Vav, Tharad and Dhanera taluka. Of them, about 60% do not possess land. One of the main reasons for non-possession is that they scared of original land owner who is either Rajput or Patel. (see section 2 for details) Separate land for crematorium for dalits is not allotted in each village; dalits bury the dead and therefore they required separate land a graveyard.

To encounter caste based discrimination and human rights violation, BSC and BDS have identified few important components and activities. Developing database, developing cadre of Dalit leaders, Dalit unity, legal and social actions to encounter violence against Dalit and women and empowerment of women through saving and credit are such important activities. All these activities have been carried out through out the year in 10 taluka of Banaskantha district.

B. CREATING DATABASE ON HUMAN RIGHTS VIOLATION — ATROCITIES ON DALITS IN BANASKANTHA DISTRICT

To develop database and record keeping, activities planned and carried out under this are mainly two – (i) capacity building of Dalit volunteers, and (ii) formation & capacity building of village level committee.

Criteria for selection of villages for Documentation on Human Right Violation

1. Dalit population should be at least 10% to the total population of the village.
2. Out of total 9 sub-castes belong to 'Dalit', more number of sub-caste are preferred.
3. Pattern of violence or social discrimination is observed in past.
4. Practical aspects, such as, belong to BDS work areas, not scattered over large geographic areas, etc.

Along with selection of villages, criteria for volunteers and community leaders were developed. The volunteers and leaders have been identified based on these criteria. After that, a consultation took place where a module was developed for capacity building of this cadre.

Simultaneously, series of consultations took place for developing format to maintain and uphold database on human rights violation – atrocities on dalits. Initially, different types and forms of discrimination were listed exhaustively. Based on this list, the forms of discrimination, violation of human rights were classified. The coding was developed in tune with classification. The format was then pre-tested in few villages by BSC and BDS staff jointly. The format was revised based on field experiences and team of lawyers were consulted to check if legal and social actions are accommodated in the format. BSC staff trained BDS staff for using the format.

BDS staff had identified volunteers and community leaders and had developed module to train them to fill up the format and record keeping mechanism.

Criteria to select the volunteers for Documentation on Human Right Violation

1. Should be literate
2. Preferably young, i.e. age between 18 to 35 years
3. Able to analyze existing situation rationally and yet emotionally charged for the cause of Dalits
4. Should be a member of BDS
5. Preferably equal number of men and women should be selected
6. accepted by the respective village residents
7. Should be able to understand and fill the database formats.

The process of selecting the volunteers was done by contacting the people in the villages in each taluka. Each volunteer was explained their role and responsibility. It was then decided that every month the database formats should be filled and submitted to the Taluka office.

A set of guideline was prepared and given to each volunteer explaining 'why format for documenting human rights violation' and 'how to fill and develop it further'. Along with this, entire process related to using this database, i.e. filling format, submitting it to taluka office, processing and analysis of formats, potential action followed by, analyzing actions taken by police, community leaders, social worker. In all 1806 (337 women and 1469 men) volunteers were selected from field areas.

To encounter the Human Right violation issues at village there was a need to form village committees which will deal with the issues immediately. The Village Committees was The Gram Samitis were formed after series of interaction with village residents. Initially, they were made aware of BDS, its role in carrying forward Dalit movement as community based organization (CBO). Information of types of Human Right Violation cases fought by BDS - legally or socially and its strategy to carry this process. In these Village Level Meetings, the information on different issues were presented, discussed and explained to the people to make them aware of issues of Human rights, its violation, present situation of Dalits rights, obstacles in exercising rights, etc. In all 1014 village level meetings in 10 Talukas of Banaskantha District have been conducted.

Details about Village Meetings

No.	Taluka	Total no. of meetings
1	Vav	196
2	Tharad	175
3	Dhanera	98
4	Vadgam	163
5	Palanpur	92
6	Diyodar	77
7	Bhabhar	65
8	Kankarej	56
9	Deesa	44
10	Dantiwada	48
Total		1014

The Taluka Committees are essential to tackle the village level issues which are faced in the talukas and are to be addressed at taluka level. The members of the Taluka Committee are the representatives from the Village Committee. There were meetings conducted at taluka level to discuss issues and strategic action or follow up for the issues. These meetings mainly aim at sensitization of Dalits towards discrimination, awakening towards rights and Dalit unity. The equal participation of women is therefore stressed upon. Dalits who are working as government officials are also invited.

Issues discussed in these meetings:

- ↪ Status of Dalits, problems faced due to discrimination.
- ↪ Rights of Dalits.
- ↪ How cases of discrimination are dealt with and importance of Dalit unity and solidarity
- ↪ Role of women in social movement and how empowered women can bring about social change
- ↪ Problems of manual scavenging and how to deal with it at Panchayat level
- ↪ Importance of social audit – educational structures, ration shops, anganwadi, etc.

Details of taluka level meetings

No.	Taluka	Total no. of meetings	People belonging to informal structures attended meeting
1	Vav	44	Atyachar Sangharsh Samiti,
2	Tharad	43	Social Justice Manch,
3	Dhanera	26	Dalit Sarpanch Union,
4	Vadgam	34	Youth Group, Parent's Committee,
5	Palanpur	28	Human Right Unity Samiti,
6	Diyodar	25	Women's saving Group,
7	Bhabhar	26	Safai Kadar Samiti,
8	Kankarej	27	Teacher's Committee, Village committee,
9	Deesa	15	Land Right Protection Committee, Individuals
10	Dantiwada	19	– activists.

C. CAPACITY BUILDING OF DALIT LEADERS

The Selection of Leaders was done based on the criteria evolved by BDS team. BSC and BDS have developed a module for Leaders on leadership development programme jointly.

The criteria for selecting Leaders

1. Should believe in Men-women equality and unity among Dalits.
2. Should possess values of equality, dignity and justice.
3. Preferably young - age between 18 to 50 years.
4. Should not believe in superstitions and rituals or customs that harm social fabric and Dalit unity.

In all 80 leaders (41 women and 39 men) have been selected and they were orientated about BDS to create ownership of CBO and Dalit movement among them. Various issues were discussed with these leaders during different meetings, trainings and convention on the following topics.

- ✦ Role and importance of BDS as CBO
- ✦ Structure and activities (Database, legal and social action, advocacy, women's empowerment related) of BDS
- ✦ Role of leaders in building up Dalit movement in Banaskantha
- ✦ How human right violation cases (especially atrocities on Dalits and domestic violence on women) can be handles – advocacy measures
- ✦ Importance of Dalit unity and solidarity

DISTRICT LEVEL CONVENTION OF LEADERS

The District Committees were formed of the representatives from Taluka Committees. It would address the issues raised by the Taluka Committees which have to be dealt at district level. This forms a 3-tier structure at village-taluka-district levels that helps to create impact on a larger scale to counter Human right violation issues and meet right-based demands of marginalized groups. To increase the interaction between the representatives and leaders; one day convention was organized for the leaders at District level on 17th September 2007 at Deesa. During the meeting discussion on database formats, activities taken up by BDS and the situation / issues of Banaskantha Districts was conducted. They also discussed how to solve these issues and role of Youth Leaders. Discussion on implementation of database systems, constant monitoring, analysis, advocacy and how people's movement can be started were also done.

Leadership Development Programs were designed and meetings at District level were conducted. The Capacity of Leaders was build and they took active part in the legal struggle for justice Bukanavas murder case of Vav taluka. The Leaders are taking initiative at village level and presenting the issues to Govt. departments. They also took part in the Dalit movements to support the local Dalit CBOs. The women leaders are also taking good initiatives.

D. STRENGTHENING SOCIAL JUSTICE COMMITTEE OF VILLAGE PANCHAYAT

social Justice Committee (SJC) is a forum with a mandate of social justice, social welfare social inclusion which can influence state machinery and therefore it could be considered as an exclusive and powerful mechanism to ensure social justice to SC, ST and marginalized groups. As strategic intervention, BSC has focused on strengthening SJC at village, block and district levels to ensure social justice; to remove untouchability and discrimination with Dalits; ensuring welfare and empowerment of Dalits through government schemes and through support of government machinery; to reduce atrocities on women and ensuring social justice to marginalized group like widows, disabled persons, destitute, etc.

About Social Justice Committee in Gujarat

Panchayati Raj Act (PRA) was amended in 1993 following the 73rd constitutional amendments in Gujarat, As per articles 92, 123, 145 of PRA, it is compulsory to form social justice committee (SJC) at village, block and district level respectively. Some administrative ad legal provisions are made to make SJC effective, such as:

- The term of SJC is for 5 years; as long as of the panchayat.
- In all 3 to 5 members are appointed by panchayat members and resolution should be passed.
- First priority should be given to scheduled castes and scheduled tribe members (especially to Valmiki – lowest social status among scheduled castes) and in case of inadequate numbers of SC / ST members, candidate belonging to general category could be appointed.
- At least one women member of SC is compulsory. In case there is no possibility of SC woman, candidate of general category could be appointed.

- The chairperson of SJC is elected by SJC members. The co-opted members could be a chairperson at village but not at block and district panchayat. The chairperson can be removed by members of SJC but not by the panchayat.
- Separate office with necessary infrastructure, vehicle and support staff is provided to SJC at block and district level.
- The SJC chairperson can take initiative for providing benefits of the government schemes for development and social welfare of SC & ST. The SJC can deal with issues of untouchability and discrimination with SC & ST and can collaborate with the concerned government official to solve such problems.
- The resolutions passed by SJC are considered equal to the resolution passed by the panchayat. The appeal against SJC of village panchayat can only be represented at block panchayat and the appeal against SJC of block panchayat can only be represented at district panchayat.
- The SJC chairperson has to organize meeting of SJC every three months but in case of emergency or serious grievance, it can be called whenever necessary.

The Social Justice Committee Manch (SJCM) at Taluka and District level were formed; the members of SJC at village level and taluka level respectively are the members of these forum. Various issues and activities have been undertaken by SJCM at taluka and district level, such as,

- ↗ protest through submitting memorandum and Dharna at taluka level to ensure availability of primary facilities in 39 taluka of 9 Districts of Gujarat
- ↗ to oppose the incidence of gang rape on Dalit girl studying in government run PTC college at Patan in 2008;
- ↗ District level sammelan for evolving strategy for struggle through SJC and issues like proper implementation of National Rural Employment Guarantee Act (NREGA).
- ↗ SJCM of Vav taluka has created local funds and opened the account in the name of SJCM in a bank.
- ↗ The Presidents and Sarpanchs of Social Justice Committee were taken for an exposure visit to Rajasthan to increase their information base.
- ↗ Most of SJCM have ensured acquiring letter pads, seals, table, and chair as infrastructure facilities and quarterly meetings, passing resolutions and follow up of these resolutions at village level.

E. PROMOTING DALIT UNITY AND CULTURE

There are 9 sub-castes of Dalits in Banaskantha District, but within these nine sub-castes, discrimination is practiced based on hierarchy; e.g. Valmiki are considered at the bottom of the pyramid and untouchability is practiced with them.

In each taluka, three villages were selected to make them as 'Model villages for Dalit unity'. Thus total 30 villages in 10 talukas have been selected as model villages. In these selected villages the process of creating unity and eliminate untouchability was done through personal dialogue with persons, meetings and discussions. In some villages, a meal was organized so that all sub-caste can eat together. Dining together was partially successful. The members from the village who have the same ideology as the Dalits and BDS have contributed positively to this aim.

F. WOMEN'S EMPOWERMENT PROGRAMMES

Women's empowerment consists of mainly three components – (i) cases of domestic violence, (ii) property rights of women, and (iii) Strengthening Dalit women saving and credit cooperative.

Regarding violence on women, an informal forum in each taluka was created in initial phase. Later, 4 women of each taluka were selected and trained to prevent violence and to tackle post-violence issues (registration of complaint at police station, counseling to woman victim and / or her family members, remain present at the time of panchnama – police investigation, etc.). This forum was initially known as 'investigation team' but eventually all of us realized that it is actually much more than just an investigation team and therefore renamed as 'Hinsa Takedari Samiti' (committee that prevents and keep watch on violence). This team has been

trained about different laws related to violence on women (e.g. rape related, dowry act, domestic violence act, etc.); how to lodge police complaint; what to do when police investigate; how to counsel victim and her family members; how to protect evidences; etc.

- ☞ A Campaign was organized for creating awareness about forms of violence against women and about preventive measures as well as women's rights – political participation, access to property, gender equality, etc. This campaign was carried out in form of meetings, rallies and material like pamphlets and booklets were distributed in each taluka.
- ☞ Monthly meetings were organized on these topics in each taluka. The women of the village used to conduct these meetings and were discussing gender equality, how to overcome gender biases and how to increase women's access to property, especially land and livestock.

Details of activities carried out around women's empowerment

No	Taluka	Village	Objective	No. of participants		
				Female	Male	Total
1	Bhabhar	Vadana	Women and Land ownership	32	14	46
2	Bhabhar	Abuva	Children's education	35	25	60
3	Bhabhar	Devkapadi	Violence against women – Domestic Violence Act (DVA)	28	13	41
4	Kankarej	Kalmor	Men-women Equality	20	14	34
5	Tharad	Dhel	Participation of women in politics	60	1	61
6	Dhanera	Khimmat	Children's education	40	20	60
7	Dantiwada	Vhagrol	Violence against women - DVA	40	20	60
8	Dantiwada	Dantiwada	Men-women Equality	45	20	65
9	Dantiwada	Nani Bhakhar	Women and Land ownership	30	15	45
10	Deesa	Pamaru	Participation of women in politics	30	30	60
11	Deesa	Pamaru	Women and Land ownership	40	15	55
12	Deesa	Pamaru	Men-women Equality	40	20	60
13	Vav	Benap	Children's education	45	5	50
14	Vav	Benap	Women and Land ownership	56	7	63
			Total	551	219	760

DALIT WOMEN SAVING AND CREDIT COOPERATIVE SOCIETY

Dalit Women Saving and Credit Cooperative society was started in 5 taluka (Vav, Vadgam, Palanpur, Tharad, and Dhanera) of Banaskantha district. Based on positive experiences (holistic development) of Bhalbara and Dhandhuka women cooperatives, small saving and credit were encouraged in this region too. more details can be seen in chapter 'Rights of Women'.

G. ADDRESSING VIOLENCE ON DALITS AND WOMEN THROUGH LEGAL SUPPORT AND ACTION

The following activities are undertaken after violence or atrocity on dalit or women in Banaskantha district.

- ☞ BDS staff follows up with the police, court and with the people in all the atrocities cases and cases of murder, rape, mockery, insult in public etc. The victims are counseled, supported in preparing statements to produce in court.
- ☞ Some cases are followed up with police or concerned authority like District Collector, District Development Officer or Taluka Development Officer by Atrocities Struggle Committee.

- ↪ Activities are also taken up for financial support from Social Welfare Department for the victims of the violence.
- ↪ If the complain against the atrocities are not filed by the police and necessary actions are not taken by the administrative units, then rally, dharna, etc are organized to create pressure on the government to file complain; memorandum are also given to present the demands or claims to the government. Written petitions are given to the National Human Right Commission and National Commission for ST & SC.
- ↪ Personal visits are made to the people/ house/ village who have faced atrocities.
- ↪ To provide support to file appeals if the accused is proved to be innocent in the case verdict.

Details of Legal Cases Dealt by BDS (2007 – 2008)

No	Type of crime	No of cases	Details of Crime committed under which IPC
1	Atrocity against Dalits	24	IPC 323,324,325,326,504,506(2),114,147,148,149,143,337,376, 312,307,149 Atrocity Act 3(1)(10), 3(1)(12), 3(2)(5), 3(1)(11), B.P. Act 135
2	Atrocity against women	25	Murder, attempt to murder, Kidnapping, Rape, Killing for dowry, IPC 304 - B. IPC 306, Injury IPC 325 - 326, Teasing IPC 498(C), Domestic Violence, Crime against women, CRPC 174, Accidental Women CRPC 174, Attempt of suicide IPC 309
3	Applications and Complains registered in Police	156	IPC 323,324,325,326,504,506(2),114,147,148,149,143, 337,376,312,307,149 Atrocity Act 3(1)(10), 3(1)(12), 3(2)(5), 3(1)(11), B.P. Act 135 Murder, attempt to murder, Kidnapping, Rape, Killing for dowry, IPC 304 - B. IPC 306, Injury IPC 325 - 326, Teasing IPC 498(C), Domestic Violence, Crime against women, CRPC 174, Accidental Women CRPC 174, Attempt of suicide IPC 309
4	Caste based discrimination	3	Nanol village in Tharad taluka, Bukana and Morikha villages in Vav taluka. Note: In Vav taluka, the men and women have been forced to flee from their village – Buknavas (see case study for details). They are being given support for expenses of food and stay and widow pension. The efforts to fulfill the rest of the demands are in process through the government.
5	Activity done in cases for A B C summary filed	14	From 2001 to 2007, 14 A B C summaries have been filed. The Memorandum in writing is given to DSP and DIG by our organization to re-investigate these 14 cases.
6	Details of cases in which support obtained by Social Welfare	124	In 124 cases support through Social Welfare Department is given. In which on the basis of the charge sheet that is prepared in context to IPC and damage - 50 % cash is paid before and 50 % cash is paid after case is won from the government.
7	Details of cases in the court	45	Hearings of 3 cases are going on in the court in Diyodar, Deesa and Palanpur talukas. These cases are of Domestic violence, rape and Compensation.
	Total	391	

Details of Crime against Women (2007-08)

No	Types of crime against women	Palanpur	Vadgam	Danta	Deesa City, rural	Amirgadh	Deesa	Tharad	Dhanera	dantivada	Diyodar	Bhabhar	Kankrej
1	Murder	1	1	-	1	-	1	1	-	-	-	-	-
2	Attempt to Murder	-	-	-	-	-	-	1	-	-	-	-	-
3	Kidnapping	3	2	-	2	-	1	-	-	-	1	-	2
4	Rape	3	2		1	1		1	1	1	1		
5	Murder for dowry - IPC 304 - B	-	-	-	-	-	-	-	-	-	-	-	-
6	IPC 306	2	1	1	-	-	-	-	2	-	1	-	-
7	Injury IPC C 325 - 326	-	1	-	2	2	1	-	-	-	-	-	2
8	Teasing	2	1	1	5	2	1	2	-	-	1	-	1
9	IPC 498 (C)	18	9	-	8	4	-	3	-	-	4	-	-
10	Domestic Violence	8	7	-		3	-	-	-	-	-	-	
11	Women Suicide - CRPC 174	5	1	1	2	2	1	1	1	1	-	-	-
12	Women Suicide - CRPC 174	2	2	2	2	1	1	1	-	-	-	1	2
Total		44	27	5	23	15	6	10	4	2	8	1	7

Total 152 cases under different law and Indian Penal Code (IPC) have been registered for violence against women in Banaskantha during one year.

- ☞ Won 4 cases in which the accused are convicted; lost 5 cases where initially won in the court but lost later with village and caste level dynamics wherein the victim could not sustain pressure or was murdered.
- ☞ The primary understanding of women was developed on 4 points such as Panchayat, education, Domestic violence and property and thus an environment was created for them. These four points were explained and made understood to total 647 people (440 women and 207 men) in 13 villages of 8 talukas.
- ☞ The local village government officials, teacher, talati, etc. were made sensitive towards the awareness among women and thus they have also started supporting them.
- ☞ Women in some of the talukas are able to come forward and express their views.

H. NETWORKING WITH DALITS AND OTHER MARGINALISED COMMUNITIES

In Banaskantha, scheduled tribes (Adivasis), nomadic communities (Vadi, Saraniya, Nathbava, Bajaniya) and some Muslim communities are considered as socially and economically backward communities. Networking with them was thought of as a strategy for alliance, creating larger solidarity group and for collective struggles on the issues of human rights violation or deprivation and discrimination.

Alliance was strengthened through joint meetings, organizing protest rally or sammelan, submitting memorandum jointly to the concerned authorities, organizing awareness programmes, etc. at village, taluka and district levels. Importance of working with these families is – these families were not even recognized as Indian citizen, i.e. not on voter's list, not having ration card, as they constantly are wondering in search of livelihood through their skill as snake charmers and sharpening knives, horns of bullocks etc.

- ☞ A memorandum was submitted to Taluka Development Officer for getting basic amenities in the villages of Vav and Tharad taluka jointly with 'Vicharta Samudaya Samarthan Manch'. This was based on survey of villages – mapping available resources and identifying needs like housing plots (land for residence), ration cards for getting food

grains at subsidized rate, land for grave yard, etc. As a result, 10 Vadi children were admitted in the school, 100 housing plots were allotted to Saraniya families, names of Vadi and Saraniya families were entered to voter's list, all these families are allotted Below Poverty Line (BPL - antyodaya) cards.

- ↻ An educational rally was organized jointly with 'Anhad' in Vadgam and Palanpur talukas for creating communal harmony between Dalits and Muslims. Awareness was created through singing songs, distributing booklets and posters, playing street dramas, etc.
- ↻ Several marginalized families availed benefits of government schemes.
- ↻ Collective struggle for acquiring cultivable land allotted under 'Land Ceiling Act' was started and has been continued.
- ↻ Support to disabled persons of any caste is being provided, e.g. providing identity card, job card, benefit of the existing government schemes, free travel passes in bus or railway.
- ↻ Alliance with state level network Buniyadi Adhikar Andolan, Gujarat (BAAG) includes other marginalized communities and groups. Issues of employment, education, food security and elimination of child labour are taken up as part of BAAG activities.



A large conference was organized during 27-28th October 2007 in Rajkot by Saurashtra Physically Challenged Forum. Four representatives from Kachchh Vachit Vikas Sangathan (KVS) earlier known as Lok Adhikar Manch (LAM) had participated in this Sammelan. Ms. Raniben Bagda, physically challenged employee of KVS, was awarded as outstanding women worker of the year. She was awarded with a citation and cash award of Rupees 101; for her contribution in developing women leadership at grass-root level of villages of Rapar and Bhachau talukas in Kachchh district.

CHILD DEVELOPMENT AND CHILD RIGHTS

PERSPECTIVE ON CHILDREN IN INDIA

Children are not a homogeneous category. Like adults, they are divided into different categories based on social and economic status, physical and mental ability, geographical location etc. These differences determine the difference in the degree of their vulnerability.

Any analysis on the situation of children must be understood within the context of the economic and political changes in the country. Of particular importance are globalisation and liberalisation, and the gender, caste and religious attitudes that prevail today. All these add to children's vulnerability and affect any action that may be taken for them. While gender discrimination exists almost all over the world, it is much greater in some countries; India is definitely one of them due to its caste based social structure. Girls are more vulnerable in situations such as poverty, disability, homelessness etc. and find themselves doubly disadvantaged, by their sex. It is therefore imperative to take a gender perspective into account in examining the situation of children.

Some of the harsh facts

- National Health Survey (2005-06), the all India average for malnourished children is 47%, i.e. Every second child under 5 years is malnourished.
- The all- India average of infant mortality rate (IMR) is 58 infant deaths for every 1000 live births and states like Uttar Pradesh (73), Rajasthan (65), Arunachal Pradesh (61) and Gujarat (50) top the list.
- 1 in 4 adolescent girls between 15-19 years is married.
- India is a home to one of the largest illiterate citizenries in the world. 30 of 100 girls who enter school do not complete primary –level education.
- There are 170,000 children infected by HIV/AIDS in India. 50% of new AIDS infections are between 15-24 years.

The government's approach remains largely welfarist. India is yet to adopt a single comprehensive code that addresses the provisions of the Cluster Resource Centre (CRC). Clearly the draft National Policy (Charter) for Children which has been recently passed in parliament, and is envisaged as being such a code, is inadequate as it does not address the full range of rights. It does not make any reference to the CRC. In the words of the Joint Secretary Department of Women and Child, GOI, it captures the 'essence of the CRC' thereby does not need to refer to it!

An examination of the laws shows that although they are meant to protect the interests of children, they have been formulated from the point of view of adults and not children. They are neither child-centered, nor child friendly, nor do they always resonate with the CRC.

The health of our children continues to be a matter of grave concern, especially in the wake of growing privatisation of health services and their increasing inaccessibility for the poor. This is a particularly serious situation as environmental degradation and pollution lead to a further deterioration in children's health. The working conditions that many children are forced to suffer worsens matters.

The passing of the 93rd Amendment Bill (passed as the 86th Amendment to the Constitution) making education a fundamental right should have been an occasion to rejoice. Instead it has become an issue for another long struggle because it only reinforces the lack of political will to make education universal and accessible for all. By leaving out those in the critical 0-6 years age group, putting the onus of creating conditions on parents for sending children to school and making it their fundamental duty, by reinforcing parallel streams of education, the amendment has once again sealed the fate of poor and marginalised children.

Recognising the flaws of the 1986 Juvenile Justice Act, the government passed the Juvenile Justice (Care and Protection) Act, 2000. But the knee jerk reaction in amending the law without a wider discussion and consultation with child rights practitioners has left many who are concerned with children and work with them deeply distressed and now the law is under review.

The Child Labour (Prohibition and Regulation Act) was enacted in 1986, to specifically address the situation of children in labour. This law distinguishes between hazardous and non-hazardous forms of labour, and identifies certain processes and occupations from which children are prohibited from working. It leaves out a large range of activities that children are engaged in and are exploited and abused. The large-scale exploitation and abuse of children employed in domestic work and hotels are cases in point.

Child trafficking is one of the most heinous manifestations of violence against children. This is taking on alarming proportions - nationally and internationally. Although, very little reliable data or documentation is available, meetings and consultations across the country have revealed the gravity and the extent of this crime.

BSC'S PERSPECTIVE ON CHILD DEVELOPMENT

Happiness, joy and laughter – that is all a child's world should consist of. After all, childhood is perhaps the most special stage of life. The thrust in defining child rights is that each child is allowed to do activities that make her/his life happy, healthy and safe along with responsibilities towards other children and adults, to make sure they get their rights.

Various individuals, groups and non-government organizations (NGOs) working with and for children feel that it is only with the ratifying of the Child Rights Convention that children's rights to participation began gaining formal recognition, although several had initiated processes to enlist participation of children and young adults long before the CRC. There is, however, no universal or accepted definition of child participation and each one has defined it according to their own understanding. There is still a fairly long journey before this 'inclusion' of children's participation is internalised and accepted widely.

As the focus of BSC's interventions is fight against the discriminatory structures – of caste, gender, ethnicity, we see children as future citizens who are not adversely affected by existing discriminatory structures and practices. This means that we should prepare children formal schooling system, provide value based socialization as well as will prepare them to promote ideology of equality, justice and dignity. We see education is generally considered to be one of the most powerful instruments of modernisation both “as an object of immediate consumption and as a form of investment for future”.

In 1995, BSC initiated activities with Dalit children belonging mainly to the Valmiki community in the Bhal area whereas in the Danta area we work with Adivasi children through

holding camps during vacation for school going children of these communities. In 1997, BSC set up the Bal Vikas Kendras (BVK – Child Development Centres) at the village level as first planned intervention with children. The BVKs are village –level classrooms, one in each of the programme villages, with a teacher in charge of each BVK. The Dalit or Adivasi children of the village come here for a couple of hours each morning for various activities aimed at developing and sharpening the neuro-physio-motor skills of the children. The activities include: singing songs, acting/reciting stories, making toys/pictures out of clay, leaves or other waste articles.

DETAILS ABOUT BAL VIKAS KENDRA – BVK (CHILD DEVELOPMENT CENTRES)

A. GOAL

- ↗ Enhance children’s positive self image and foster a positive alternative behaviour and attitudes among children (aged 3-14 years) through value based learning (equality, justice and dignity) from early childhood through a counter socialization process.
- ↗ Enhancing the psychomotor skills in children in order to prepare them for the formal education system

B. CHILDREN OF MARGINALISED COMMUNITIES

The project would target the Dalit, Koli (Adivasi), Muslim children with a special emphasis on the girl child.

- ↗ Educational activities with the children aged 3 – 6 years
- ↗ Leadership development programme with Kishor Juth (adolescent children aged between 7 and 14 years)
- ↗ Training teachers to run BVKs in each village

C. GEOGRAPHIC COVERAGE

The activities of BVK during 1995 and 2002 were carried out in Bhalbara region. During 2002-05, the activities with children were carried out in 3 talukas: 2 talukas of Kutch district viz. Bhachau and Rapar and 1 taluka of Banaskantha district viz. Vav. During 2006-09 the project area added one more taluka, i.e. Maliya Miyana of Rajkot district. Thus this programme cover total of 180 villages in Gujarat state.

Till now, 74 BVK has been catering to 1,850 children of the marginalized sections, aged between 3 and 6 years as well as 7 to 14 years.

D. OBJECTIVES OF THE PRESENT PROJECT:

- ↗ Motivate the children (and their parents) for non-formal education and thus take advantage of the BVKs in the village;
- ↗ Enhance their (children’s) learning and foster a positive self image from early childhood through a counter socialisation process;
- ↗ To foster alternative attitudes and behaviours among children with value based learning so that these children are less prone to become victims of caste and gender ideologies;
- ↗ Enhancing the psychomotor skills in children in order to prepare them for the formal education system;
- ↗ Develop leadership qualities among adolescent children along with enhancing non-formal and formal education.

DETAILS OF BVK CENTRES:

Initially 60 centres were started in Vav, Bhachau and Rapar talukas; each taluka having 20 centres. In 2006, it was found that 20 centres were closed down, of which 10 new centres were started at new locations.

Year	Talukas	No of centres	No. of children		Total
			Boys	Girls	
2003	Vav	20	233	240	473
	Bhachau	20	244	237	481
	Rapar	20	234	234	470
	Total	60	711	711	1424
2006	Vav	20	207	222	429
	Bhachau	15	187	147	334
	Rapar	10	207	216	424
	Malia	5	54	71	125
	Total	50	655	656	1312

BVK CURRICULUM:

In all the BVK centers; children were taught and given information on different topics like “My body and I, Rain, Agriculture and insects, Animals, Birds, Trees and Plants, Fruits and Flowers, Seasons and Months, Relations Relatives and Family, Means of Transportation” They also conduct activities like Exhibition, Campaign and Awareness Rally.

The curriculum ‘Gammat Sathe Gadhtar’ is used which has been designed by BSC and now used in all the BVK centers. It was observed by other Anganwadis teachers and government officers; how useful and convenient this syllabus was in teaching the children. The ICDS department of Bhuj, Kachchh district are using this syllabus as a training material to train the Anganwadi teachers of Kachchh district.

BVK incorporates the following components and information.

- Health and hygiene - Nutrition programme for BVK and hygienic habits
- Psychomotor skills through story telling, paper work, drawing and colouring, clay work, skit, playing indoor and outdoor games
- Socio-psycho development - Self development, value based socialisation, Language development exercises and development of instinct based identification of things
- Applied knowledge
- Attendance of children in each BVK – ensuring greater participation of girls
- Enrolment to primary school for primary education

Details of School Admission

No	Taluka	Year wise school admission								
		2004-05			2005-06			2006-07		
		Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
1.	Vav	80 (58.4%)	57 (41.6%)	137 (100%)	58 (47.2%)	65 (52.8%)	123 (100%)	70 (46.7%)	80 (53.3%)	150 (100%)
2.	Bhachau	19 (39.6%)	29 (60.4%)	38 (100%)	58 (46%)	68 (54%)	123 (100%)	52 (54.2%)	44 (45.8%)	96 (100%)
3.	Rapar	53 (75.7%)	17 (24.3%)	70 (100%)	65 (63.1%)	38 (36.9%)	103 (100%)	93 (46.3%)	108 (53.7%)	201 (100%)
	Total	152 (59.6%)	103 (40.4%)	245 (100%)	181 (51.4%)	171 (48.6%)	349 (100%)	215 (48.1%)	232 (51.9%)	447 (100%)

As shown above, in the three years of BVK a total of 1054 children were admitted to BVKs.

Out of this, 548 are boys and 506 are girls.

↳ In the year 2004–5, the lowest percent of admissions was by girls (24.3%).

↳ In 2005 – 06, in Vav, 55%, Bhachau 38%, and Rapar only 28% admissions took place.

RESPONSE OF PARENTS AFTER VISITING CHILDREN’S EXHIBITIONS OR BVK:

Parents are willing to contribute Rs. 50/- towards running the BVK in Abdavas in Bhachau taluka since January 2008.

Parents opined in Maliya taluka that they will be active for collection of fee to run BVK. They are convinced that this activity is better than aanganwadi.

SHARING DONE BY BVK TEACHERS:

↳ These children are fearless, energetic and enthusiastic.

↳ They will continue to study in the schools and will not drop out; they are regular in their schools (in attendance).

↳ They communicate better & have a good grasping power. In the class, when a teacher asks questions, most BVK children readily raise hands to answer.

↳ They treat one another with respect.

↳ They are now an inspiration to the other children in the school.

THE MAJOR LEARNING AND ACHIEVEMENTS OF BVK CHILDREN HAS BEEN IN THE AREA OF:

Values internalised: Hygiene, equality, Gender equality, Discipline, team work, Implementation of learning mutual respect and self respect.

Knowledge gained: Seasons, calendar, Festivals, Debates on different contemporary subjects, map reading, logistics, general knowledge of surrounding as well as social studies etc.

Leadership: Many rallies on different festivals & human rights related topics were carried out where the BVK children exhibited leadership & initiative by holding the flags, shouting slogans & maintaining team spirit.

ACTIVITIES WITH CHILDREN BETWEEN 7-14 YEARS:

The information of different subjects like Civics, Science, History, Environment and Geography is given to children during the 2 hours.

The other activities conducted with children are Educational rallies / Street Plays, Children’s issues raised or dealt by children, Celebrating Children’s Day, Tree plantation program, publishing Newsletter, Health and Hygiene, Career/Professional Guidance and Skill development.

The major activities for these children were carried out at villages (discussion, meeting, doing craft work,), during camps (away from home) and cultural activities / programmes.

<p>Celebration of Children’s Day, Independence Day</p>	<ul style="list-style-type: none"> • Children are aware about Child rights and the educational imperative, discrimination observed in formal education with girls children, Dalits, Muslims, Kolis, state of primary schools in the area • Every year, 350 – 500 parents participated in the celebration and the contribution given by them has now totalled to about Rs. 2500/- • The programmes gave a platform to village women to present their stories by way of discussion or through the songs they sang.
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	<ul style="list-style-type: none"> Most parents felt proud of their children's participation & their ability to express, communicate with fearlessness and generally be happy
Vanchit Adhikar Jagruti Yatra & Shiksan Yatra	<ul style="list-style-type: none"> This activity undertaken for spreading awareness through cultural performances by children. This has resulted into good script based plays, skits and theme based songs. The performances by children show fearlessness, social commitment, creativity, versatility in role play and working as cadre – child to child.
Organising camps – away from home, Children Entertainment Fair	<ul style="list-style-type: none"> learnt about caste based discrimination, need for gender equality, health related problems solved through hygiene and civic sense developed a sense of 'adventure', cultural performances, public speaking the camps sought to relate the syllabus of the formal system to their immediate environment to generate a scientific temper and enhance their general knowledge
Meeting / competitions / discussions / Elocutions / debate / recitation/ games	<ul style="list-style-type: none"> ability to see and understand events logically among at least 20% children ability to articulate issue that they are speaking / presenting among at least 30% children skill of public speaking is developed among at least 40% children
Craft work, cultural programmes	<ul style="list-style-type: none"> a group of children in made each taluka has been formed who are able to conduct street plays, sing songs and dance in public for various purposes – awareness, interaction with children belonging to other areas, of different age, etc. at least 50% children have learnt to make posters and pictures to spread socially relevant messages
Savings	<ul style="list-style-type: none"> This is not a part of project but some children started saving and therefore most of the Kishor juth has saving ranging from Rs. 300/- to 2000/- over last 24 months Some groups have decided to buy necessary material for supporting their activities, e.g. Chotha nesada need a fan in their class, maliya children wish to organise an outing, etc.
Preparing magazine	<ul style="list-style-type: none"> A group of children meet regularly and prepare content magazine – riddles, write up sharing their experiences, learnings, songs, etc

MEGHDHANUSH: MONTHLY MAGAZINE

Meghdhanush (The Rainbow) is the monthly magazine published by the children and it has been renamed as "Gyan Nu Ajwalu" by the children. Children editorial committee has been appointed to look into the articles written by the children. They meet every month to discuss the content, process the content and prepared for printing the magazine.

SAVING ACTIVITY:

The children have also started savings activities. Children deposit one rupee per month. Children have decided that the utilization of saving would be for incurring expenses of village level activities and for village level meetings. A record book would be maintained for savings and utilization at village level.

Total Savings Taluka wise as of March 2008

Talukas	No. of Saving Groups	Total Savings (Rs.)
Bhachau	28	1208
Rapar	42	728
Maliya	15	1305
Vav	25	1400
Total	110	4,641

People's participation in various events:

District	2003	2004	2005
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	Children		Parents		Children		Parents		Children		Parents	
	Girls	Boys	Female	Male	Girls	Boys	Female	Male	Girls	Boys	Female	Male
Banaskantha	99	114	50	48	130	188	3	59	201	289	30	32
Kutch	78	117	100	135	103	251	29	28	113	176	13	35

The parents and other people have participated in various events over last 5 years, such as, celebration of 14th November, Independence Day, Shikshan Yatra, etc.

↳ ***People's contribution:*** Total about Rs. 7,000/- have been donated by the parents who participated in various events over last 5 years from field areas. This is seen as 'people's contribution' towards the cause and a gesture to further the cause; it thus occupies importance in this context.

↳ ***People's participation:*** For celebration of Children's Day and Independence Day over last 5 years, total 2422 children (1136 boys and 1286 girls) and 686 parents (484 males and 202 females) have participated. In 'shikshan yatra' (campaign for enrolment in school) total 6325 parents (2675 females and 3650 males) and 1292 children (551 boys and 741 girls) participated during annual programmes organised under this occasion.

FORMATION OF TALUKA AND DISTRICT LEVEL PARENT'S COMMITTEE:

Parents committees have been formed in 60 villages where the BVK centers are functioning. These committees are formed to sensitize the parents and play a supportive role towards the activities conducted by children in the centers. The capacity of the Parent's Committee members was built through a training to explain the role and responsibility of the members of committee from five region.

WORKING WITH PARENTS:

In all 431 meetings cum training were held with parents – individual, village and district level was done with the parents in last six months. Different topics were covered during these meetings cum training, such as, need for education, child development, government schemes related to education and child development, active participation of people for child development and rights, government's roles and responsibilities for ensuring child rights and curbing child marriages, child trafficking and child labour.

The parents participated in children camp, visited aanganwadi to check registration of birth and death, and government run schools to check situation of midday meal and regularity of the teachers at schools, started coordination with talati and ICDS for getting aanganwadi in the respective village. They also visited fair price shop for ensuring families having ration card and adequate food grain are distributed, etc.

In Bhachau and Rapar taluka, a survey was carried out to find extent of migration and number of families migrates to work on salt pan, on fields for cotton crop as labourer.

WORK UNDERTAKEN BY PARENT'S COMMITTEE:

The Parent's Committee focused on enrolment campaign for the new academic year and challenging discriminatory practices in school. The parents committee focused on effective functioning of school, monitoring of schemes implemented by the Government, monitoring of food security through public distribution system, and capacity building of parents committee.

Outcome of the activities carried out with parents

↳ Application of mini aanganwadi is prepared for 12 villages namely, Ekalvandh, Lakhpar, Godpar, Bhasvav, Cheravandh, Surajbari of Bhachau, Suvaivadi area, Gogavandh, Ganeshpura, Momayadhar and Shraneshwar of Rapar. ICDS programme

officer was contacted at the first place; with his guidance application of these 12 villages was prepared by the parents. A resolution was passed by the respective village panchayat and submitted to the government for anganwadi allocation.

- ↻ Parents got information about expenditure and planning of construction of the primary school from VEC members in Vandhiya village of Bhachau.
- ↻ Members of parents committee approached local MLA and asked for construction of approach pucca road to the village in Rapar taluka.
- ↻ Parents of Nandasar, Gogavandh, Trikamnagar and Sharnavandh of Rapar visited the school and checked teacher's attendance. Parents reported this to CRC. Teacher promised to be regular in the school after this procedure.
- ↻ Health workers have become regular in the villages of Rapar and Bhachau taluka with social audit by the parents.
- ↻ Problem of irregularity of mid day meal was solved by intervention of parents in Ner and Amrutpar village of Bhachau.
- ↻ Participation of dalits has increased in various places and forums, e.g. a man and a woman were included in VEC of Chala village of Vav taluka; dalit children have started going to school of Kunda village of Vav taluka after having surety by the principal for non-discrimination; a dalit man is a coordinator of mid day meal in Vonghda village primary school; dalit children have started taking midday meal in different schools of Vav taluka with non-dalit children.
- ↻ The land allotted under Land Ceiling Act to seven families of Koli and Dalits in Vandhiya and Godpar village in Bhachau but was not transferred to their names in last decade. Land was transferred on their names after contacting talati-sarpanch and initiation process after collecting required documents.
- ↻ In all 40 houses of Hanjiyavandh has received electricity due to intervention with the concerned authority.

THE MAJOR LEARNING AND ACHIEVEMENTS OF BVK CHILDREN

1. **Values internalised:** Hygiene, equality, Gender equality, Discipline, team work, Implementation of learning mutual respect and self respect.
2. **Knowledge gained:** Seasons, calendar, Festivals, debates on different contemporary subjects, map reading, logistics, general knowledge of surrounding as well as social studies etc.
3. **Leadership:** Many rallies on different festivals & human rights related topics were carried out where the BVK children exhibited leadership & initiative by holding the flags, shouting slogans & maintaining team spirit.

QUALITIES DEVELOPED AMONG BVK CHILDREN

- ↻ Grasping of subjects
- ↻ Communication skills
- ↻ Writing skills
- ↻ Competitive spirit during events.
- ↻ Exposure to events developed sharpness and maturity.
- ↻ Maturity to take care of younger siblings.
- ↻ Have become role model for younger children in the village.

Most parents felt proud of their children's participation & their ability to express, communicate with fearlessness and generally be happy.

DELIGHTING OUTCOMES OF PROGRAMME:

- ↻ Large number of parents and children participated in various events – carrying out activities, contributing in form of resources, time and energy is commendable.
- ↻ 5 women from Kutch participated in the play thus breaking age old tradition of staying behind the door/ veil.

- ↪ During 'campaign for education', the villagers took the responsibility of providing snacks and facilities to as many as 200 – 300 participant
- ↪ About 20% children under the guidance of teachers learnt the skill of running the BVK and handling of the responsibility of younger children.
- ↪ In children fairs, the older children taught each other & the younger ones. For eg: the making of a Bandhani was demonstrated & carried out by the children.

TEACHERS' TRAINING

The BVK activity hinges upon the effective disposal of duties by the BVK teachers. In this regard, their training needs assume paramount importance. Given that the ultimate aim of the activity is to foster counter – ideology and counter – socialization for the children of the marginalised groups.

The content of the training given to the BV teachers were a mix of the following: (a) Child psychology; (b) Values – social, moral and human; (c) Social reality; (d) Cultural reality and its analysis; (e) Confidence building and personality development; and (f) Non – formal education methods.

The teachers had a twin role to play which they did substantially:

- ↪ Firstly, to initiate the process of unlearning the already internalised notions of inferiority and inability and furthermore, to initiate the adoption of new ways of perceiving, thinking, behaving to the environment and to critique the stimuli around them.
- ↪ Secondly, to play the role of child rights activists in the area - in this role, they have to facilitate children to be future leaders and identify issues related to education rights of these children.

Generally, training and sharing during meetings are two ways for capacity building of the teachers, which have proven effective with them. These efforts have resulted into positive changes in teachers' lives and personalities, e.g. they are able to shed inhibitions imposed with caste ideology; have learnt to deal with children and are able to perform effectively; are able to interact with the parents – for explaining child psychology and parenting.

OTHER TRAININGS:

1. Training for team was organized on 28th – 29th January 2008 regarding Right To Information Act (RTIA) and its use, and National Rural Employment Guarantee Act (NREGA).
2. Training on 'Disability and Development' by Handicapped International during 10th – 14th Feb '08 at BSC.
3. A workshop on 'data analysis' on 15th Feb '08.
4. Attending BAAG rally and sammelan at Ahmedabad on 16th Feb '08 on the issues of child labour, ensuring primary education, etc.
5. A training on land laws and procedures for possession over land allotted under land Ceiling Act in Gujarat on 4th - 5th at Vav office of BDS

NETWORKING WITH NGO AND GOVERNMENT:

Collaboration and networking with NGOs and government has taken place on different issues.
With the Government

- ↪ Application has been forwarded for new aanganwadi to taluka level (Rapar and Bhachau) and ICDS, Bhuj. Application has been forwarded for management of aanganwadi in Rapar and Bhachau talukas.

- ↪ Application for the special school (for child labour) has been submitted to the authority i.e. Additional labour in charge, Gandhi Ashram.
- ↪ We approached the district level coordinator under Sarva Shiksha Abhiyan (SSA) for admission of girls of the Dalit families who flee their village in Vav taluka. In all 13 Dalit girls (of Tharad and Moti Pavad in Banaskantha, Dhimagam in Vav, Balasar in Rapar and Chobari in Bhachau) were admitted to Kasturba Ganghi Vidyalay KGVB, a residential school) at Moti pavad village and are able to pursue their education.
- ↪ District primary education officer has been approached with the complaint of school teacher who were irregular or not attending Dalit children in the school.

The child rights movement forged links with organizations and networks like: Yuva, MARAG, Gramswaraj, and AWAG to conduct study of the extent of child labour and nature of child labour in Rapar and Bhachau taluka.

The parent committee and the community members together forged links with Government for arresting child labourers in Rapar and Bhachau taluka and demanded implementation of boarding school for children of families from migrant families.

Coordination with NGOs

- ↪ Shaishav, Bhavnagar: Inspirational tour for child rights
- ↪ Lokmitra – Dhedhudi: Regarding creative activities
- ↪ GSS – Marag: Advocacy on child labour issue
- ↪ Mahila Samakhya: for admitting girls in KGB.

WORKING FOR ‘RIGHTS OF CHILDREN’

These activities are carried out in 360 villages of Vav, Tharad, Dhanera, Palanpur and Vadgam taluka in Banaskantha district.

Children's rights are defined in numerous ways, including a wide spectrum of civil, cultural, economic, social and political rights. Rights tend to be of two general types: those advocating for children as autonomous persons under the law and those placing a claim on society for protection from harms perpetrated on children because of their dependency. These have been labeled as the right of empowerment and as the right to protection.

To promote and protect child rights by achieving community based rights, various activities are carried out in 100 villages of 5 taluka (Dhanera, Palanpur, Tharad, Vav, Vadgam) of Banaskantha district. For example, ensuring food security through social audit of fair price shops and ensuring adequate food supply; ensuring regularity of mid-day-meal at the primary schools and nourishment thorough anganwadi in the villages. The marginalised communities, especially dalits in Banaskantha have been a focus of the work. Activities have been organised around right to education, right to food, right to housing, right to employment (under NREGA), right to health care and access to common property resources.

Multi-pronged strategies are employed – spreading awareness on the issue, mobilising and organising youth, networking with Buniyadi Adhikar Andolan, Gujarat (BAAG) and conducting trainings.

RIGHT TO EDUCATION

The level of education is very low among children of the Marginalized groups. The reasons are: parents migrate with the family in search of livelihood, poverty, feeling of discrimination and fearfulness among children.

The right to education addresses two issues – quality of education and availability of facilities like adequate classrooms, adequate qualified teachers, drinking water, toilet and ceiling fans in the schools. The school should ideally be in close vicinity from the residence.

- ✧ Village level meetings and social audit through youth groups have borne results like teacher attend dalit children in the class better than before and fear among dalit children is reduced as strong action is taken towards culprits in discrimination or harassment cases. Participation of dalit children have increased in programmes of the school.
- ✧ Quality and quantity of mid day meal is increased in almost 40 anganwadi and school of active villages.
- ✧ Parents have become sensitive and developed understanding of importance of education for children and they are also aware of reasons of school drop-out in Hardevasana, Nagarpura and Dhota villages.
- ✧ Total of 216 MTAs, PTAs, VECs were sensitized.
- ✧ Campaign for enrolment in the school has ensured enrolment of 2427 boys and 2152 girls in these villages and 699 drop out students were re-enrolled in schools for the year 2007. Children were admitted to school in 86 villages by MTA, PTA, VEC and Yuva Groups.

WORK DONE FOR MAKING ICDS (AANGANWADI) ACTIVE:

In all 40 anganwadis are made active in which pregnant women and lactating mothers are regularly checked up. Regular health check-up of girls, Vaccination, measuring weight and analyzing category of malnutrition is done regularly in the anganwadis. Meeting was held at taluka level with ICDS programme officer and anganwadi staffs in which 150 women were present. Parents were made aware and motivated to ask for quality and quantity of food with reference to malnutrition in children in anganwadi.

- ✧ Benefit of free medicine was given to 30 pregnant women.
- ✧ 36 anganwadi were made to function actively.
- ✧ 19 new aanganwadis were got sanctioned in the areas by government.

RIGHT TO FOOD – RATION CARD CAMPAIGN

- ✧ Information was collected by contacting people regarding government schemes implemented at village level. Information was analyzed and people were explained in taluka meetings to acquire their ration cards and get the supply of grains from the Ration shops.
- ✧ Applications got submitted and 968 dalit tribal families of 26 talukas got the ration card.
- ✧ Campaign was initiated to submit memorandum at taluka level to protest the BPL list declared by government in 6 talukas along with objection forms to revise BPL list. Cluster and Taluka level meetings were held to give all the information regarding BPL list.
- ✧ Representative from Organizations, Community members and youngsters attended the meetings and submitted the memorandum to Collector. Informal structures were formed at Taluka level and memorandums were submitted by groups mentioned in the table below.

No	Date	Venue	Local group	Participants
1	7 Sept. 2006	Dhanera Taluka	Youngsters & representatives	42
2	11 Sept. 2006	Vadgam Taluka	Youngsters & representatives	48
3	15 Sept. 2006	Palanpur (district level)	With Taluka In charge	13
4	17 Sept. 2006	Bhoraniya (ASVS)	Villagers - youngsters	35
5	13 Sept. 2006	Tharad	Taluka committee representatives	26

6	18 Sept. 2006	Hardevasana (Vadgam)	Youngsters / villagers (Dalit Koli)	65
7	19 Sept. 2006	Sandhosi (A.S.V.S.)	Youngsters / villagers	90
8	20 Sept. 2006	Palanpur District	Youngsters & representatives	45
9	22 Sept. 2006	Gajipur (ASVS)	Youngsters / villagers	30

- ↪ Weight of mal-nutrition's children was measured regularly and they were given double quota for breakfast.
- ↪ Out of 616 children, 117 children got rid of mal-nutrition.
- ↪ Fair Price Shops are made active in 27 villages
- ↪ 1356 applications were submitted to issue new Ration cards.
- ↪ The Process to get 916 APL cards, 76 BPL cards and 49 Antyodaya cards was started.
- ↪ People submitted complains as sufficient quantity of things were not arranged in ration shops and made the PDS shop organizer to resign.

WORK DONE UNDER N.R.E.G.A.

The information of NREGA scheme was spread and propaganda in villages of 12 talukas of the district distributing 20,000 leaflets. Awareness was brought in villages regarding implementation by contacting people and conducting meetings. More than 3000 applicants were assigned work under this scheme. Taluka project officer was contacted for effective implementation, supervision and control of work done. Workshop was arranged in coordination with the district village development association of 8 talukas (Vadgam, Palanpur, Disa, Diyodar, Tharad, Vav, Dhanera, Jansi, Bhabhar). More than 1200 people participated and received information about the Act. Research survey was done in coordination with CFDA, Ahmedabad for implementation of NREGA in 5 villages of Tharad taluka namely Nagala, Dodgam, Chudmer, Jheta and Bhapi. The research report was prepared on the basis of data gathered regarding injustice faced by applicants in work completed. Strategy for Advocacy is planned to present this report to state government to take some action for shortcomings in this Act. However implementation of NREGA has contributed to reduction in out-migration and ensured income (100 days) per dalit family. This has resulted into better standard of living of the children. Migration has reduced to some extent which has reduced the problems of migrating parents to educate their children.

- ↪ Applications were submitted for job cards in around 300 villages and in 233 villages applicants got job cards.
- ↪ NREGA job work was assigned and Work started in 80 villages.
- ↪ Understanding about the NREGA scheme was developed among the communities by distributing 3000 leaflets.
- ↪ The Statements to demand work under NREGA was done in the Gram Panchayats in 62 villages.

RIGHT TO ACQUIRE HEALTH FACILITIES

Regular visit were made to PHC of every cluster. Rapport was built with Doctor, Nurse and PHC staff to collect information of facilities available. The equipments like Ambulance, Stretcher and tools for minor operation which were not available in the PHC were demanded. Fellows in Vav taluka coordinated with PHCs and stopped bogus degree holder doctors from practicing. Propaganda of Malaria camps to get treatments in critical situation was conducted. Spraying of medicine in coordination with PHC, to reduce mosquitoes was done at village level. In the situation of heavy rainfall, health facility was availed by sending faxes to the Government Health Departments and immediate help in the villages which were difficult to access in heavy rain situations e.g. villages of Dantiwada, Disa, Vav and Danta taluka. PHC were made active in 6 talukas namely, Gola,

Jalotra, Vav, Tharad, Hadad and Jeetpur. Children got the facility in the village after these PHC started functioning.

- ✧ Regular vaccination to children and pregnant woman is done in 36 villages.
- ✧ Training is being imparted every month to the adolescent girls in 36 villages
- ✧ 1788 pregnant women were included in Health check up.
- ✧ 1502 children received regular Health check-ups.
- ✧ Health committee is active in 9 villages.
- ✧ 1280 applicants got benefit from the Government schemes “Janani suraksha” - mother security
- ✧ 713 applicants got benefit from Valia prosperity scheme (Valia Samruddhi yojna).
- ✧ 819 applicants got benefited from the Government scheme “Chiranjivi yojna”

FORMATION AND CAPACITY BUILDING OF YUVA MANDAL

150 Yuvak Mandals were formed in 6 talukas for 50 effective functioning of youths in the villages. Intensive processes were done with 18 Yuvak Mandals at village level regarding ration card campaign, BPL card issues and implementation of NREGA scheme. An important role was played by Youth groups in the situation of heavy rainfall in Vav and Vadgam taluka. 50 youngsters were prepared to go for relief work in Surat. Youngsters submitted a memorandum at taluka level regarding BPL list issues and they were able to create considerable pressure, the effect of which is seen in Palanpur, Vadgam and Vav talukas. Youngsters of Merwada, Sadarpur, Sandhosi, Bhachli, Janawada, Samshepura are successful in creating pressure in gram panchayats and schools at village level.

- ✧ Formation of Yuva Mandal in 300 villages.
- ✧ 120 men and women were sensitized.
- ✧ Members of Yuva Mandal started supervising and taking care of school, anganwadi and PHC.
- ✧ Yuva Mandal participated in "let us go to school" campaign.

LAND OWNERSHIP RELATED

600 applications of residential plots were sanctioned in Vadgam taluka. Because of which 1200 children could get shelter (If we count 2 children on average per application). Standard of living of children has improved due to financial empowerment on acquiring land under land ceiling. Total 8 families in Baradvi village and one family in Diyodar village have acquired land.

- ✧ 3250 applications were submitted for residential plots, 916 of them were allotted plots.
- ✧ 2850 applications to acquire cultivable land were submitted.
- ✧ 165 applications were submitted to demand for crematorium/graveyard.
- ✧ 44 families got cultivable land.
- ✧ Statement of demand made in 48 villages against ‘paripatra’ (memorandum) of Gujarat government regarding uncultivated land. 500 people participated in burning ‘paripatra’ (memorandum) at district level.
- ✧ In 6 cases, women acquired land in their own names.

ACTIVITIES WITH WOMEN

Participation of women has increased in programmes arranged by the organization/cooperative. Almost 9000 women of 6 talukas have participated at taluka/district/state level meetings / programmes. Awareness has increased about education and health of women. Women present their matter regarding education of their children in school. Understanding about child rights has developed. They are sensitized towards daughter’s education and daughters also are admitted to schools. Women have started raising their voice for the issues of their children. Voices were raised against incidents of injustice, harassment, differentiation with women. Dalit women were nominated at gram panchayat

and taluka level elections. Daniben of Majadar is politically so empowered with leadership that she can fight with non-dalits of her village. She has also contested in village election. Programmes in 60 villages about abortion of female fetus and domestic violence were conducted. Facility of Health Check-ups is received by 213 women through health camps.

ADDRESSING AND TAKING ACTIONS AGAINST ATROCITIES

During the end of the year 2006-2007, more than 700 cases of harassment are being recorded at district organization. Cases include harassment, beating, murder, rape, teasing, harassment by officers (forest department), cast humiliation, etc. Almost 55 cases are recorded between the years 2005 to 2006. BSC continues to follow up with the police and court procedure and presents the matter with a neutral approach.

Carelessness of the government is observed in very sensitive issues of harassment like murder, rape, differentiation at collective level, beating, damage to property on large scale, etc. Effort is made to influence harassing cast, remove social fear from the victims and make police procedure effective.

PEOPLE'S PARTICIPATION

During the 'Equal education rally' conducted in 60 villages with night stay; people arranged for boarding and lodging. More than 5000 people attended the programme in Vadgam, Tharad, Vav and Palanpur Taluka of Banaskantha district. Almost 500 people participated in rally of Nafer in Ahmedabad. 150 men and women participated in "Beti Bachao" (save the girl child) campaign organized by "Chetna". 150 people participated in torch rally. 60 people participated in sammelan of 'vicharta vimukt' community.

LESSONS LEARNT AND PLANNING

Based on sharing and reporting, we have learnt and planned the following strategies and activities for effective functioning of the programme:

- ↪ Teacher's regularity, virtues etc are equally important and therefore we need to control their mobility and understand the situation in local context. Facilitating the teachers in this context is an integral part of the programme.
- ↪ Explore other alternatives to increase people's contribution to support children's activities. Mobilising parents and greater interactions are necessary and therefore series of village level meetings and trainings will be organized. Such measures in turn will make parents' committees effective at village, taluka and district levels.
- ↪ Deal with adolescent children with broader perspective - try to understand their needs, seeing them as future youth and providing necessary support, explain their role as youth in near future to take up village level activities, etc.
- ↪ To network with all those organizations who work for child labour. This initiative will address problems of migrating parents and their children in all taluka as well as education of these children through special schools supported by the government.
- ↪ Collaboration with the government agencies for education, child labour problems, etc. is necessary and therefore close contact with concerned authority should be given priority.

TAPPING KIDS WORLD TALENTS

A photo competition was organized in Vav taluka under the auspices of Maltesar. 20 children were cameras to click photographs related to their world. Chandrikaben of Malsan village and Kishorebhai of Kheemanavas in Vav taluka won the first prize. They were awarded first prizes and a certificate from Maltesar. The feedback from the children was that for the first time such an activity was conducted where they got an opportunity to hone their hidden talents and also get acknowledged. It was followed by an entertainment programme, performed and organized by children in which 454 people, attended and 439 out



RIGHTS OF WOMEN

The term **women's rights** refers to the equality and freedoms inherently possessed by women and girls of all ages, which may be institutionalized, ignored or suppressed by law, custom, and behavior in a particular society. Equality is closely related to equity and therefore activism surrounding this issue claims an inherent historical and traditional bias against the exercising rights by women.

Globally and in historical perspective, issues of women's rights have come up based on ground reality; naming a few rights - bodily integrity and autonomy; to hold public office; to fair wages or equal pay; to own property; to education; to serve in the military; to enter into legal contracts; and to have marital, parental and religious rights. Women and their supporters have campaigned and in some places continue to campaign for the same rights as modern men; this is largely associated with "feminism" and "women's liberation". The concept of women's liberation incorporate broader notions of human rights because they often differ from the freedoms inherently possessed by or recognized for men and boys.

In India, decade of 1980s is considered significant, as laws related rape, violence on women over and above personal laws like right to property for Syrian Christians, maintenance for Muslim women, etc were made and / or amended. Subsequently, legal activism was resulted into women's security related civil and criminal laws and provision in Indian Penal Code. The analysis in gender framework revealed glaring inequality between men and women, e.g. sex ratio, literacy, employment, representation in political systems, law and science related institutions and so on. Most of women's organizations and NGOs has adopted 'women's empowerment approach' and 'gender equality' with activities like saving and credit through cooperative society and / or self help groups (SHG), organizing women, women as para-legal cadre, effective participation in political institutions, gender analysis for various purposes and so on.

BSC as reflective organization, responded to the then reality in Bhalbara region with activities related to women's health, saving and credit as well as mobilizing and organizing women. Subsequently, BSC focused on the following aspects or women's empowerment - to encounter structural violence and promoting economic empowerment in all programmes.

- a. Establishing Medium Scale Finance Institutions (MSFI)
- b. Started taking up women's issues through legal action and support
- c. Facilitating for land ownership of women
- d. Sankalli: embroidered products by women of Kachchh
- e. Addressing issues and concerns of single women
- f. Supporting Dalit girls in Maliya for their education – running hostel

A. ESTABLISHING MEDIUM SCALE FINANCE INSTITUTIONS (MSFI)

MSFI is defined based on certain criteria, such as, (i) coverage of upto 40 villages in a taluka, (ii) a primary cooperative with share capital upto Rs.10,00,000/-, and (iii) savings & credit to a limit as per the bye-laws which are decided by the promoters. These were initiated at area levels in the year 1993 for economic and social empowerment of marginalized women. During 1993 and 2008 total 10 Taluka Cooperatives are registered and functional. At present, the cooperatives are spread over 481 villages of 10 talukas in 4 Districts with a membership of 12,538 women members.

These co-operatives have provided an opportunity and space to the marginalized women to exert their leadership potential in influencing decision making in the family, in challenging

patriarchal values in the society, political forums and creating new role models within the society. This program has been instrumental to impact the areas like gender discrimination, economic dependence of women, etc

The exposure obtained through the activities; has built the capacity of the women and some of them have bought land to construct houses for their families. They have learnt to do business and have started taking decisions in business. Their economically self reliance has increased and they do not have to take money on interest from else where.

Details of co-operatives in each talukas (March 2008)

No	District	Talukas	No. of year	No. of village	Total no of members	Total Share capital (Rs.)	Total Saving capital mobilized	Total Fund
1	Anand	Daheda	14	43	2239	223900	2227896	4451547
2	Ahmedabad	Dhandhuka	12	40	1387	138775	1082480	1954315
3	Banaskantha	Hadad	10	56	1445	77805	512071	1212938
4		Palanpur	7	70	1551	149850	1418645	1772454
5		Vadgam	7	71	2045	204500	2199495	2437545
6		Vav	7	60	1252	126475	458037	678761
7		Tharad	7	64	1188	125025	731523	686592
8		Dhanera	7	32	719	70600	173351	259540
9	Kachchh	Rapar	4	26	446	44600	140970	186016
10		Bhachau	1	19	266	26600	94761	121361
Total				481	12538	1188130	9039229	13761069

Dalit Women Saving and Credit Cooperative society was started in 5 taluka (Vav, Vadgam, Palanpur, Tharad, and Dhanera) of Banaskantha district. Based on positive experiences (holistic development) of Bhalbara and Dhandhuka women cooperatives, small saving and credit were encouraged in this region too.

As one of aims of cooperative is women's economic empowerment, the following activities are carried out with women members, executive members of the taluka cooperative and staff of taluka cooperative.

- (i) Regular activities - Registering new members, Giving credit to members, Organizing annual 'sadhara sabha' (General Body meeting) at the end of the year, etc in each taluka.
- (ii) Awareness camps and meetings at village level,
- (iii) Training of members of executive committee, and
- (iv) Supporting enterprising initiatives undertaken by the members

Registering new members, giving credit and organizing annual 'sadhara sabha' (General Body meeting) are important components of any MSFI. Overall, these cooperatives have shown 13% increase in membership and credit given.

Awareness camps and meetings at village level

Total 263 meetings were organized with women at village level in ten taluka. The issues covered in these meetings were: (i) cooperative and its importance as a mean to empowerment, what is to be done for its effective functioning - to increase membership, saving, credit, etc. (ii) develop common understanding on domestic violence, (iii) formation of groups at village level to tackle any social issue, (iv) what is to be done to develop leadership, and (v) importance of celebrating Dr. Ambedkar Jayanti. Awareness material was disseminated in these meetings.

Village level Meetings organized with members of cooperatives

No.	Taluka	No. of village level meetings
1	Vadgam	56
2	Palanpur	40
3	Dhanera	25
4	Tharad	50
5	Vav	30
6	Danta	24
7	Rapar	22
8	Bhachau	20
	Total	263

Training of members of executive committee

Total 63 meetings were organized with the members of the executive committee of the cooperative in each taluka separately and in all 60 executive members are trained. The issues covered in these meetings were: (i) concept of credit society, (ii) understanding mechanism, rules and regulations of the cooperative, (iii) rules for credit against saving, (iv) understanding system of accounting, (v) analyzing data – saving, credit, fixed deposit, expenses, etc. Specially created awareness material was disseminated in these meetings.

Trainings of members of executive committee of each cooperative

No.	Taluka	No. of executive members trained	No. of trainings
1	Vadgam	10	11
2	Palanpur	8	11
3	Dhanera	4	3
4	Tharad	3	10
5	Vav	7	5
6	Danta	8	4
7	Rapar	10	4
8	Bhachau	10	15
	Total	60	63

Annual 'sadharaan sabha' / sammelan at taluka / district level

As per rule, general body meeting has to be organized by year end, i.e. 30th June of the year. General body meeting of each taluka cooperative has been organized during May and June 2007. The number of women members varies in each taluka in this meeting; however, at least 250 to 300 women participated in the annual meeting.

In this meeting, financial details were presented; it is generally theme based around Dalit unity, violence on women, empowerment of women, creating leadership among women, political participation of women especially in Panchayati Raj, developing linkages with other like minded CBOs and NGOs, etc was discussed.

The executive committee of Bhachau taluka cooperatives decided to supply consumer goods to the members with very nominal margins and invested money. In all 40 members were benefited out of this enterprise and these women earned profit of Rs. 2016/-. Most of the women members took loan for agriculture and small enterprise like selling oil or wheat or rice in post production time, manufacturing and selling products like cloth and broom, etc.

B. STARTED TAKING UP WOMEN'S ISSUES THROUGH LEGAL ACTION AND SUPPORT

Legal action and support for women's development and empowerment mainly consists of (i) cases of rape, (ii) domestic violence - battering, mental or physical harassment, (iii) property rights of women, and (iv) caste based violence or violence on women by community members.

The well known proverb, 'prevention is better than cure' is also applied in this case. Awareness about structural violence, legal procedures to prevent violence, etc are discussed with men and women in the village during a village level meeting in all taluka of Banaskantha and Rapar and Bhachau of Kachchh.

An informal forum at taluka level was created to deal with this issue; this forum has started addressing the issue related to violence on women. As part of awareness spreading on violence against women, the following programmes were organized:

- ↳ A Campaign was organized for creating awareness about forms of violence against women and about preventive measures as well as women's rights – political participation, access to property, gender equality, etc. This campaign was carried out in form of meetings, rally and distribution of material like pamphlets and booklets in each taluka during April and September 2007.
- ↳ Monthly meetings were organized on these topics in each taluka. The women of the village used to conduct these meetings in the later half of the year, i.e. December 2007 to march 2008. They were discussing about gender equality, how to overcome gender biases and stereotypes, how to increase women's access to property, especially land and livestock.

With legal support, awareness was given equal importance. Four men and women of each taluka were selected and trained by BSC's Human Rights Cell to prevent violence and to tackle post-violence issues: how to deal with the victim, counseling, collecting evidences, (registration of complaint at police station, counseling to woman victim and / or her family members, remain present at the time of panchnama – police investigation, etc.). This forum was initially known as 'investigation team' but eventually all of us realized that it is actually much more than just an investigation team and therefore renamed as 'Hinsa Takedari Samiti' (committee that prevents and keep watch on violence). This team has been trained about different laws related to violence on women (e.g. rape related, dowry act, domestic violence act, etc.); how to lodge police complaint; what to do when police investigate; how to counsel victim and her family members; how to protect evidences; etc.

The training focused on:

- Knowledge on Prevention of Atrocities Act, 1989
- Basic Knowledge on Criminal Procedure Code
- Basic Knowledge on Laws related to women like Protection of Women against Domestic Violence, 2005, Rape, etc.
- Knowledge related to police structure and courts
- Knowledge of Indian Penal Code – major ones that is used by the police

Total 152 cases under different law and Indian Penal Code (IPC) have been registered for violence against women in Banaskantha during one year. Total 11 cases were registered and fought in the courts from Kachchh.

Details of Legal Cases Dealt by BDS and KVS (2007 – 2008)

No	Type of crime	No. of cases	Details of Crime committed under which IPC
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1	Atrocity against women in Banaskantha district	152	Murder, attempt to murder, Kidnapping, Rape, Killing for dowry, IPC 304 - B. IPC 306, Injury IPC 325 - 326, Teasing IPC 498(C), Domestic Violence, Crime against women, CRPC 174, Accidental Women CRPC 174, Attempt of suicide IPC 309
2	Atrocity against women in Kachchh district	11	Mental and physical harassment, Rape, preventing temple entry by dalit women - I.P.C.504,506 (2);POA-3(1)(10)

Women Forum To Address Atrocities In Kachchh

A Forum to address women issues of atrocities and domestic violence has been formed. A monitoring chart of various forms of domestic violence was prepared taking the consent of members from people's organization. Employees of the people's organization fill this chart during the village visits they make every month. This chart helps to map out the various forms of domestic violence prevalent among deprived communities such as Dalit (scheduled castes), erstwhile untouchables, Kolis that belong to socially and Educationally Backward Classes, Muslims as religious minority. This chart also helps to share information with people and prepare educational interventions with organization and other stake holders; especially government to arrest domestic violence. It was observed that out of 25 indicators of domestic violence, there were major six causal factors among Koli, Dalit, Muslim communities. These casual factors are:

- ↪ Does not give birth to male child
- ↪ Is not able to bear a child
- ↪ Suspicious about moral character of spouse
- ↪ Doubting the nature of profession especially when spouse returns late from work
- ↪ When spouse stays for a long time in natal home than she is not welcomed enthusiastically when she return to her in-laws' house
- ↪ Women are not given any share in family property and family members pressurize her not to exercise their right over assets.

C. FACILITATING FOR LAND OWNERSHIP OF WOMEN

The issue of Women Land Ownership has been included in the 4 priority issues of the Mahila Mandals formed at village level. Women Land ownership is discussed with group member in village meetings to sensitize them. As a result some incidents have come up in which women in the village have demanded their share in the property.

- ↪ Rudhiben Koli, a widow from Manaba village in Rapar Taluka. After her Husband's death, her 2 Brothers-in-law refuse to give Rudhiben her share from the ancestral property. With the discussion of women land ownership in the village meetings she became aware of her right and has decided to demand her share from the property. The process of which is going on.
- ↪ Bhachiben from Kadol village of Bachau Taluka had lost her husband. Her family members tried to snatch away her property. But they did not succeed. Our organization supported Bachiben to legally acquire the property. Now Bachiben has decided to give her 20 years old daughter a share from this property through legal procedures; which is going on presently.

D. SANKALI: EMBROIDERED PRODUCTS BY WOMEN OF KACHCHH

Sankalli is a group of women artisans (Dalits, Koli and Muslims communities) from Waghad region of Kachchh District. After the killer earthquake ravaged Rapar & Bachchau in 2001; thousands of lives were lost and caused destruction to property and livelihood. BSC started livelihood activity for these women; through embroidery programme to provide

supplementary livelihood options. BSC provided market linkage, technical support, trainings, raw material and other needed assistance to these women for production of finished goods. In all 50 women artisans were trained for market oriented embroidery skills, out of them 24 women are doing 'A' grade embroidery.

The capacity of these women was build by appointing a professional designer from National Institute of Fashion Technology, Gandhinagar. The designer started working with women and taught market oriented designs, colours combinations, etc. The artisan's capacities were increased as they were equipped in doing embroidery in spun silk; handloom/they learnt new designs/they learnt new products and got exposures in exhibitions. After these trainings the artisans also developed the skill of selecting different colour combinations (contract, matching). The products like Capris, tops, dress materials, sling bags, cushion covers, seminar bags, spectacle cases, Mobile pouches, hand purses, pencil pouches, office files, etc. were introduced. The variety in the products was developed keeping in mind the demand of the customers/feedback that was received in exhibitions and from permanent customers (individual & institutional).

Presently a linkage with 'VAMA' is developed in December 2007. VAMA has taken up the responsibility of training, giving embroidery related job work to these women and selling their own products. Of these women, the women who take up the responsibility of coordinating this activity with VAMA receive a Commission of 10% of the total income of job work or the product. These women are independently handling the administration of this activity. Looking at the success, the women of Chandrodi village are also interested to join and get job work from VAMA. VAMA has also helped BSC for selling old embroidered products in the market.

E. ADDRESSING ISSUES AND CONCERNS OF SINGLE WOMEN

The issues of single women have been addressed through Ekalnari Shakti Manch (ESM); by organising meetings, trainings, leadership development programmes and large gatherings of single women. The issues include accessibility to public land, challenging violence against women and caste based atrocities. This has led to increased in single women's mobility, giving support to women in distress and started challenging discrimination in public places like temples. Some incidents are landmark and spread hopes that eventually such events would bring about social awakening on large scale; Kakuben Ratabhai, widow in village Adhoi took initiative and gave blessing to her daughter on her wedding.

KVS has introduced ESM to the Social Defense Department (Government of Gujarat) for social security entitlement for widows and destitute. Total 18 applications were put forward to the Social Defense department and 3 applications were processed and passed and they have started getting benefits of the scheme.

F. SUPPORTING DALIT GIRLS IN MALIYA FOR THEIR EDUCATION – RUNNING HOSTEL

The idea of beginning a hostel for girls was the outcome of the experience of the staff working for the earthquake rehabilitation during the years 2001-2004. Maliya taluka is one of the most backward taluka of Rajkot District. Literacy among women is not more than 30% compared to the total population in the taluka. Most girls give up schooling after 4th standard and most of them end up looking after their younger brothers and sisters since the parents go to work. If the parents migrate the children go along with them and so do not attend school. The hostel, exclusively for girls - Asha Kiran Kanya Chatralaya – came into existence in 2005. It is run by the local organisation - Siddharth Manav Kalyan Trust – supported by BSC since 2006.

Total 49 girls were admitted in the hostel in July 2006. Being a new experience for the girls to be in the boarding, there was a drop out due to various reasons and then 33 girls were in the hostel. In the year June 2006 – 07 and 2007-08, total 25 girls continued to be in the hostel.

The teaching in the schools, especially the high school is poor. The girls could not read and understand especially English and Mathematics. BSC organises tuition classes for the girls studying in primary and secondary schools. With this support, the girls have fared well in the final exams.

We conduct other activities like competitions for elocution, dance, drawing and painting, and mimicri. During the Navratri festivals we conducted *garba* (traditional dance) programme on the hostel. Similarly, girls could fly kites during the kite flying season, especially on 14th January. We also organise medical check up once a year. In every summer vacation, camp is organised for girls and boys of Maliya taluka. Various activities are conducted for their personality development and leadership formation individually as well as in groups.

We organise meetings with the parents regularly to keep them appraise of girls' education and performance in the school, her habits in the hostel, scope of improvement and so on. As a result, get good suggestions for smooth functioning of the hostel from the parents.



A Bal Mela (Children's Fair) was organized by CRC (Cluster Resource Center) in Trambo area of Rapar Taluka in Kachchh district. Children participated in different games. Bhartiiben from Rapar group performed a song in Bal mela organized by CRC and won a prize.

HUMAN RIGHTS CELL

INTRODUCTION

With change in mission statement in 2001, BSC has focused on human rights but the Human Right Cell came into existence much later. Till then, the activities for legal awareness, legal support and action for getting justice for Golana victims are milestones of BSC's activities. The Golana murder case was fought at Sessions to Supreme Court.

The legal cell based at BSC was initiated by the Citizen's Initiative (CI) to respond to the unprecedented state-sponsored killings during communal riots in Gujarat in 2002. The battle for CI was to achieve justice as well as a struggle to defend democracy, its institutions and the constitution. The CI responded with a three-pronged strategy of intervention: humanitarian aid to the victims, representation of the facts at the national and international level through constant compilation and dissemination of information, and a systematic effort to assist the victims and the Muslim community in their struggle to secure justice. The CI facilitated a number of fact-finding missions including the National Human Rights Commission (NHRC) to ascertain the nature and extent of the killings, rape and other forms of violence; and to inquire into the allegations of state complicity. The findings are widely known and disseminated far and wide through various reports. One of the immediate need of CI was to meet with for legal support e.g. to lodge necessary complaints against the Police officers themselves as well as the local politicians.

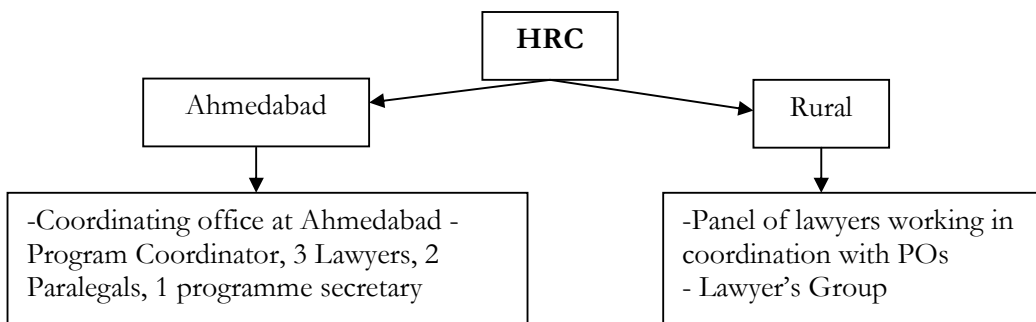
The CI decided that BSC will continue to fight legal cases of communal riots victims of 2002; initially the cell was known as Legal Cell but Human Right Cell (HRC) started functioning in full fledged by 2004. Over and above, these cases, HRC focuses to create awareness among the various communities including Dalits, Adivasi, women, and college going students and facilitating lawyers to perform better.

Strategy and activities

- a. Creating awareness of laws through training and publications.
- b. Form the working group of lawyers, through which legal cases at local level can be fought effectively.
- c. Form the investigation team, which will support to take legal steps to counter the violence against women at local level.
- d. Court proceedings - (a) Set an example of acquiring social justice through court proceedings, and (b) Compromise process (Except atrocity and severe cases)

HRC supports BSC's activities and effectively functions in areas of operation of BSC, i.e. Ahmedabad, Banaskantha, Anand, Junagadh, Bhavnagar, Kachchh, Malia, Vadodara districts in Gujarat.

Functional Structure of HRC



CREATING AWARENESS OF LAWS THROUGH TRAINING AND PUBLICATIONS

Trainings are conducted to spread the primary legal information among members of the marginalized community, women and youth groups to follow the correct procedure against injustice done to them.

✦ With 'Jagrat' – a youth group of students of St. Xavier's College

In all 20 trainings were conducted to make the students of aware, regarding legal framework of Indian Constituion, provisions, Indian penal Code and Criminal Procedure Law and laws related to rights of the marginalized sections of the society.

✦ With 'Hinsa Nivaran Team'

We realised that the violence on women in Gujarat, especially in the work areas of BSC, need to be dealt with at the local level. Thus, we selected 4 women from each taluka of Banaskantha, Sabarkantha and Kachchh district for the training. Total 3 trainings were conducted for these women. The trainings have oriented them to various types and forms of violence on women, how to deal with them as counsellor, approaching police, collecting evidences, assisting police in procedures, etc.

PUBLICATIONS

'Apna Adhikar' is a monthly magazine, which covers issues related to human rights violation, new laws or policies to be enacted or amended, simplification of an Act, etc.

Over and above, monthly magazine, four booklets were printed to educate people about these laws and their rules and regulations. They are:

- ✦ Industrial Dispute Act, 1947
- ✦ Right To Information Act, 2005
- ✦ Prevention of Domestic Violence Against Women Act, 2005
- ✦ National Rural Employment Grantee Act, 2005.

FORM THE WORKING GROUP OF LAWYERS

Several Dalit and Adivasi lawyers have shared different types of problems they face in the court and in following court procedures (for fighting human rights violation related cases), outside court (marginalization and subtle discrimination in their profession, lack of knowing English and lacuna of reference material), etc. In response to these sharing, BSC decided to form a working group / association of lawyers to in Kachchh and Banaskantha districts to begin with. The idea of creating such association is to facilitate Dalits, Adivasi and Muslim lawyers to cope up with the problems and creating solidarity among them at taluka and district level.

After several consultations and meetings with lawyers at Palanpur, Banaskantha district, solidarity among these lawyers has been created. With greater and common understanding about their needs and problems, creating mechanism to facilitate them has been evolved. a group of people has initiated to take these ideas further and to meet some of the needs of the lawyers, BSC has decided to provide support for infrastructure facilities like availability and accessibilit of the computers, accessibility to wider world through internet connection and surfing, developing library and reference material, capacity building through bi-monthly courses and so on.

Organised were organized to create. In each meeting, about 25-30 lawyers were present. They also shared about local situation in the court, prevalent groupism among Dalits and Muslims in Banaskantha and Kachchh districts.

NETWORKING

- ↪ We are a member of the International Criminal Court (ICC) since the last 4 years. Different seminars in Delhi, Mumbai and Gujarat were attended by our lawyers and they have presented the details of the cases of Communal riots and Human Right Violation. The information collected from these seminars have been published and distributed to create awareness among community members and lawyers.
- ↪ Human Right Law Network (HRNL) – The HRC have coordinated with HRNL, Delhi; to acquire guidance (attended seminars) in dealing with the Communal Riot cases and Human Right Violation cases.
- ↪ National Human Right Commission (NHRC) – We have received training on Fact finding from NHRC. This training has helped a lot to find out the facts in the Communal Riot cases in Ahmedabad. Many details of the riot cases have been shared with NHRC.
- ↪ HRC also coordinated with government officials (Labour officer, etc.) and Government Free legal aid department. They are invited for different trainings and seminar to share information with the participants.
- ↪ HRC also coordinates with other NGOs namely, SHARH WARU, Sahayog, Jan Vikas, Action Aid, etc, which are working with the Communal Riot victims to address their issues.

COURT PROCEEDINGS

HRC takes up major 2 types of cases (1) Communal Violence (2) Human Right Violation. Besides these, cases which affect the community on the whole are also taken up e.g. cases violence against women (rape, sexual harassment, murder, domestic violence) and bonded labour cases.

No	FIR no. Case no	Name of Accuser	Name of accused	Type of case	IPC	Present status
1	100/02	Govt. -Naroda Patia	68 Accused	With Prosecution	302	Pending in Supreme Court
2	98/02	Govt. -Naroda Patia	49 Accused	With Prosecution	302	Pending in Supreme Court
3	99/02	Govt. -Naroda Patia	Shokatbhai	Defense	302	Pending in Trial Court
4	75/02	Govt. - Vatva	40 Accused	With Prosecution	302	Pending in Trial Court
5	74/02	Govt. - Vatva	32 Accused	With Prosecution	307	Pending in Trial Court
6	70/02	Govt. - Vatva	67 Accused	With Prosecution	143, 145	Pending in Trial Court
7	99/02	Govt. - Vatva	29 Accused	Defense	307	Pending in Trial Court
8	197/02	Govt. -Naroda Gam	Mayaben Kodnani, Dr. Jaydeep Patel	With Prosecution		Pending in Trial Court
9	16/05	Sangeeta Parmar	Ginabhai Patel	With Prosecution	354, Atrocity	Case going on in Botad court
10		Vinubhai Parmar	Vanrajsigh + 3	With Prosecution	324, Atrocity	Trial not started
11		Vinubhai Parmar	Bhikabhai +1	With Prosecution	Atrocity	Trial not started
12	25/07	Mukeshbhai Nathabhai	Gordhanbhai +1	With Prosecution	427, Atrocity	Trial not started
13		Mukeshbhai Nathabhai		With Prosecution	Atrocity	Trial not started
14	58/07	Geetaben Natwarbahi Bagada. Ta, Ranpur	Hadubhai +3	With Prosecution	329, Atrocity	Process to cancel the bail of the accused is going on in High court
15		Rajubhai Kesavbhai Bagada	Hadubhai +3	With Prosecution	Atrocity	Trial not started
16		Shankarbhai - Ratanpur		With Prosecution	323	Trial not started
17		(1) Daheda Sangh (2) Daheda Sangh	Gangabhai	(1) Board of Nominee (2) Labour court		Both case are pending
18	Criminal Application No. 10/06 & C. No.	(1) Navdeep Pragati Yuvak Mandal. Sec. Babubhai	Qureshi	(1) Search warranty (2) Cheating	420, 424, 427	Both Cases completed with compromise in Khedbrahma court

	3/06					
19	41/2000	Govt.	86 Accused	Atrocity case / Rape case with prosecution		Trial pending of both cases in Junagadh courts
20		Rajubhai - Khaksar	1 Accused	With Prosecution	Atrocity	Case not started
21	24/07	Mansukh Vasava	Harish Patel	With Prosecution	Bonded Labour	Accused released innocent. Appeal procedure of going on.
22		Praveenbhai Parmar	Anjana Patel	With Prosecution	Atrocity	Case is to be filed
23	59/05	Hansaben Ganeshbhai	Babu Ayar	With Prosecution	376, Atrocity	Trial is going on in Gandhidham court
Completed Communal riot cases						
24	134/02	Govt. -Naroda Patia	Asif Khan	Defense	302	Released innocent. Govt. files appeal in High court. Follow up in high court is going on.
25	101/02	Govt. -Naroda Gam	12 Accused	Defense	302	12 Accused released innocent

Completed Human Right Cases

26	Bibinbanu	Tanvir	With prosecution	302	Life sentencing
27	Rekhaben	Jagdish	With prosecution	376	10 years imprisonment sentence, 25000 fine.
28	Savitaben	Munesh	With prosecution	302, 498	Life sentencing, 12000 fine.
Labour room					
29	Gagjibhai	MVS	Defense		Compromise is done

Details of communal violence cases – Total 25 cases were taken up by HRC. Out of them 2 cases are complete with 12 accused were proved innocent. One case, (fought in defense for accused) is being followed up in High Court. Total 8 Communal violence cases are fought with prosecution in favour of the accuser; 2 cases are pending in Supreme Court and 6 cases are pending in the Trial Court.

The interventions undertaken could be categorized in different phases:

Preliminary review of all cases to compile the list of witnesses, the documents like the FIRs, statements, Panchnamas and any medico-legal documents like post-mortem reports. A preliminary overview of the investigation process revealed tremendous manipulation. There was omnibus FIRs describing (inadequately) serious multiple crimes like systematic killings, rapes and arson that did not name any of the accused. There were contradictory FIRs referring to the same incidents which would weaken the prosecution case considerably; the police deliberately did not record the statements of the victims and witnesses correctly, and in many cases refused to record.

- ↳ The first task that the legal cell did was to study the FIRs carefully, and to prepare affidavits based on the statements of the witnesses, Lodging the FIRs / statements U/s 162 of the Cr.P.C. by Regd. A.D. to the Police Commissioner's Office;
- ↳ Obtaining basic documents from Hospitals (PM report etc.) and Courts (charge sheets etc.) followed by necessary application to the concerned authorities;
- ↳ The lawyers and the Para-legal community workers visited the witnesses on a regular basis, to assist them in rebuilding their lives, in collaboration with many other NGOs. This has helped in maintaining the confidence, trust and morale of the victims and witnesses unto this day;
- ↳ A national level consultation with eminent lawyers that was organized by the legal cell tremendously helped in clarifying various issues and strategies;

- ↪ A network of Medico-legal experts at the national level was set up through the Medico Friend Circle (an NGO);
- ↪ An internal network of Senior advocates with some secular values and credentials like Nirupam Nanavati, Krishnakant Vakharia and R.K. Shah at the local level, as well as with Indira Jaising, Colin Gonsalves and Mihir Desai at the national level was also set up.

Analysis of each case based on all facts available and finally on the basis of the charge sheet filed by the police in the court. This gave a clear picture of the strength and weaknesses of each case and hence was helpful in formulating the legal strategy for each case.

Taking legal and advocacy measures to ensure a free and fair trial by identifying any social, political or legal impediments.

- ↪ ***Public Interest Litigation (PIL) pending in the Supreme Court:*** The legal cell has been playing a crucial role in strengthening the PILs especially Mallika Sarabhai and others, and Devavrat Pathak and others. These PILs have been mainly to get the Supreme Court to direct the State Government to order CBI investigation and to institute special prosecution mechanisms for certain selected cases. The legal cell has been constantly feeding information and analytical reports to the lawyers involved in these PILs. This has gone a long way to establish a strong case regarding the partisan role the police played in not protecting and actively persecuting the minorities during the carnage. The cell has provided valuable information regarding the distortions and contradictions introduced in the FIRs, non-recording and non- incorporation of statements of eye-witnesses in the charge sheets, continuous harassment of witnesses by the police and the accused on bail, and the determination of the State not to provide protection to the witnesses.
- ↪ The legal cell has co-operated in all the efforts made by the NHRC, by providing legal advice and information of the ground reality.
- ↪ Follow up of K. G .Shah commission. The Gujarat Govt. has appointed the K. G. Shah Commission to look into the riots. The Police officials failing in the work area of the organization has filed an affidavit with the Commission. The Document files with the commission are very crucial for the cases that we have taken up so all these necessary documents have been taken from the Commission for future use in the future. Moreover to find out more about what aspects are given more importance in the commission we have kept a lawyer representing the organization to regularly remain present during the hearings. Though this we have been able to prepare many witnesses from Naroda Patia, Naroda Gam and Vatva areas to give their statements which helped to reveal lot of facts.
- ↪ Special Investigation Team (SIT)

Follow-up of the Court cases - selected cases of Ahmedabad district:

The court cases of victims of communal riots in Gujarat in 2002 are followed up from 3 geographic areas are - Naroda Patiya, Naroda Gam and Vatva. The follow up at field level of these cases are done with field visits, maintaining contacts and dialogue with the victims, witnesses and accused, preparing ground and evidences for the cases and increasing coordination with riot affected families and the community.

RIGHT TO SOCIAL JUSTICE AND GOOD GOVERNANCE

STATUS OF PANCHAYATI RAJ IN GUJARAT: SCOPE FOR SOCIAL JUSTICE FOR THE DALITS

Though Gujarat ranks higher for economic development, i.e. per capita income and industrialization, ranks lower for human development index, especially social indicators like atrocities on Dalits, Adivasis and women is increasing; avenues for social development, equality, social justice and social inclusion for most of Dalits, Adivasis and religious minorities is shrinking; violation of human rights is observed in form of child labour, communal killings and accessibility to basic amenities to Dalits and Adivasis, etc. This situation is directly related to governance – maintaining law and order, effective functioning of political institutions and executive machinery.

BSC has focused on effective functioning of political institutions since 2001, especially for countering underdevelopment, discrimination, social exclusion and marginalization of Dalits in Panchayati Raj Institution (PRI) for devolution of power, good governance and effective implementation of laws and development programmes with two pronged strategy – (i) mobilizing and organizing Dalits to ensure rights, social justice and effective participation in PRI ; and (ii) social audit, advocacy and creating leadership and organizations of Dalits.

Dalits face greater discrimination and challenges in context of exclusion compared to Adivasis and Muslims due to prevalence of caste ideology and casteist practices. Dalits are not allowed to enter temples, discriminated at public places like food joints, hair saloon and fetching water from common well. This mindset of dominant section promotes social exclusion and underdevelopment of Dalits. Though Sarpanch in the village is considered to be one of the most important person and citizen in Indian polity and assigned powers for development of the village and village residents, Dalit Sarpanch in a village is not even considered an important entity and has to face discriminatory mindset and practices. Many Dalit Sarpanch have faced ‘no confidence motion’ and been removed; several Dalit Sarpanch have not been allowed for flag hosting on republic day, not allowed to sit in a chair in presence of upper caste Panchayat members.

Panchayati Raj is implemented in Gujarat since 1961 with 3-tier structures, viz. village, taluka (block) and Zilla (district). In 2003, out of total 18,000 villages of Gujarat, 13,316 village Panchayat (group and independent Panchayat), 184 block Panchayat and 19 district Panchayat were registered. After reformulation of districts and blocks during 1997 to 2007, at present there are 204 blocks and 26 districts are recognized as administrative units.

Name of the Tiers	Number	Elected Members (2003)			
		Total	SCs	STs	Women
Gram Panchayat	13316	152303	4739	9550	1312
Taluka Panchayat	184	5263	279	561	41180
Zilla Panchayat	19	1004	57	114	274

The Panchayati Raj Act, 1961 is considered as an instrument for decentralization of power and local governance with representative mechanism. It has been examined and amended at regular intervals based on recommendations of Review Committees in Gujarat. Of these committees, Zinabhai Darji Committee (1972) is important, as it recommended formulation of Social Justice Committee (SJC) at village, block and district levels for Dalits (erstwhile untouchables, having constitutional safeguards) and Adivasis. The challenges regarding social justice for Dalits,

Adivasis and marginalized groups like differently abled, single women and destitute are the pressing needs. Despite legal provisions, SJs were not formulated in large number of village; if formed, not able to function effectively due to prevalence of caste ideology, casteist practices and exclusionist behaviour of dominant section in the society. Thus the issues of social justice, development of Dalits, Adivasis and marginalized groups were defeated.

Till middle of 1990s, the non-government organizations (NGO) were dealing with issues of atrocities and problems of underdevelopment of Dalits and Adivasis with legal action, protest and advocacy measures. The 73rd constitutional amendments in early 1990s provided a pathway for local governance with three-tier structure; election every 5 years; reservation of seats for Dalits and Adivasis and women; appointment of State Finance Commission to make recommendations as regards the financial powers of the Panchayats; to constitute District Planning Committee to prepare draft development plan for the district as a whole and ensure a participatory democracy with transparency, accountability and achievement through Gram Sabha.

Despite provisions under Panchayati act, social exclusion, discrimination and underdevelopment of Dalits are observed; women Sarpanch face similar hurdles and marginalized groups like widows, disabled persons feel neglected and further marginalized.

To support such marginalized and underprivileged sections, many NGOs and community based organizations (CBO) have been active with different approach, strategies, activities and stakeholder groups, e.g. Unnati has focused on effective functioning of PR through awareness and capacity building of PR elected representatives and advocacy for people oriented policy changes. Mahila Swaraj Abhiyan (a network of NGOs) has focused on participation of women, especially enhancing skills of woman Sarpanch and providing necessary support for her effective functioning. With the agenda of social exclusion, social justice to Dalits, BSC has focused largely on awareness among Dalits and activating and strengthening Social Justice Committees (SJC) with the consideration and conviction that it is an exclusive mechanism that provides power to Dalits to ensure social justice and good governance for development; it also endows power to take up cause of marginalized groups like widows, destitute and differently abled persons.

ABOUT SOCIAL JUSTICE COMMITTEE (SJC) IN GUJARAT

Panchayati Raj Act (PRA) was amended in 1993 following the 73rd constitutional amendments in Gujarat, As per articles 92, 123, 145 of PRA, it is compulsory to form social justice committee (SJC) at village, block and district level respectively. Some administrative and legal provisions are made to make SJC effective, such as:

- ✦ The term of SJC is for 5 years; as long as of the Panchayat.
- ✦ In all 3 to 5 members are appointed by Panchayat members and resolution should be passed.
- ✦ First priority should be given to scheduled castes and scheduled tribe members (especially to Valmiki – lowest social status among scheduled castes) and in case of inadequate numbers of SC / ST members, candidate belonging to general category could be appointed.
- ✦ At least one women member of SC is compulsory. In case there is no possibility of SC woman, candidate of general category could be appointed.
- ✦ The chairperson of SJC is elected by SJC members. The co-opted members could be a chairperson at village but not at block and district Panchayat. The chairperson can be removed by members of SJC but not by the Panchayat.
- ✦ Separate office with necessary infrastructure, vehicle and support staff is provided to SJC at block and district level.
- ✦ The SJC chairperson can take initiative for providing benefits of the government schemes for development and social welfare of SC & ST. The SJC can deal with issues of

untouchability and discrimination with SC & ST and can collaborate with the concerned government official to solve such problems.

- ↳ The resolutions passed by SJC are considered equal to the resolution passed by the Panchayat. The appeal against SJC of village Panchayat can only be represented at block Panchayat and the appeal against SJC of block Panchayat can only be represented at district Panchayat.
- ↳ The SJC chairperson has to organize meeting of SJC every three months but in case of emergency or serious grievance, it can be called whenever necessary.

SJC is a forum with a mandate of social justice, social welfare social inclusion which could influence state machinery and therefore it could be considered as an exclusive and powerful mechanism to ensure social justice to SC, ST and marginalized groups. As strategic intervention, BSC has focused on strengthening SJC at village, block and district levels to ensure social justice; to remove untouchability and discrimination with Dalits; ensuring welfare and empowerment of Dalits through government schemes and through support of government machinery; and to reduce atrocities on women.

INTERVENTION BY BSC FOR SOCIAL JUSTICE AND DEVELOPMENT OF DALITS THROUGH PANCHAYATI RAJ INSTITUTIONS (PRI)

BSC since its inception in 1977 has focused on agenda of social inclusion and economic empowerment of Dalits and promoting human rights through institution building and developing leadership. In 2001, BSC decided to sharpen focus of activities on PRI, based on experiences and learnings in the decade of 1990. The activities undertaken and learnings are presented here as two phases – (i) first phase refers to period of June 2001 to May 2005, and (ii) second phase refers to period of June 2005 to October 2007.

During the first phase, BSC understood PRI as a mechanism to enhance process of inclusion of the hitherto excluded Dalit community in the PRIs and how to spread awareness on the issue of social justice. Various activities were undertaken to ensure participation of the office bearers from the Dalit community in governance and to achieve optimal level of devolution to realize decentralized democracy in the true sense. With awareness related activities we reported tangible achievements like sanctioning of housing plots of Dalits, inclusion in BPL list, greater participation in voting and gramsabha. Based on surveys, we learnt the situation of Dalit elected representatives in Panchayat and identified strategies to encounter discrimination; we also learnt about PRI as mechanism in which SJs have been watered down but need to be empowered with initiatives of Dalits. We also learnt that ‘Dalits’ as category must not be treated as homogenous category, as caste composition in the village play a crucial role. The members of each scheduled caste prefer to align with different political parties and therefore the scenario is complex and need region specific, caste specific intervention for the agenda of social inclusion.

Based on learning of the first phase, BSC decided to consolidate agenda of social inclusion and social justice with institutionalization, stabilizing ownership based concept of good governance through social audit and advocacy related activities. In this phase, BSC focused on SJC with a conviction that SJC is a decentralized forum that could influence state machinery at different levels and is an exclusive, powerful mechanism to ensure social inclusion, social justice for marginalized groups. BSC actively worked in 585 villages of 39 blocks and 9 districts out of total 18,000 villages of 26 districts in Gujarat in the second phase.

As part of institutionalization of agenda of social inclusion, a survey was conducted in 475 village Panchayat of 35 taluka in the beginning of second phase. The survey revealed the following:

- ↪ SJs are formed in 80% villages but only on paper; the members have not been able to organize any meeting. Of them, 8% chairpersons of the SJC are not even informed that they hold this position.
- ↪ In 20% SJC, members belonged to other than SC and ST communities.
- ↪ In 14 village Panchayat, no women members were nominated in SJC.
- ↪ As per law, the SJC should meet 16 times in a year. But the record of last 4 years (2001-2005) showed that there were only 5% Panchayat where more than 12 meetings in a year had taken place; in 9% Panchayat 8-12 meetings were organized; in 27% Panchayat less than 8 meetings had taken place. In all 23% SC members reported that they didn't know that meetings of SJC have been taken place.
- ↪ In 55% village Panchayat, talati didn't organized meetings in a year. In 12% villages, the SJC members were not able to attend meetings regularly. In 33% villages, SJC members didn't their role and responsibilities and therefore couldn't perform and received any benefit for the village or Dalit residents of the village.
- ↪ It is mandatory that resolutions passed by SJC should be implemented and ensures social justice to SCs and STs in the village. Of total 32% resolutions passed by SJC were sanctioned and 87% were implemented, through which Dalits availed street light facilities or stand post for water.
- ↪ In all 52% resolutions passed by SJC were not sanctioned or approved by the village Panchayat.

In light of these findings, BSC decided to focus on SJC and its members for their effective functioning; ensuring good governance through social audit, proactive role of SJC members and Dalit elected representatives, especially Dalit Sarpanch.

One of the aims and activities in this phase was to institutionalize agenda of social inclusion and social justice, which was formalized in form of SJC based forums at village, taluka, district and state level. The SJC based forums are:

- ↪ Village level 605 Social Justice Committee
- ↪ Block level 40 Social Justice Committee Manch (SJCM)
- ↪ District level 9 Social Justice Committee Parishad (SJCU)
- ↪ One State level forums - Gujarat Rajya Samajik Nyay Samiti Manch (GRSJCM)

Over and above SJC based forum, we developed a Working Group on Panchayati Raj (WGPR), with the consideration that we need a group that is made of persons who are interested and committed to work for effective functioning of PRI, such as, academia, media persons, retired government officials and development activists. While working with them, we could identify persons who have an expertise over different aspects of PRI and of them, three representatives of state level forum are resource persons for national level forum (Association for Local Governance of India - ALGI). BSC has also discussed cases of atrocities and injustice to National Human Rights Commission (NHRC) when National Campaign for Dalit and Human Rights (NCDHR) has organized consultation in December 2007.

THE 'GOOD GOVERNANCE' WAS ACHIEVED REMARKABLY THROUGH USE OF RIGHT TO INFORMATION ACT (RTIA), SOCIAL AUDIT, ADVOCACY AND COLLECTIVE ACTIONS, ESPECIALLY FOR AND BY DALITS BUT HAS ALSO MAKE A DENT ON POLICY STRUCTURES AND ITS FUNCTIONING.

- ↪ **RESURVEY OF DALIT FAMILIES AND IDENTIFICATION OF BPL FAMILIES IN 585 VILLAGES;**
- ↪ **USED RTIA FOR INFORMATION ON VILLAGE LEVEL DEVELOPMENT PLANNING AND IMPLEMENTATION, FOR EXAMPLE, ILLEGAL MINING WAS STOPPED, EQUIPMENTS WERE SEALED AND POLICE AS WELL AS LEGAL ACTIONS WERE TAKEN AGAINST MLA AND MP OF PORBANDAR TALUKA. SIMILARLY, STATE-WIDE COLLECTIVE ACTIONS**

TOOK PLACE TO OPPOSE AND ERADICATE GOVERNMENT RESOLUTION (GR) ON USE OF WASTELAND FOR CORPORATE FARMING AND MANUFACTURING UNITS. ADVOCACY THROUGH STATE LEVEL NETWORK OF NGOS AND PROTEST ACTIVITIES LIKE DHARNA, RALLIES HAVE BEEN SUCCESSFUL IN PRESSURISING GOVERNMENT TO WITHDRAW THE GR.

THE SOCIAL AUDIT RELATED ACTIVITIES WERE CARRIED OUT WITH THE FOCUS ON SOCIAL JUSTICE THROUGH JAN SUNVAI (PUBLIC HEARING), BUDGET ANALYSIS, BUDGET PLANNING AND IMPLEMENTATION AT VILLAGE LEVEL. EXAMINING IMPLEMENTATION OF DEVELOPMENT WORK IN THE VILLAGE AS AGAINST BUDGET ALLOCATION FROM BLOCK AND / OR DISTRICT PANCHAYAT AND CONCERNED GOVERNMENT DEPARTMENT WAS THE ENTRY POINT FOR SOCIAL AUDIT AND WE LEARNT THAT WE NEED TO DO A LOT OF GROUND WORK FOR SUCH ACTIVITIES AND THEREFORE WE COULD CONDUCT PUBLIC HEARING ON A VERY SMALL SCALE (16 VILLAGES). HOWEVER, AS A RESULT, ABOUT 60 PERCENT PROBLEMS OF NON-IMPLEMENTATION OF DEVELOPMENT WORK WERE DEALT ON THE SPOT.

Exposure trip of elected Panchayat representatives, Sarpanch and SJC members, and two large conferences (December 2005 and March 2006) in two years have strengthened solidarity among Dalits and have created a space to interact and exchange information and learnings.

BSC is now equipped with relevant, useful resource material (6 booklets on social justice, financial allocation for PRI, budget analysis, successful case studies of good governance and social audit, etc.), staff for training, networking with other NGOs and representation of SJC at national level and inputs from enlightened members of civil society, which are important requirements of 'resource centre'.

The learning of second phase in nutshell could be put as –

- (a) Sharpening focus of social inclusion and social justice through SJC and its members, elected representatives like Sarpanch – their awakening, capacity building and dynamism has demonstrated strength of Dalits to fight for social justice and potential for furthering the agenda of social audit and good governance.
- (b) The government machinery was made to work or active due to dynamic way of raising issues by and functioning of SJC and social audit on small scale, which need to be upscaled and replicated in other parts of work areas.
- (c) The resolutions passed by SJC and memorandum submitted for implementation of resolutions to the concerned authorities have bear limited fruits and therefore we need to intensify these moves.
- (d) People's contribution to further the cause of social justice is significant and need to build upon that in such a way that such forums become sustainable in long term and spread over large geographic areas to carry out agenda of social inclusion and social justice for Dalits.

INTERVENTION DONE TOWARDS SOCIAL JUSTICE AND SOCIAL AUDIT

At Village level

- ☞ The Social Justice Committees at village levels were formed in 15 villages and their chairmen were appointed. The Privileges received by Social Justice Chairperson according to Gujarat Panchayat Act; which was initially denied through discrimination; now has been accorded through the efforts of Social Justice Manch.
- ☞ The information about various development programmes due for marginalized was given to the village people.

- ↵ Also efforts in increasing the participation of marginalized in Gramsabha were conducted, which influence effectiveness of Gram sabhas.
- ↵ Public Hearing was conducted in 14 villages of 7 districts (Banaskantha, Sabarkantha, Rajkot, Amreli, Porbandar, Junagadh and Anand), as only these villages were ready to face and deal with hostility of village residents, government officials and talati.
- ↵ A constant rapport is maintained with 586 villages Sarpanch and Social Justice Chairpersons.
- ↵ Continuous Capacity building programmes with Sarpanchs and Social Justice Chairpersons are conducted according to needs that are identified. This has capacitated them to call special meetings on Panchayat Budget in their village.

At Taluka level

- ↵ The Taluka Social Justice Committee were formed by representatives from the Village Social Justice Committees. The president, vice president, Secretary, treasurer of the Talukas Social Justice Committee were selected. And then bank account in the name of the three committee members of SJC at Taluka level was opened.
- ↵ The survey of the BPL list was done and a campaign to object the false information in the list was conducted. A memorandum was submitted to Taluka Development Officer & District Development Officer to highlight the issue of BPL list.
- ↵ Information was sought about atrocities, land allocation details through RTIA in 39 talukas.
- ↵ Dharnas and Rallies were conducted to demand for land-rights in 39 talukas - land for; housing, agricultural and cremation ground.
- ↵ Social Justice Committee from all talukas assembled in Banaskantha to show solidarity in the case of murder of Dalit, whose alleged offenders were roaming Scot free.
- ↵ The taluka level Social Justice Committee worked in relief work during flood in Banaskantha, Sabarkantha & Junagadh.
- ↵ Discrimination meted out on victims of flood relief in the resettlement phase was brought out by the SJC Manch in 10 talukas of 2 District.
- ↵ A Memorandum to the Collector, TDO and Mamlatdar of 39 Talukas of 9 Districts was given by the SJC and Sarpanch Sangh members after the incident of a gang rape of a Dalit girl student of PTC training college in Patan by 6 male teachers of the college. The memorandum was given to sensitize the government officials on the issue of social justice and fair functioning for justice to the girl. The memorandum stressed or demanded to have mandatory functional 'Mahila Cell' in all institutions, which seems to exist on paper only. Such cases should be taken up in the Fast Track Court so that the verdict is given soon. Changes should be made in education system of Internal Marks grading; where the professors cannot take advantage to exploit the students. Compensation should be given to the Family of the Victim in this case

At District level

- ↵ Three representatives from every District constitute the District level Social Justice Manch. One women member from every district is mandatory. The structure consists of President, Vice President, Secretary and Treasurer.
- ↵ An Exposure tour to Jodhpur, Rajasthan for the members of the District Social Justice Manch to acquire more information of the Social Justice Committee and Good governance was organized.

At State level

- ↵ A set of recommendations regarding changes to be made in the policy at state level was forwarded to State Finance Committee.
- ↵ A compilation of data received through RTIA of land records have been done of 9 districts and a State level process of Advocacy on land issues have been initiated.

- ↵ Two successful State level Sammelan were conducted. One of Gujarat State Social Justice Manch and the other was of the felicitation of elected Sarpanch / Chairperson / MLAs

Creation of Model villages through social audit activities

Though 45 model villages were proposed as model village in 9 districts through various components of social audit, the activities undertaken is limited for public hearing but micro-planning and budget analysis were carried out in all villages.

- ↵ About 70% of the Social Justice committees were non-functional but due to active participation of SJC Manch at village level, taluka level, district level, they have become functional.
- ↵ Women Sarpanchs have started attending meetings of the awareness created among them.
- ↵ The visibility of Social Justice Committee Manch has increased.
- ↵ The Social Justice Manch quarterly meetings at taluka level are institutionalized.
- ↵ The village level Social Justice Chairperson plays an active role in village meetings.
- ↵ Non Dalit Sarpanchs are attending meeting chaired by Dalit Sarpanch, thereby getting sensitized towards the issues of Dalits.
- ↵ The SJC members along with Marginalized community members of all 39 talukas have build up a confidence in themselves to oppose the exploitation and injustice done to the Dalits or women in any institution or Society. The people from all the communities (upper and lower class in the society) came together and joined in the rally to submit the memorandum regarding the Gang rape of a Dalit Girl student by the Professors of PTC college.
- ↵ Social Justice Chairpersons have become knowledgeable about Panchayat budget & micro planning. They have gained knowledge about social justice. They have started voicing their opinions and needs in Gramsabha.
- ↵ 20% problems were solved through Public Hearing which led to increased confidence of the marginalized communities.
- ↵ Marginal communities and SJC memebtrs got cash dole on basis of equality. They have started addressing their needs straight to administration (Government) in times of disasters
- ↵ They have started raising questions regarding issues faced by them in the Gramsabha
- ↵ They have started using RTIA to a large extent to have information from government departments.

INTERVENTION DONE TOWARDS GOOD GOVERNANCE

At Village level

- ↵ To regularize three monthly meeting of Social Justice Chairpersons; Talatis were ordered to streamline meetings of Social Justice Committee every three month and have meetings in the wards before Gram sabha. So that Ward meetings, micro level meetings and Faliya meetings can be conducted on regular basis.
- ↵ Educating the farmers and Panchayat body members about ills of Corporate farming so that they support to pass resolutions against corporate farming.
- ↵ Information was secured through RTIA regarding utilization of development grants meant for Dalits, implementation of resolution passed in the gramsabha, NREGA, scholarships, cash dole, land issues, vote of no-confidence motion, and atrocities against Dalits in Panchayat Voter's Awareness campaign was conducted in 337 villages. A memorandum was submitted to TDO to appoint village level SJC.
- ↵ The State Assembly Elections in Gujarat State were approaching in December 2007. So to create awareness among the people an Election Campaign was organized. Handbills were printed containing information of whom to approach for any problems or difficulties they face during the election; and it was distributed. The handbill contained information of the contact numbers (office, residence and mobile) and fax numbers of the officials of Gujarat State Election Commission, District Collector and District Police Officials. The

handbills were distributed in 2000 villages of 9 Districts. The distribution was done among the people through SJCUC (Social Justice Committee Union), Sarpanch Sanghs and WGPR (Working Group of Panchayati Raj) members.

At Taluka level

- ↵ A rally was organized to press the demand of resurvey of BPL list. A memorandum was submitted to DRDA office.
- ↵ Ambedkar Jayanti was celebrated in 39 talukas.
- ↵ A memorandum was given to TDO seeking quick selection of Social Justice Chairperson & Committee in the villages.
- ↵ A memorandum was submitted to Mamlatdar demanding cash dole for relief to flood affected families.
- ↵ Pre-voter campaign to dissuade samras process so that electing the appropriate candidate can be carried out.
- ↵ Social Justice Chairpersons came from 39 talukas and submitted a memorandum to Banaskantha Collector for immediate action in the Bukna murder case.

At District level

- ↵ Rally was organized against Corporate farming
- ↵ Rally against resettlement of victims affected by flood in districts
- ↵ Memorandum submitted to District Collector to take immediate action on Land issues, Redistribution of Land under Land Tenancy Act.

At State level

- ↵ Conducting 2 State Level Sammelan for highlighting discrepancies in the Social Justice Chapter of the Gujarat Panchayat Act
- ↵ Membership in All India Association of Local Governance (ALGI) was registered to develop linkages with ALGI.
- ↵ Memorandum submitted to MLA Shree Praveen Rastrapal, to highlight loopholes in the policy and ask to make changes in the policy as per the demands.

RESULT

- ↵ SJC members have given resolutions against corporate farming.
- ↵ With dissemination of handbills in the Election Campaign, awareness was spread, and all 28 incidents were reported where people have approached the officials with their issues during the elections. The issues or complains were, that they could not find their names in the voter's list or did not receive their election id cards. Also some of the people approached the officials to get a copy of the affidavit submitted by the candidates who were campaigning for the MLA Elections. One of the issues was that one candidate complained that he wanted to submit his nomination forms for the Panchayat elections but it was not being accepted as the other candidates wanted to have a Samras Panchayat. After this; the Panchayat elections were held in the village.
- ↵ Total 13 SJC Chairpersons willingly declared that they will be happy to give another member an opportunity to lead the team as chairperson of SJC.
- ↵ The newly elected MLAs of 27 Assembly areas in these 9 Districts (work areas under project) were facilitated by the SJCUC members. The same is done at Panchayat level for elected members.
- ↵ The BPL list was resurveyed for discrepancies. 15,000 applications submitted to TDO.
- ↵ The use of RTI has led to punish Bachchau TDO fine of Rs.21,000/-; Bagasra TDO-18,000/-& Mendarda TDO was transferred. This was done because all these officers were withholding information.
- ↵ After rally on issues was conducted; District officer started declaring the dates for Land Committee to clear off the pending applications relating to revenue department..

- ↪ Even common man from marginalized communities now has become aware of their political rights
- ↪ 30 women participated in women Empowerment programme at State level.
- ↪ 2 persons were nominated as Joint Secretary & 1 as member of the District Structure.

DETAILS OF OTHER ACTIVITIES CONDUCTED

A. EXPOSURE TOUR

The main objective of the Exposure in Sabarkantha was to exposure them to good governance, Panchayat meetings, budget meetings, conducting of gram sabha, functioning methods of social justice committee, getting exposed to other committees-milk, agriculture, credit cooperatives, and linkages with Panchayat for development of village.

In all 180 Social Justice Chairpersons were taken to Sabarkantha. Ten villages were selected for exposure study in Sabarkantha. The villages were headed by Dalit Sarpanchs, women Sarpanchs, by minorities and candidates from general category.

In all 56 Sarpanchs were taken to Jodhpur, Jaisalmer of Rajasthan state for an exposure tour to understand good governance and social audit. They made village level visits where Public Hearing was conducted and had meetings with Sarpanchs, meeting with women groups who played influential role in Panchayat elections. They had meetings with CBO's active in 4 talukas (Unnati, Jai Bheem Shiksan Shasthan, Urmul Samiti, Dalit Adikar Abiyan) who also playing an active role in Panchayat.

B. BOOKS PRINTED FOR EDUCATIONAL PURPOSES AND DOCUMENTATION

1. Financial system of Gram Panchayat
2. Panchayat ane Samajik Nyay
3. Panchayat ane Vikas
4. Sthanik Swaraj ane Samajik Vikas

C. REGULAR MEETINGS

- ↪ Every two months, the members of SJCUC and Sarpanch Sanghs have organized meeting to review the activities conducted in the last 2 months.
- ↪ Every 3 months, the members of WGPR and State SJCUC have a meeting to review the activities conducted in last 3 months.
- ↪ The issues covered in these meetings were problems faced by people during elections, less awareness among the people of the election procedure. The information demanded through the RTIA was not being received as demanded. When the members meet the Govt. officials to take the follow up of the Memorandums submitted earlier, they find that no concrete steps has been take in response to the Memorandum. In context to this what the members should do next and what strategies should be planned are also discussed in these meetings.

D. STATE LEVEL TRAININGS

Three trainings were conducted for 17 Zonal Coordinators in BSC, Ahmedabad as training of trainers (TOT). The Zonal Coordinators then conducted the same trainings for the members of SJCUC, WGPR and Sarpanch Sangh in 39 blocks of 9 Districts. Thus total 28 trainings. The topics covered in the trainings are – Village Panchayat Budget, Micro planning, use of RTIA 2005 and allocation and utilization of Grants (Budget) in the village Panchayat.

E. RELIEF ACTIVITY

In all 4 villages (Hiranvel, Chitradad, Haripur, Ramnechi) of Talala taluka of Junagadh District was affected by earthquake in month of December 2007. Due to the earthquake about 25 houses totally collapsed, over 100 houses were damaged, 1 lady died and 2 children injured. No support or help was provided from the government till the next 2 months. So the SJCUC and Sarpanch Sangh members of this area conducted a meeting with the people of these 4

villages. The village residents formed 'Bhukamp Rahat Bachao Samiti' and conducted a rally to sensitize the government officials for disbursing compensation to the affected people of these 4 villages and submitted a memorandum.

Result – A re-survey of the affected villages was conducted by the Govt. Awareness has been created among the people regarding their right to receive relief and compensation from the govt. A unity among the people has been created after the rally they conducted and the people have come together to address this common issue.

SOME ISSUES WHICH WILL BE FOCUSED TO BRING POLICY LEVEL CHANGES AT STATE LEVEL.

- ↪ No confidence motion
- ↪ Reserved seats to be allocated to the population where ST, SC population is more than 10 %
- ↪ Proper utilization of the funds allocated for social justice

DELIGHTING IMPACT:

- ↪ Looking at the impact of intervention in the present areas of functioning; the people of 2 Talukas - Savarkundla of Amreli District, Vanthali Talukas of Junagadh District and Bavala taluka of Ahmedabad district; have requested to start the project activities in their areas too. The initiative has been taken by the people themselves and the required support is being given by us.
- ↪ Three of the members of the Social Justice Committee in Banaskantha district acquired the ticket to stand for the Talukas Panchayat Elections. And Mrs. Margoaben Pirabhai Igalsar won the elections and is now the member of Taluka Panchayat. Pirbhai is the President of the Social Justice Manch of Tharad taluka.



One boy and girl from Suwai village in Rapar Taluka in Kachehh district were selected to participate in the science fair organized by Ahmedabad Science City.

SECTION 2: REFLECTIONS

ACADEMIC PROGRAMMES

SUMMARY - RESEARCH REPORTS

- i Situation of Primary Education in marginalized communities in North Gujarat
- ii Identity Formation and Communal Violence
- iii Baseline Survey: Child Rights of Banaskantha district
- iv Status of pending applications for government schemes among schedule castes in Banaskantha
- v Discrimination with Dalits in availing and accessing basic amenities in Banaskantha district.
- vi Studying impact of Land reforms in Banaskantha district
- vii Shaping of Tribal Identity and concept of Self Rule in Gujarat

RESEARCH ARTICLES

- i Are Dalits Discriminated?
- ii Situation of Muslims in Gujarat

ACADEMIC PROGRAMMES

In the changing social scenario where the role of NGOs is becoming increasingly important, as NGOs are close to ground reality and education is one of the important medium to create cadre and spread knowledge to the society. Since mid 1980s, BSC has started academic programmes as one of the means to reflect on ground reality. The teachings covered through academic course is in form of reflection, theory learning and its relevance at grass-root level and exposure given to the students through field work and placement with other NGOs are also the opportunities to reflect on theory – practice – action and strategy - views of the oppressed – social capital – possible avenues to intervene for social transformation.

When NGO runs a course, it also implies that it caters to the need for personnel in the development sector, as no mainstream educational institution is able to do so or wish to do so. Moreover, with the growing importance of NGOs, the number of career options in the development sector has increased manifold and yet the scarcity of value-based cadre is always felt. All NGOs prefer trained personnel but there is difficulty in attracting professionals to work in this sector.

Every action in the field is based on a particular theoretical framework and a goal. This goal and field experience leads one to ‘action – reflection – action - reflection cycle’. Action and Reflection are two sides of the same coin. BSC has always believed in field based reflection and formulating certain theoretical framework for development. Development work requires development managers who are well versed in the trends in the developmental field, well equipped with managerial skills and are open to the cry of the poor and the marginalized.

These courses emphasizes on a strong value-orientation and ethical commitment. Some of the values stressed on are honesty and integrity, solidarity with and respect for the poor, hard work and an appreciation for quality and excellence.

In the year 2006-07, BSC has run two academic courses:

- a. Post Graduate Programme in Development Management (PPDM)
- b. Certificate Course on Rural Development (RD)

A. POST GRADUATE PROGRAMME IN DEVELOPMENT MANAGEMENT (PPDM)

This is a post graduate diploma course of about 1200 hours, spread over one year including field work. This course combines aspects of both Development and Management. It accommodates students from all over India, including at least 4-5 students from north-east India.

This is a pioneering attempt to synergise knowledge in the spheres of development, management, entrepreneurship, institution building and ethics, the objectives being an understanding of the complexities of development processes, development of managerial and entrepreneurial competencies and sensitization of ethical issues and dilemmas involved in any developmental activity. It aims at developing competent professionals who can handle the complex functions and diverse issues faced by the NGO sector.

This course has been running since 1998. Total 129 students have been passed out of during 1998 to 2008; 81 male and 48 female students. More than 80% belong to SC, ST and OBC categories while 20% belong to general category.

In the academic year of 2007-2008; 12 students (2 girls and 10 boys); 7 from Gujarat and 5 from North East India were selected for this course.

The course covers mainly three components: Issues in development and development strategies, management related subjects and communication. Other modules are added such as field work, Training of Trainers etc as added on modules. The following table gives an overview of the course content:

<i>No</i>	<i>Title / Module</i>	<i>Runs through</i>	<i>No. of hours</i>
1	Development Communication (DC)	Sem 1	60
2	Research for Development (RD)	Sem 1, 2	100
3	Issues in Development (social, cultural, economic, political) (ID)	Sem 1,2	200
4	Institution Building & Organization Development (IBOD)	Sem 1,2	200
5	Human Resource Management (HRM)	Sem 1,2	80
6	Development Strategies And Policies (DSAP)	Sem 2	200
7	Finance Management (FM)	Sem 2	80
8	Marketing Management & Rural Entrepreneurship (MM-RE)	Sem 2	80
	Class room teaching		920
9	Field work (rural and urban)	Sem 1,2	One week each
10	Project-Based Field Work	Sem 2	One month

The teaching methodology includes classroom sessions, seminars, discussions, presentations, and fieldwork. The learning in all these subjects is imparted with special reference to the non-government organizations. The students are also given adequate training to make effective use of computers and audio-visual aids in their class assignments, presentations and seminars. Self awareness sessions are organized through The Sensitivity Laboratory and Human Process Laboratory.

The students undergo one-week fieldwork twice (one in rural and one in urban areas) a year plus one-month placement with an NGO. The purpose of these fieldworks is to provide the students a first hand experience of rural reality including poverty, caste system, tribal exploitation, and gender in the rural context while lack of basic amenities, migration, urbanization related problems in urban areas. Field exposures are aimed at providing the students with the sensitivity to understand and relate with rural reality v/s themselves. It also provides opportunity to utilize the tools to analyze objectively the structures of power and domination operating at the village level. The two- fold nature of learning namely theoretical and experiential enables the course participants to critique a rural situation and take a stand with the marginalized communities.

With a view to expose the students to the actual environment of the voluntary organizations and to enable them to get first hand experience of working in an NGO, the students, as part of their curriculum, are required to carry out Project-Based Field Work for one month in an NGO. The essential purpose of the project work is that every student acquires competence to relate and apply her /his classroom learning and knowledge to the development scenario in an NGO setting. At the end of the one-month project-work the students are required to prepare a project report and submit it to the Centre as well as to the organization where they have undertaken their project.

Our fieldworks, especially the one-month field placement does provide students with an opportunity to learn how actually a development organization work. But also gives impetus to understand the systems and strategies of the organization. This year the students were placed in organizations like: Centre for Social Justice, ANANDI, Kaira Social Service Society, CARITAS, Kutch, MARAG and International Centre for Entrepreneurship & Career Development, and VIKSAT.

Over the years in terms of employment our experience has been very positive. Most of the students get employed as soon as they finish their studies. Some of them get absorbed in the organizations they have gone for field placement. This year too all are well placed in various organizations.

Sr. No	NAME	Sex	Social category (SC/ST/OBC/General)	Job Obtained
1.	Moajungshi Jamir	Male	ST (Christian)	In Nagaland
2.	Dicilu Meru	Male	ST (Christian)	
3.	Blessing Pamei	Male	ST (Christian)	
4.	Kajenkaba Jamir	Male	ST (Christian)	
5.	Imcharenla Longkumer	Female	ST (Christian)	
6.	Mahesh Vaghasia	Male	General (Hindu)	Study
7.	Ganesh Chaudhari	Male	ST (Christian)	Green Peace
8.	Dilipkumar Shricemali	Male	SC (Hindu)	Green Peace
9.	Vipulsinh Vasava	Male	ST (Hindu)	Centre for Social Justice
10.	Navnit Makwana	Male	SC (Hindu)	IL&FS – education wing
11.	Dinesh Chaudhari	Male	ST (Hindu)	
12.	Asha Katara	Female	ST (Christian)	

Fr. S. Amalraj, Dr. Varsha Ganguly and Ruchir Sayani (Finance Management) are full time faculty for the course. The visiting faculty is well qualified and experienced; including Ankur Baruah, Fr. P.D. Mathew (Indian Constitution and Human Rights), Josephbhai Pateliya and Hemant Shah (Panchayati Raj - Political Rights, participation and Social Justice for the marginalized communities), Ratilal Jadav Rajubhai, Fr. Cedric Prakash (Documentation, Project Preparation and Management), Gita Oza (gender related issues), Fr. Gordon Daniells (Human Process Laboratory and Sensitivity Laboratory), Ms. Shazneen (violence on women), Fr. Xavier Manjooran (Training of Trainers), Pushpa Yadav (Human Resource Management).

B. CERTIFICATE COURSE ON RURAL DEVELOPMENT (RD)

Rural Development is recognized by U.G.C. (University Grants Commission). As per UGC norms for Career Oriented Programme (COP), it is of 300 hours and of which 180 (60%) hours is for theory and 120 (40%) is for practical.

It aims to build the perspectives to develop skills in the students in rural development and to plan a career for rural development in various ways like job, consultancy and project based activities. This course also intends to equip students with knowledge regarding Human Rights, Indian Constitution, understanding Indian Society, natural resource management, micro finance strategies for rural development, etc.

In all 39 students have completed the programme; 27 students in 2006-07 and 12 students in 2007-08. Of them, 5 are girls and 34 are boys. Socially, 24 ST, 10 SC, 3 general category and 2 Muslims students have passed out.

The major activities undertaken are: classroom teaching, field exposure and field work, workshop on subject like Indian Constitutions and rights derived for development, watershed management, gender analysis framework and its applications. Assignments are given on – government schemes and its accessibility, globalization and its impact at grass-root level, village situation and its analysis and gender analysis based write up.

SUMMARY - RESEARCH REPORTS

Research has been one of the core components in BSC. Our involvement in the field requires in-depth analysis of the reality, which our research team undertakes. Over the years we have undertaken various research projects. During 2005 and 2007, the following topics are researched:

- i Situation of Primary Education in marginalized communities in North Gujarat
- ii Identity Formation and Communal Violence
- iii Baseline Survey: Child Rights of Banaskantha district
- iv Status of pending applications for government schemes among schedule castes in Banaskantha
- v Discrimination with Dalits in availing and accessing basic amenities in Banaskantha district.
- vi Studying impact of Land reforms in Banaskantha district
- vii Shaping of Tribal Identity and concept of Self Rule in Gujarat.

SUMMARY OF EACH RESEARCH IS PRESENTED HERE:

I. "SITUATION OF PRIMARY EDUCATION AMONG MARGINALIZED COMMUNITIES IN NORTH GUJARAT"

We have put the main issues that have emerged out of this entire survey as well as the main remedies that can be put into practice for the spread of primary education have been analyzed. The main issues that have emerged out of our analysis and comparison have been enlisted here:

Comparison between Taluka:

On studying the situation of education it becomes very clear that out of the five talukas Rapar taluka has emerged as the most backward taluka. Lack of educational facility, quality of education and lack of education – all these three things are directly related to each other.

Besides this, the extent of education is significantly less in the ST and OBC of Rapar taluka; especially among the Muslim communities and the SC communities.

Comparison between Districts:

- ↪ Compared to Banaskantha the literacy rate of Kachchh district is very low (16%).
- ↪ The villages of Kachchh in last 50 years have not witnessed more than 30 % growth in education. While in Banaskantha in nearly 1/5th of the villages growth in education is seen. The order of talukas based on their literacy rate would be: Vadgam, Danta, Vav Bhachau and Rapar. This seriously indicates the development trend of these districts.
- ↪ In Kachchh with an exception of one or two villages (Adhoi and Vondh), the lack of average educational facilities is quite evident.
- ↪ Over and above this, the lack of mid-day meal facility, government aid, participation of parents for the education of their children, level of education among the parents etc. is very low in Kachchh district which is a bottleneck for the spread of education in this district.
- ↪ Compared to Kachchh district the literacy rate among the SC communities and Muslim communities of Banaskantha is higher. However, the Hindu-OBC communities of Banaskantha namely Rabari, Vaghri, Bharwad, Thakrad, Darji, Bharthari etc have become education-wise backwards. One of the reasons for this can be that with compared to Kachchh more number of parents in Banaskantha are spending more money for the education of their children. Number of parents spending more than 3 thousand Rs. for the

education of their children are also seen in Banaskantha. Even here parents in Vadgam taluka of Banaskantha have shown willingness and capacity to spend more than Rs. 3000 for the education upto four children also.

Comparison between Communities:

- ✦ In the entire state, the ST communities are most backwards in getting education.
- ✦ Besides this, the level of education in Hindu-OBC communities and Muslim communities of Kachchh is very low. In which one by one Hindu communities like Rabari, Bharwad, Vaghri, Aud, Thakore / Thakarda etc and Muslim communities like Kumbhar, nayak/nai, Fakir, Rauma etc are included.
- ✦ The level education is highest among the 'savarna – uppercaste' communities in all the five talukas. A high amount of education is also seen in the Muslims of Vadgam taluka and the SC communities of Danta and Vadgam talukas. We can use these communities as live examples to encourage and create awareness about increase of education among other communities.

About the parents:

- ✦ Some of the major suggestions that we have received from the parents for improving the education situation are that, 'to help children do their homework / to help them in education', 'to take part in extra-curricular activities', 'to take private tuitions'. These suggestions show the positive attitude of the parents towards education.
- ✦ Most of the parents feels that the school teachers are good, that they give good education to their children and the required textbooks available for the curriculum are useful. However, they are dissatisfied with the way their children study in the school. Also, they are not very enthusiastic about their children taking part in any extra-curricular activities. Nearly 1/4th parents have given information about extra-curricular activities. In this the absence of parents of Rapar taluka is very indicative. The extra-curricular activities include sports, drama, cultural activities, essay writing, quiz etc which are quite inspiring activities.
- ✦ Nearly 3 % of parents have said that discrimination exist in schools. While 10 % of the parents have said that 'the deprived communities are subjected to discrimination in one or other way is not a myth'.
- ✦ Parents mostly spend upto Rs. 1000 per annum per child for education and generally bear these expenses for upto three children. If three children are studying simultaneously than the parents have to spend around Rs. 250-300 for their education. Around 20 % parents undertake other efforts for the education of their children. The remaining 60 % parents make no efforts for the education of their children.

Comparison of Schools:

- ✦ The weightage given by school principals in Kutch range from 21 to 122 and these schools lack in 2 to 35 facilities. While in Banaskantha the weightage ranges from 54 to 117 and lack in facilities is in the range of 2 to 22. This comparison clearly reveals that educational facilities in Banaskantha are far better than that in Kachchh district.
- ✦ In comparison to Kachchh district the student-teacher ratio in Banaskantha is almost like ideal ratio (i.e. 40: 1). Three schools in Kachchh district have 1 teacher per 100 to 150 students which clearly indicates the lesser number of teachers in Kachchh.
- ✦ In more than half schools of both the districts (10 in Kachchh and 23 in Banaskantha) number of class rooms is less than the number of divisions / classes in the school (6 in Kachchh and 13 in Banaskantha). In 1/3rd schools the number of classrooms are less than the number of divisions in the school and in the remaining schools there is equal number of class rooms and divisions offered.

From all these factors it is very clear that lack of educational facilities (i.e. Lesser number of teachers, less number of class rooms, lack of various educational tools etc) play a very significant role in the spread of education. Besides this, it is observed that the government has

not put in any serious and conscious efforts to spread education among the traditionally socially and educationally backward communities. Some other factors like migration for livelihood options, poor economic situation, lack of understanding about importance of education, lack of interesting information in the textbooks, discrimination with the deprived communities etc have also emerged which although small in number if they are resolved can help the spread of primary education. Also, there is no doubt that availability of primary education will help to eradicate these problems.

Compared to the deprived communities the level of education among the 'savarna' communities is very high in all talukas. So this study also establishes the fact that over and above the government the contribution of socially and economically higher communities is also very important for the spread of primary education.

II. "CHANGING CONTOURS OF GUJARAT SOCIETY: IDENTITY FORMATION AND VIOLENCE"

This being primarily an empirical research, greater stress on primary data collection was laid down. However, the existing secondary data could not be ignored, as the violence in 2002 has changed many dynamics of the theoretical postulations on the subject. Soon after communal violence in 2002, much has been written on the subject, many are descriptive reports while many are exploring various dimensions of the subject, such as, Gujarat as a laboratory of Hindutva ideology; whether burning of train with Hindu passengers was a pre-planned event or not; the carnage was a political gimmick to win the next election or not; such trends of ethnic cleansing and violation of human rights; shrinking of secular space and so on. The triangulation of primary and secondary data has thus become a critical part of the study.

The hypothesis is, "Hindutva forces mobilized mass people of Gujarat to fill the vacuum created due to a gap / competition between the three aspects mentioned above, that is, secular "nationalism - religious nationalism - caste unity" and search of identity or identity crisis due to these factors. The process of identity, formation by Hindutva forces has either responded to identity search or identity crisis through social engineering, and / or on the other hand, the search of identity or identity crisis of people selected to be part of Hindutva forces or passive recipient of the propaganda of Hindutva forces or preferred to be associated actively with its allies and activities. This association or participation may exist in different forms, at different levels, different spheres of life in Gujarat, which has been an attribute to shrinking of secular spaces and homogenization on the line of Hindutva.

The study is focused on - (i) to understand scope of the process of mass mobilization on the line of Hindutva; (ii) religious or cultural symbols used for mass mobilization along the line of Hindutva; (iii) role of these factors in secular spaces; and (iv) important events / landmarks of this process.

The analysis of primary data collected through interview, socio-religious mapping and the survey is presented here. In all 2,958 persons were interviewed through structured questionnaire for the survey while the socio-religious mapping includes 96 places from Gujarat state. The interview of 'observers' includes persons from different walks of life, such as media, law, social action, academia and policymaking. The analysis weaves up all the three types of data; however, the quantitative data presented here is largely based on the survey.

Based on social-religious mapping

In all 96 places from 22 districts have been covered including Sabarkantha (7), Panchmahal (7), Dahod (4), Vadodara (6), Basnaskantha (3), Patan (5), Ahmedabad (4), Mahesana (6),

Gandhinagar (3), Anand (4), Kheda (6), Bharuch (5), Narmada (4), Surat (4), Valsad (2), Navsari (3), Dangs (3), Surendranagar (4), Bhavnagar (4), Junagadh (5), Rajkot (3) Jamnagar (2).

In all 439 institutions / groups have been formed in 96 places / areas (rural / village, semi-urban / town and urban / city). This could be taken merely as guideline and no attempt is made to generalize pattern of institutionalization. Some of the observations based on mapping are presented here:

- ↳ Types Formation of institutions / groups: Maximum number of institutions / groups has come up in Bharuch (31) closely followed by Panchmahal (30), Vadodara (27), Mahesana (26), Patan, Sabarkantha and Junagadh (25), Kheda (24), Anand and Rajkot (22) and Bhavnagar (20). Districts with total 10 to 20 institutions / groups include Gandhinagar (19), Narmada (18), Dahod and Surat (17), Surendranagar (15), Navsari and Dangs (13) and Valsad and Banaskantha (12). Jamnagar district is the last in rank with 8 institutions / groups.
- ↳ Formation of institutions / groups across districts: Among various institutions / groups across all the districts, Bajarang Dal (BD) is the highest in number (79), closely followed by Rashtriya Swayamsevak Sangh (RSS) (78), Swadhyay Parivaar (SP) (71 – except in Dangs district), Hindu temples (68) and Yuvak Mandal (YM) (62). SIMI ranks the lowest with one branch in Junagadh and Durga Vahini (DV) (in Rajkot and Surat) as well as 2 branches of All India Democratic Student's Organization (AIDSO) (in Vadodara and Gandhinagar). Akhil Bhartiya Vidyarthi Parishad (ABVP) (25) and co-operative society (16) and Bhajan Mandal (BM) (13) are moderately formed in majority of the districts, except Jamnagar, Dang, Panchmahal and Dahod. Mahila Mandal (MM), savings groups (SG) and Self Help Groups (SHG) are in as small numbers as 4 and 2 respectively. MM are formed in Mahesana, Bharuch and Valsad while SG in Patan, Anand, Navsari and Rajkot. SHG are formed in Rajkot and Ahmedabad districts.
- ↳ Religious places: Compare to other forms of institutions, Hindu temples (68) is the highest in numbers in each district ranging from one to five while 3 Masjids (Rajkot, Kheda and Ahmedabad) have been built during last 3 years. No church or Derasar have been reported.

Highest number and spread over all the districts, Bajarang Dal, Swadhyay Parivaar and RSS as organizations / groups and Hindu temples as religious place catch the attention. This seems to encouragement to the process of Hindutva-isation. Small number of development related activities like saving groups and SHGs shows that this process is rather slow and restricted to few places. The form of co-operative seems to have greater acceptance, as it aims towards economic betterment with democratic approach.

More than a third (39%) of the respondents informed that identity of being an Indian is the first choice, followed by religious identity (33%), caste identity (24%) and regional (4%). Identity as Indian is promoted by majority of respondents from 11 districts (mainly from north-eastern belt, which are violence affected areas and Saurashtra) and almost half of Hindus including upper castes (48%) and SCs (44%). This could be seen as assertiveness of these respondents where 'Indian-ness' is aligned with 'Hindu nationalism'. Among adivasis that follow Hindu religion, the preference for religion is stronger than caste identity. The respondents belong to religious minorities like Muslim and Christian prefer religious identity followed by national identity and last preference for caste identity. Jain and Parsi respondents give almost equal importance to religious and national identity.

Very small proportion (13%) is the members of social and religious groups or is engaged in these activities, which shows lower participation in institutional activities.

Little more than a fourth expressed their consent with 'economy has improved in last 5 years'; little more than 40% agree with the statements like 'employment opportunity has increased in

last 5 years', 'middle class has benefited the most with economic improvement in last 5 years' but 'no improvement in social sector along with economic progress' and only about a third agree with 'efficiency of judiciary and executive have improved due to decrease in bribe, malpractice, theft, etc.'. Most of them informed that 'self-experience' is the main source to reach to this opinion, followed by contribution of newspaper and marginal effect of television channel that have contributed to this opinion formation process.

Not more than a fourth feel that religious sects or activities can contribute to communal harmony.

Acceptance to Hindutva rhetoric is moderate, which indicates that proliferation of Hindutva is not as deep as it seemed in year 2002. Nevertheless, one should not undermine its impact and the persistence by Sangh Parivaar and its allies. Sabarkantha, Banskantha and Mahesana districts have shown lesser leaning towards secularism in comparison to other districts along with Panchmahal. One needs to focus on these geographic areas to promote values enshrined in Indian Constitution and secularism. On the other hand, Valsad, Navsari, Dangs, Bharuch and Kachchh districts have shown greater inclination towards secular values, which could be maintained through sustained efforts and spread over other parts of Gujarat. Among Hindus, upper castes, Patels, and OBCs; Jains and Sikhs seemed to be driven by Hindutva rhetoric along with Dalit Christians, SC Hindus and Hindu Adivasis who have moderately supported it. Muslims and Christians (including adivasi Christians) have by and large have expressed their disagreement to Hindutva rhetoric.

Interventions to curb communal violence by State is moderately supported by the respondents; the respondents of Panchmahal, Dahod, Narmada and to some extent Dangs and Valsad districts have more negative perception than the other districts. Christian Adivasis and OBC Muslims are the least happy with it along with 'Other Hindus', SC Hindus, Muslims, ST Adivasis and Parsis. In fact except for the UC Hindus, Patel Hindus and OBC Hindus, none of the other categories are happy with the steps taken by the government to prevent communal violence. Sikhs and Jains also have been quite happy with the state's role in Gujarat; however, variations within the communities are also much sharper. The educated respondents have nearly one voice in stating that the government has not done enough to curb communal violence, while the uneducated with a better perception of the government have a lot of variation within them.

Perceptions on promoting communal harmony by State and civil society are moderately supported by the respondents. The respondents value and respect 'secularism' (all religion are equal and have similar values) and different ways to promote communal harmony; though have shown moderate interest in developing secular spaces like school and admission criteria and have expressed mild consent to inter-religious marriages.

The respondents of Junagadh, Jamnagar, Rajkot and Ahmedabad districts are relatively more satisfied while of Panchmahal, Dahod, Narmada, Valsad and Surendranagar districts have expressed lower level of satisfaction with the role of civil society in curbing violence. The communities following Hindu, Islam and Jain religion seem somewhat less satisfied; Christians are little less happy; Parsi community is highly satisfied while Sikh community is highly dissatisfied with the role of civil society in curbing communal violence. Adivasi communities have shown their detachment regarding the role of civil society. Patels and OBC Hindus are by and large engaged in cultivation, having no literacy or lower literacy levels and have lower regards and attitude towards promoting 'secularism' and communal harmony, compare to other social categories, occupational categories and educational qualifications.

Understanding of Indian Constitution (IC) and Indian Polity (IP) seem relatively low; many of the respondents have not answered the questions related to this issue, perhaps showing their lack of understanding. However, the respondents have hailed values promoted by IC and they expect State to be impartial and effective, but they have taken middle path for seemingly controversial issues like choice of religion, Hindu Raj and role of the present CM of Gujarat after communal violence in 2002. The respondents of Ahmedabad, Navsari, Jamnagar and Junagadh districts seem to have a slightly better understanding than in other districts but this is not uniform among all respondents. Muslim and Christian communities seem to have the best understanding of the Constitution and the polity, while for the Patel Hindus it is slightly lower and in the case of Parsis it is the lowest. Higher education seems to enable some basic concepts regarding polity and constitution. Female and illiterate respondents have not positively reacted to these issues, which indicate that either these groups are not benefited with values enshrined in IC or not aware of them and therefore not able to support or appreciate them.

Mapping of institutions attempts to capture micro level changes through institutional / groups (for social, cultural, religious, development activities) development and participation of people in last 3 years villages, which could be taken merely as guideline and no attempt is made to generalize pattern of institutionalisation. In all 439 institutions / groups have been formed in 81 places / areas (rural / village, semi-urban / town and urban / city).

Maximum number of institutions / groups has come up in Bharuch, very closely followed by Panchmahal, Vadodara, Mahesana, Patan, Sabarkantha, Junagadh, Kheda, Anand, Rajkot and Bhavnagar. Jamnagar district is the last in rank with 8 institutions / groups.

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III. "BASELINE SURVEY: STATUS OF CHILD RIGHTS IN BANASKANTHA DISTRICT"

Based on the United Nations Declaration on the Rights of the Child in 1959, India has adopted the National Policy on Children in 1974, which has reaffirmed the constitutional provisions and stated that "it shall be the policy of the State to provide adequate services to children, both before and after birth and through the period of growth to ensure their full physical, mental and social development. The State shall progressively increase the scope of such services so that within a reasonable time all children in the country enjoy optimum conditions for their balanced growth". The Government of India has ratified the 'Convention on the Rights of the Child' (CRC) on the 11th of December 1992 as a member country and as a signatory to this convention.

Indian Constitution provides a comprehensive understanding of child rights along with fairly comprehensive legal regime exists for their implementation through laws for betterment of children in the country, such as Child Labour (Prohibition and Regulation) Act, 1986; Child Marriage Prevention Act, Juvenile Justice (Care and Protection) Act, 2000, etc.; national plans for human resource development and Five Year Plans have provided the wherewithal to deal with child related issues. The thrust in defining child rights is that each child is allowed to do activities that make her/his life happy, healthy and safe along with responsibilities towards other children and adults, to make sure they get their rights.

Despite constitutional guarantees of opportunity and civil rights, millions of children face wide-spread deprivation and discrimination on the basis of caste, religion, ethnicity and religion. We hear children are dying of starvation, female sex ratio dips, little children, barely able to stand, are married off flouting all laws, many children are locked, abused, so demised - the list is endless. Even the basic need for birth registration that will assure them a nationality and identity remains un-addressed, affecting children's rights to basic services, such as, health care, primary education, availability and accessibility to water, sanitation and safe environment that affect living conditions, protection from violence, trafficking and social stigmatization. A large part of this stems from being seen through the lens of adults who make decisions for them, and who prefer to address their welfare rather than their rights.

Various individuals, groups and non-government organizations (NGOs) working with and for children feel that the process of ratifying CRC is gaining formal recognition, there is, however, no universal or accepted definition of child participation and each one has defined it according to their own understanding. There is still a fairly long journey before this 'inclusion' of children's participation is internalized and accepted widely.

Important points

- It is important that Indian government recognizes rights of children rather than mainly well-being through welfare approach. She needs to promote and protect rights as a positive social value. Therefore, the perspective of child rights requires to be child-centred, child friendly, not
- Any understanding of human rights of children cannot be confined to some children – 'poor children', 'working children' and 'marginalized children'. Violations of children's rights are not limited to the poor and downtrodden. They happen in middle class and elite homes too.
- A child born out of wedlock or of a void or illegal marriage is considered 'illegitimate'. Children pay for the decisions taken by the parents and are denied inheritance rights. Even worse, a child born of rape is stigmatized and treated as 'illegitimate', both by society and law.

Objectives of creating baseline data (BLD)

In the context of situation of rights of children, this study was initiated with the following objectives:

- a. To identify child related issues at regional level through baseline data (BLD);
- b. To plan future interventions based on BLD; and
- c. To continue working as CRY partners for child rights at regional level.

CRY in Gujarat works with various NGOs for intervention related to child rights, Behavioral Science Centre (BSC) is one of them. BSC works with 2 people's organizations (POs) in Banaskantha (BK) district, which is located in north Gujarat. The two POs are – (i) Adivasi Sarvangan Vikas Sangh (ASVS), and (ii) Banaskantha Dalit Sangathan (BDS). ASVS is active with adivasis (tribals) in one of the talukas, namely Danta and covers total 90 villages with 6 fellows (15 villages to be covered by a fellow - *parivartak*). BDS works in 5 taluka and 5 fellows in each taluka and thus covers 75 villages. In all 360 villages of 6 taluka are covered with by 26 fellows.

Research methodology for BLD

In order to know existing situation of child rights and to articulate child rights based on existing situation, we decided to collect primary data from two units – village and households (HHs), in addition to existing secondary data.

We have adopted ‘purposive sampling’ for selection of the villages in 6 taluka of Banaskantha district. The criteria for selection of the villages are as follow:

- a. To select villages with total population <1,500.
- b. Each village should have population of scheduled castes (SCs) and scheduled tribes (STs). In all 2 villages from each taluka – one village should be developed while the other is under-developed.

We decided to carry out a census in the selected villages, that is, all the households in the selected villages are covered under the survey. The ‘purposive sampling’ is drawn based on available resources, time and requirements for the future planning.

In the first stage, intensive discussion took place between CRY team, BSC staff, BDS officials and ASVS representatives on child rights to evolve a framework for common understanding on child rights. Later this framework was modified and adopted for the BLD. This framework is also an exhaustive list of suggestive indicators for child rights. Briefly we put the framework as shown in the following box.

Status of child rights – Survival, Development and Governance, Socialization and Protection	
Survival	<ol style="list-style-type: none"> a. Maternal Mortality Rate and Infant Mortality Rate b. ICDS – anganwadis and their activities c. Health care centre (government and/or private) d. For disabled children e. Access to Public Distribution System / Fair Price Shops
Development and Governance	<ol style="list-style-type: none"> a. Literacy level (enrolment and drop out rate) b. Primary Education and related facilities and support from the government (primary school, scholarship) c. Condition of disabled children
Socialization	<ol style="list-style-type: none"> a. Leadership b. Awareness of parents and children about various issues avenues
Protection	<ol style="list-style-type: none"> a. Gender discrimination (superstition, engagement in work) b. Legal provisions and its status in curbing child related issues (child labour, child abuse, addiction, child trafficking)

Based on this framework, we developed tools, namely scheduled questionnaire for village survey and household survey. The same framework was adopted for orientation of child rights and training *parivartak* (fellows) as well as pre-testing of the schedules.

The primary data has been collected during August and December 2005. Simultaneously data entry was started and got over by December 2005. The data cleaning took more than a month, as the collected data required cross-checking and classification for missing data and ‘not applicable data’. Data analysis was undertaken in January 2006. The report writing was started and completed in February 2006, soon after data cleaning and analysis.

The survey was carried out at two levels – village and households. The number of household in a village and taluka mentioned here:

No.	Name of taluka	Social composition	No. of villages	No. of households
1	Danta	Tribal dominated	10	1,052
2	Dhanera	OBCs and Dalits	08	991
3	Palanpur	OBCs, dalits and Muslims	06	1,371
4	Tharad	OBCs, dalits and Muslims	08	1362
5	Vadgam	OBCs, Dalits and Muslims	08	1,074

6	Vav	OBCs and Dalits	08	1594
	Total		48	7,444

The village level survey has clarified major issues and therefore many of the issues are described based on village level data while some issues like economic status, sources of livelihood, level of awareness about child rights among parents, etc. are presented based on household data. These statistics therefore should be considered as guidelines.

Demographic data – Banaskantha district (Census 2001)

No	Meters	Banaskantha district		
		Male	Female	Total
1.	Total Population	12,97,404 (55.8%)	12,06,840 (48.2%)	25,04,244
2.	Population (0-6 years)	2,45,654	2,22,740	4,68,394 (18.7%)
3.	SC Population	1,40,999	1,30,485	2,71,484 (10.8%)
4.	ST Population	1,05,818	1,00,086	2,05,904 (8.2%)
5.	Number of Literates (%)	6,99,080 (66.5%)	3,38,539 (34.4%)	10,37,619 (51%)
6.	Number of Illiterates (%)	5,98,324 (56.9 %)	8,68,301 (88.2%)	14,66,625 (72%)
7.	Sex Ratio	930		
8.	Sex Ratio (0-6)	907		
9.	Sex Ratio (SC)	925		
10.	Sex Ratio (ST)	946		

Over and above census data, major regional issues are briefly mentioned here in the human rights perspective.

MAJOR FINDINGS OF BLD

Profile of the respondents

- ↪ **Social composition:** Of total 7444, 19% belong to scheduled castes (SC), 18% belong to scheduled tribes (ST), 56% belong to OBC and of them 51% follow Hindu and the rest follow Islam and 6% belong to general category which means that they do not belong to either of the above four categories. Among them, Danta with being tribal dominated taluka has the least proportion of OBCs while Tharad leads with 76% OBC population followed by 61% in Vav and the least in Palanpur with 44%.
- ↪ **Education:** Broadly speaking, about a fourth (27%) has never gone to school for formal education, about a fourth (26%) have primary education and another a fourth of them (26%) have studied up to secondary. The graduates and postgraduates consist only 4% of the total respondents. Among illiterate respondents, half (51%) belong to Thanera s followed by one-third (37%) to Vav and about a fourth to (27%) Danta and the least in Vadgam (7.5%) taluka.
- ↪ **Occupation:** Majority of the respondents is engaged in cultivation (64%) followed by working as labourers (20%) and 8% are engaged as share croppers. Of the rest, are engaged as self employed (1.5%), job in private sector (1.8%), begging (1.5%) and a very small proportion (0.4%) have job in government run offices. There is no information about 2.5% of the total respondents.
 - Among different talukas, proportion of cultivators varies from 45 to 90% - highest in Danta followed by Dhanera, Vav and Tharad (about 65%) and least with 45% in Vadgam.
 - In case of labourers, the scenario is different - highest number of labourers are reported in Vadgam and Palanpur (about 35%), followed by Vav and Tharad and least with Danta taluka.

IV. “STATUS OF PENDING APPLICATIONS FOR GOVERNMENT SCHEMES AMONG SCHEDULED CASTES IN BANASKANTHA DISTRICT”

Government have a large range of schemes as part of poverty alleviation aiming at attainment of socio-economic equity. Banaskantha Dalit Sangathan (BDS), an organization active with the issues of dalit came with a long time observation that a huge number of applications made by dalit families remains as pending in government departments for years after years; so the central focus of the study is on the number of applications made under various departments and their status within a time period of five years.

This study aims to assess the situation of availing benefit from government schemes by dalit families in Banaskantha district and to find out the reasons for higher proportion of ‘pending application’.

The study covers sixteen villages in five talukas (Dhanera, Palanpur, Tharad, Vadgam and Vav) in Banaskantha district. A census survey of dalit households (including six castes – Chamar, Vankar, Garo or Shrimali, Senva, Turi Barot and Valimiki) was carried on these selected villages covering a total of 688 respondents.

The central tendency of the findings based on taluka specificity, caste specificity towards utilisation of different government schemes including level of awareness, their being equipped with APL / BPL ration card holding, education and income generation activities.

☞ Major findings of survey

- **Extent of applications for availing schemes:** This is found that more than half of the dalit population does not apply for government schemes; among those more than half are BPL cardholders.
- **Applications – talukawise:** The proportion of application is more sharply varies with talukas; more than half of the total applicants are from Palanpur and Vadgam while Vav has the lowest number of applicants.
- **Who applied and benefited:** The government employees, casual labourers, private jobholders and businessmen have higher proportion of applicants than others. However, in receiving benefits, labourers, illiterates and BPL cardholders are given priority.
- **Level of awareness about government schemes - talukawise:** Awareness level regarding government schemes is lower in Dhanera, Tharad and Vav compared to Palanpur and Vadgam taluka. Awareness has strong relationship with extent of application; among aware population, proportions of applications are comparable among all five talukas.
- Level of awareness also varies from department to departments and scheme to scheme. The schemes of District Rural Development Agency (DRDA) are much popular while that of Schedule Caste Development Corporation (SCDC) is least popular. Similarly the schemes that offer large sum financial assistance, for example, housing and loan schemes are more popular than others.
- **Beneficiaries and extent of ‘pending applications’:** Of total applicants (307), 3/4th of the applicants (229) have able to avail benefit of government schemes while there are a few applicants who availed benefit from one scheme but application for the second is remaining as pending, combining both, a total of 1/3rd applicant’s applications are remaining as pending.
- **Beneficiaries – castewise:** Comparison within castes shows that Senva families rank higher followed by Valmiki, Shrimali, Turi Barot and Chamar in applying for the scheme.
- **Major reasons of availing benefits** from government scheme are found as submission of proper documents, the channel i.e. through whom the applications are made and follow up actions.

- Awareness about various components in the process of availing benefit, including role and responsibilities of elected representative and government officials is far lower, only one fourth of the respondents are aware about such components.
- Proportion of pending application is higher in Vadgam and Vav talukas; proportion is also high among BPL cardholders, higher educational level and occupational group of traditional occupation, cultivators and casual labourers. More than half of the pending applications are of casual labourer and around 1/3rd are of cultivators.
- Neither those who availed benefit nor those whose applications are pending have submitted all the documents, albeit, proportion of proper documents submitted is more among applicants who availed benefit than those whose applications are pending.
- Who helped in availing schemes: There is a strong correlation between key persons who helped in availing benefit. A large proportion of beneficiaries have taken help from Sarpanch, Talati and Gramsevak, while the applicants whose applications are pending have taken help from village-mates, relatives, other beneficiaries and other informal agencies (others). The key person also varies from scheme to scheme, for example, for Indira Awas Yojna the key person is sarpanch while for Milking Cattle loan the key person is gramsevak.
- Reasons for not applying for schemes: Among the major reasons of not applying for government scheme 'face lots of problems' ranks at top; almost all castes reported this problem, followed by 'lack of awareness' by all castes except Senva families, who rank the highest among applicants. Among Chamar families, 'not having BPL card' and 'no separate ration card' are also problems that they face followed by Shrimali families.
- The illiterates and the respondents with education up-to higher secondary reported 'face lots of problems' as the foremost reason for not applying followed by 'lack of awareness', not having BPL card' and 'no separate ration card' are also problems that they face.
- The labourers and cultivators reported all kinds of problems with similar ranking. Surprisingly, the respondents working in government and in private sector also reported facing all types of problems and gave similar reasons for not applying.

↻ ***Government data on selected schemes and observations of research team***

- Data collected from taluka and district level government offices for the schemes covered under the study shows that the data available at government offices are either incomplete or inconsistent.
- There are large-scale discrepancies in government data in allocation of fund, utilization and amount received by per beneficiary.
- There are also huge functional gap in administrative system at taluka and district level, for example, there is only one gramsevak for 134 villages in Tharad taluka and only four observers in Social Welfare department shouldering responsibilities of 12 talukas.
- The key findings of the study including awareness level, criteria for availing benefit, taluka variation etc were shared with Government official and interviewed to incorporate their views into the study, even if many of them are aware about some of the gaps but they are not accepting many serious findings of the study.

In the conclusion it is found that except a few policy issues, there is a set of local issues that must be addressed to increase outreach of government scheme for the real beneficiaries. The study is emphasizing on recommendations like organizing information and guidance camp/mela, creation of taluka profile, data bank and lobbying with government officials.

V. "AVAILABILITY AND ACCESSIBILITY OF BASIC AMENITIES TO DALITS IN BANASKANTHA DISTRICT"

Situation of Dalit in the State as well as the Country

Dalit are formally known as Scheduled caste. Those which were untouchable castes before independence are known as Scheduled caste after the independence. It is suggested by Indian Constitution to take constructive steps to remove their backwardness and bring them to the main stream. Constructive Constitutional steps are taken by reserving seats in politics and employment to remove the backwardness and untouchables so that they can mix with the main stream.

Variety of forms, proportion, spread and activities are being noticed on the basis of secondary data regarding prevailing untouchability with Dalit. For example, 90% of the villages do not allow dalit into the temple. Till 1980, well for drinking water were maintained separately for the dalit in 70% the villages. Dalit were not allowed to sit together with non-dalit while travelling. Even now, dalit can not get hair cut or shave done in barber's shop in 50 of the villages. Forms, proportion and activities of untouchability are varies area wise. Whenever and wherever dalit have protested against untouchability they had to struggle and get victimised of the exploitation.

In Gujarat, 16% of the total population is scheduled caste (dalit). Every year cases are being recorded for exploitation on 12% of the dalit. Gujarat is seventh in the rank as far as numbers of exploitation cases are concerned. Cases of untouchability are also recorded. Thus, it is essential to know whether political authority, participation of dalit and cooperation of non dalit is able to bring some change in standard and quality of living of dalit, availability and access of fundamental facilities by dalit.

Main Objectives of the Research

1. To know the availability of fundamental facilities in selected talukas.
2. Try to know about access of fundamental facilities like roads, crematorium, water, electricity, primary education, primary health, transportation from dalit community of the village.
3. To know about the reasons of not accessing fundamental facilities and try to know the aspects responsible for it.
4. To bring awareness in people, especially dalit regarding these issues.

Methods and procedures of Research

Primary data was collected by qualitative methods like participatory research method, group discussion and interview. Primary data is of village level. Data and statistics were collected from Panchayat house of respective villages. This government data is of village, taluka and district level.

Qualitative and descriptive data is collected by using participatory research method. Statistical data is used wherever required.

Village is the main unit for collecting primary data which is why some criteria were created for the selection of the village which is as under:

- Population of the village should not exceed 1500.
- Population of dalit should be 15 to 25 % of the total population.
- Three villages from one taluka should be selected. Villages should be 10 to 25 k.m. far from the taluka office. Out of three villages, one should be developed, one should be semi-developed and one should be non-developed.
- Out of the three villages (i) one village should be having independent panchayat and dalit/non-dalit sarpanch (ii) one village should be having group panchayat, panchayat house should be in the village and dalit/non-dalit sarpanch (iii) one village should be having group panchayat, panchayat house should be in the village but sarpanch should be of resident of other village

Strategy of Report

Research report is divided in three parts. Numbers below 10 are written in words.

- In first part, main objectives of the study, research methods, criteria to evaluate availability and access to fundamental facilities is described. It gives superficial view of situation of 16 villages of five talukas of Banaskantha district. Report of every village consists of 16 to 20 pages. Report of each taluka is prepared separately. This note is included in all taluka reports so that how the availability and access of fundamental facilities is can be made clear with reference to socio-political situation at taluka level.
- In second part of the report taluka wise data of 16 villages is presented. Taluka and villages are arranged alphabetically. For example, Tharad, Dhanera, Palanpur, Vadgam and Vav where Kasvi, Nani paved and Lorvada village in Tharad taluka.
- Each chapter has data regarding each village.

Road facility

- All the villages have RCC road but dalit were the last to get the benefit of it. Out of 16 villages, 6 villages have poor quality of roads.
- Most of the roads are made form the financial help given by SGRY scheme. If this scheme would not have been implemented, dalit would not have got this facility.

Facility of Crematorium

Three things have been taken care of in this regard - Space is sufficient in proportion to the population, land for crematorium is lawful and land for crematorium comes under encroachment.

- Out of 16 villages, only Moriya village of Vadgam taluka has lawful land for crematorium of Shrimali/Chamar. Rest of the villages do not have lawful crematorium.
- Out of 16 villages, 5 villages have insufficient land for crematorium in proportion to the population of the village.
- Out of 16 villages, land of crematorium is under encroachment in 7 villages.

Facility of water

- Untouchability was maintained even before 1980 where deep well were used to get drinking water. Dalit had to wait long to get water. Situation has improved after 1980 because of the implementation of various schemes by Social welfare department and Water Supply Board.
- Untouchability is maintained with valmiki caste in Radka village of Vav takuka in case of water.

Facility of Electricity

Facility of residential electricity connection, public electricity connection and electricity for agriculture was evaluated for this.

- In most of the villages, 60 to 80% families were able to take benefit of electricity. Rest of the people do not take the connection because of poor economic conditions. Valmiki of dalit community and Kolithakor of non-dalit community are the one who are not able to take the benefit because of their poverty.
- Out of 16 villages, three villages have public lights in working condition where as in other villages public light facility in unavailable.
- Villages near the desert in Vav and Tharad taluka do not have facility of electricity for agriculture.

Facility of Anganwadi and primary education

Number of dalit anganwadi karyakar, tedagar and teacher, behaviour with dalit children, behaviour of organiser and person who serves the meal with dalit children, discrimination with dalit in sitting arrangement in the classroom, etc. is kept in mind while evaluation it.

- Distance is kept between dalit and non-dalit children during lunch in all the villages
- Out of 16 villages, 6 villages have dalit anganwadi karyakar. In two villages, anganwadi tedagar is dalit. Out of 16 villages, 9 villages have dalit teacher. In 11 villages tedagar woman do not go to fetch dalit children,
- Children go to the primary school for education in proportion to the population of dalit but dalit woman and children take less benefit from anganwadi.

Facility of public health

Availability of government dispensary, appointment of health workers like doctor, nurse, malaria worker and midwife by government and their behaviour with dalit was evaluated in this segment.

- Out of 16 villages, no village has dalit doctor for animal. Three villages have dalit nurse and two villages have dalit malaria worker. Malaria worker do not come since five years in eight villages. Five villages have dalit midwife. Six villages have dalit and non-dalit midwife. Non-dalit midwife do not go to dalit community for delivery.

Sub Section 1: Condition of facility available to dalit where sarpanch is dalit

- ↪ All the sarpanch are elected from the reserved seat for scheduled caste.
- ↪ Nani paved villae of Tharad taluka, Kotdi village of Vadga taluka and Ambaliyala village of Palanpur taluka has dalit male sarpanch. Where as Aachuva village of Vav taluka and Nanameda village of Dhanera taluka has female dalit sarpanch. Of course, all administrative and political things are done by their husbands.
- ↪ Where there is dalit sarpanch, various developmental works is visible in the village. Money has been spent for roads and safety walls for dalit. Developmental work like RCC road in Nani pavad village of Tharad taluka, RCC road in Aachuva village of Vav taluka, two safety walls, RCC road and pipeline in Kotdi village of Vadgam, community hall, *nath* construction, safety wall and RCC road in Nanameda village of Dhanera, storage for grains, clay work and RCC road in Ambaliyala village of Palanpur taluka are done.
- ↪ Out of five villages, no village had lawful crematorium. Non-dalits have tried to encroach the crematorium in two villages.
- ↪ Social justice committee is active only in Kotdi village of Vadgam taluka.
- ↪ Aachuva village of Vav taluka has dalit female sarpanch but her husband works according to the directives of the powerful person which is why developmental work is negligible.
- ↪ Developmental work is done even when non-dalit sarpanch is elected but priority is given to development of non-dalit residence first.

Condition of facility available to dalit where sarpanch is dalit

- All the sarpanch are elected from the reserved seat for scheduled caste.
- Developmental work is done even when non-dalit sarpanch is elected but priority is given to development of non-dalit residence first.
- Out of five villages, no village had lawful crematorium. Non-dalits have tried to encroach the crematorium in two villages.
- Social justice committee is active only in Kotdi village of Vadgam taluka.
- Dalit children are made to sit little away from non-dalit children during midday meal in all the villages.
- Non-dalit children do not eat if snacks made by dalit anganwadi karyakar. Patel community do not send their children to the anganwadi because anganwadi karyakar is dalit in Nanameda village.
- In Ambaliyala village of Palanpur taluka, dalit nurse do not go to dalit residence.

Sub-Section 2: Situation of facility available for dalit in villages where non-dalit sarpanch, Independent panchayat, and Panchayat house in the village

- ✧ All sarpanch are male. Sarpanch are Patel in Salempura village of Palanpur taluka and Radka village of Vav taluka. Sarpanch is prajapati in Moriya village of Vadgam taluka, Sarpanch is Rabari in Bhanjana village of Dhanera Taluka. Sarpanches of these three villages are Other backward class (OBC) by caste. Sarpanch of Lorvada village of Tharad taluka is Darbar where as Rajpur(5) village of Palanpur taluka has Majirana (Tribal) Sarpanch who is Scheduled tribe by caste.
- ✧ Developmental work is done even when non-dalit sarpanch is elected but priority is given to development of non-dalit residence first.
- ✧ Sarpanch of all the villages are elected because of their good economic conditions, major population from their caste and powerfulness which is clear from below mentioned table.

Situation of facility available for dalit in villages where non-dalit sarpanch, Independent panchayat, and Panchayat house in the village

- Sarpanch of all the villages are elected because of their good economic conditions, major population from their caste and powerfulness.
- Developmental work is done even when non-dalit sarpanch is elected but priority is given to development of non-dalit residence first. Whatever money is spent for dalit development is spent from the 22.5% grant of SGRY.
- Social justice committee is not formed in one village where as it is active in other two villages.
- Out of five crematorium, four are non lawful. Non-dalits have encroached in three villages where as negligible attention is paid to valmiki caste in this regard.
- Discrimination was seen till 1980 between dalit and non-dalit in case of availability and accessibility of water, especially when deep well were there. Non-dalit used to pour water from certain distance to the dalit. Though, this kind of discrimination is not seen after 1985 in case of water.
- Dalit children are made to sit little far from non-dalit children in all the villages.

Sub-Section 3: Situation of facility available for dalit in villages where Group panchayat, Sarpanch (non-dalit) and Panchayat house in other village

- ✧ Dalit sarpanch was elected from general seat in Group gram panchayat (Pilucha gram panchayat) of Bhookhla village of Vadgam taluka. Rest of the dalit sarpanch are elected from reserved seat for scheduled caste.
- ✧ Kasvi village of Tharad taluka, Sangla village of Palanpur taluka and Bhookhla village of Vadgam taluka has Patel sarpanch. Vasda village of Dhanera taluka has Nai sarpanch and Arjanpura of Vav taluka has Suthar sarpanch. All these sarpanch of five villages are OBC by caste.
- ✧ All the villages have group panchayat, non-dalit sarpanch and panchayat house in in other village. Only Kasvi village of tharad taluka has panchayat house in the village.
- ✧ In such a situation, developmental work is done even when non-dalit sarpanch is elected but priority is given to own village and development of non-dalit area.
- ✧ Sarpanch of all the villages are elected because of their good economic conditions, major population from their caste and powerfulness which is clear from below mentioned table.

Situation of facility available for dalit in villages where Group panchayat, Sarpanch (non-dalit) and Panchayat house in other village

- All these sarpanch of five villages are OBC by caste. Sarpanch of all the villages are elected because of their good economic conditions, major population from their caste and powerfulness.
- Developmental work is done even when non-dalit sarpanch is elected but priority is given to own village and development of non-dalit area. For example, no money is spent for development of dalit in Kasvi village of Tharad taluka and Sangla village of Palanpur taluka. Sangla village of Palanpur taluka has 30.6% dalit population where as Kasvi village has 22% dalit population. Rest of the villages have 18 to 25% dalit population. In Vasda and Bhookhla, money of half of the population is spent which is very less. Only in Arjanpura village of Vav taluka half money of the total development and more than third part of the dalit population is spent. Money is spent to construct *Nath*, pipeline and roads for dalit.
- In all the villages social justice committee is inactive. Those who are personally active are

VI. “STUDYING IMPACT OF LAND REFORMS IN BANASKANTHA DISTRICT”

Land reform in India has been seen as a state’s historic and direct action for eradication of poverty, reduction in unemployment and inequality in the society. One of the underlying principles of land reform was to identify large landholding and distribute surplus to poor, landless and families that belong to marginalized sections of the society like dalits, adivasis and other backward classes (OBC).

The scenario in rural economy much has not been changed in Gujarat, especially for the marginalized communities, for whom landholding defines their socio-economic condition and position in society. This study explores how much lands have been actually transferred to the dalit communities in Banaskantha district through land reforms in Gujarat. The objective of the study is to creating database on land reform in Banaskantha district; to know extent of land holding/possession over allotted land under LCA; and to plan advocacy measures for effective implementation of LCA that leads to greater and effective landholding.

The study initially was started with data collected by community based organization, Banaskantha Dalit Sangathan (BDS). Later the research team of BSC combined data from BDS and the government and started visiting selected villages in order to check possession over land. According to BDS data, land was allocated to 797 persons in Banaskantha district during the year 1981 and 2005. Of them, there is no information about 106 thus the data analyzed further is of total 691 beneficiaries. 25% of the total beneficiaries has been taken as sample and hence, primary data collected from 186 respondents.

The study found that more than half (55%) of beneficiaries received allotment of 3-6 acre of land, one third (30%) received 1-3 acres of land, and 11% received allotment of 6-9 acre of land. Only 7 (4%) received allotment of more than 9 acre of land. Majority (82%) of the beneficiaries received allotment of Jarayat lands. Completely irrigated land was allotted only to 4 (2%) beneficiaries. Seasonally irrigated lands to 6 (3%) beneficiaries, dry land was allotted to 9 (4%), and Bagayat land allotted 10 (5%). In all three-fourth (75%) beneficiaries received land within the village where they have been living. About a fourth (25%) of beneficiaries has received land in groups. Almost 65% of the beneficiaries received all types of documents of landholding from government.

Of total 186 beneficiaries, 72 (39%) possess land and cultivate. The average possession over land is 37% by each social category. Only 2 out of 11 female (18%) has possession over lands.

The possession over land is in greater proportion in Dhanera (43%) and Tharad (45%) taluka. Only 2 out of 11 female (18%) has possession over lands. In all 40% of males reported possession over land. The average possession over land is 37% by SC and ST while the possession varies between 25 to 35% among OBCs.

Occupationally, among casual labourers, only 8 (10%) beneficiaries reported possession while among cultivation cum labour category, a large number (69%) reported possession over land. In all 36% of IRDP list holder and 42% among non-IRDP list reported possession over lands. Inversely, 43% BPL cardholders and 36%APL cardholders has possession over lands. As the size of the land grows bigger, the proportion of possession is also increasing. Around one-third (33-35%) of beneficiaries have possession who received allotment of 1-3 acre (19 out of 56) and 3-6 acre (34 out of 103) of lands. More than 65% possess land which is >6 acres. The large number of beneficiaries (153 out of 186) was given Jarayat land; about 42% possess lands. Surprisingly, 4 beneficiaries were allotted totally irrigated land but the do not possess land. Among those with seasonally irrigated land, the possession is 50% (3 out of 6). Those having Bagayat land, the possession is very little, i.e. 10% (1 out of 10) and 2 out of 9 (22%) reported possession over dry land. Of total 39 beneficiaries, who were allotted land in group, 14 (36%) has possession over lands; 58 out of 142 (41%) has possession over land who received allotment as individual (not in group). If the land is allotted within the villages, instances of possessing it are higher. Of total 46 (land outside own village), 7 (15%) have possession over land, but of 140 (land within the village), 65 (46%) reported possession over land. The land allotted after 1990 is 1-3 acres. Mostly 3-6 acre and 6-9 acre land was allotted mainly during 1981-2000; of that, 64% of 3-6 acre land was allotted in 1981-1990 and 92% of 6-9 of land allotted in the 1981-1990. Of total 72 beneficiaries, land has been measured by the government of 38 (53%). This indicates irregularity of land records.

More than two-thirds (77%) of beneficiaries do not have possession since the land allotted, mostly over 20 years ago. While, of total 114, 26 (23%) beneficiaries once possessed lands but later left the possession. The largest number of original landholders belongs to mainly three castes – Patel (33%), Rajput (25%) and Darbar (24%); they belong to so-called ‘upper caste’ and hold half of the total lands redistributed under LCA. Of total 114, 64 (56%) beneficiaries did not take any action for possession of the land while 50 (44%) did act to possess allotted land. A third (30%) knew that they should approach the government office and submit written application for possession over land. The rest did not know ‘what action should be taken’. Lack of information about action to be taken is one of the major reasons for not possessing allotted land under LCA.43 (68%) informed that ‘they were confused and did not know what action should be taken’. Total 12 (19%) beneficiaries reported that ‘they were scared of original landowner’. In all 66 (92%) said that ‘if land has been given happily by the original landowner, they would have taken it.’

The study concludes that mere official formalities cannot make land reform meaningful and successful. This needs a commitment and rigorous follow up actions to fight the vested interests. The social dynamics in an unequal society must be taken in to consideration to make the land reform effective.

VII. “SHAPING OF TRIBAL IDENTITY AND CONCEPT OF SELF-RULE IN GUJARAT”

The study ‘Shaping of Tribal identity and Concept of Self-rule in Gujarat’ aims to explore the interface of socio-cultural and developmental identity of tribals in Gujarat and its interrelation to self-governance.

The main objective of the study is to collect and document political, economic, legal, educational and religious processes, which has contributed in shaping identity of tribals, mainly on their worldview, social structures and cultural practices. Similarly to document differences between their traditional system of *panch* (system of governance and justice delivery mechanism) and the present democratic system of Panchayati Raj and PESA to articulate the concept of ‘self-rule’ or ‘local self-government’ of different tribes in different geographic areas.

The research methods used for the study are explorative, participatory and observation based (during field visits). Mainly focus group discussions (FGD), Observation, Interviews, and Participatory learning and action (PLA).

Internally, contrasting the conventional view, almost all tribes visualize and define their identity in narrow periphery of specific tribes rather than broader category of 'Adivasi' or 'scheduled tribe'. Some tribes trace themselves to non-tribal upper caste clan. However, the views differ sharply with subsistence economy, that is, agriculture based livelihood and forest dependent economy. There is a divide among tribes that live in north and southeast regions of Gujarat.

A section of educated and financially capable tribal families are striving to create a space in upper caste Hindu social set up. Contrarily, different tribal organizations are struggling to establish indigenous rights and identity. There is a strong sentiment among tribes to retain social life and values. The internal hierarchy among various tribes plays a critical role in defining all the tribes under the umbrella of 'Adivasi'.

Economically, as the exposure increases with non-tribals as well as from individual to community level, internal aspiration of an individual to develop and mainstreaming is observed. The development programmes designed by government or NGOs for economic development of the tribals has shown national and international linkages. Most of these programmes are largely market based; thus arising the contradiction between traditional tribal societies versus global market. More remarkably, the claim to natural resources and constitutional safeguard justifies themselves to retain and nourish tribal identity. Thus, the evolution of tribal organizations and their struggle to protect tribal identity has also an economic interest. Tribal communities are confident in distinguishing themselves from non-tribal on the line of resources. Their aboriginality and hence, sovereign right to natural resources especially forest and forested land has a powerful claim. The loss of guaranteed access to resources (mainly forest based) and increase in commoditization of forest produce has transformed tribal society, which is now striving to have stability through collection and selling of minor forest produce (MFP). Apart from external forces there is an internal force which dragging tribal society in to market competition. Shrinking of natural sources and desire to create space in mainstream society are perhaps the determining factors. The exposure to market based economy also led to a process of privatisation of formerly communal land (as common property), devolution of ownership from common land holding as a village or community to family or to an individual. Based on private resource holding, safeguarded by market has contributed to rise of 'big' man and 'big' families; and that has internally distorted traditional cohesiveness in tribal society.

Politically, Two parallel streams of political power games are visible in tribal context; one actively competes for political power vis-à-vis non-tribal, and the other, is internal party politics. The former is resulting in negotiation, lobbying, alliance and gambling with non-tribal power players and accumulating energy of tribalism.

The later facilitating penetration of political nationalism and dividing tribal society on political interests. The politico-religious forces are synergising to accelerate the reform process from within the tribal society and in many cases reorganizing tribal and non-tribal society in the common interest of political faith and Hinduism. In this process, in many cases, tribal political leaders are emerging mainly as products of demand and politicking.

However, root of social transformation of tribal society is lying in their development perspectives. Inductions of non-tribal social and religious institutions, academic institutions, market, *panchayats* and administrative infrastructures are influencing tribal social life to great extent. Due to dominance of mainstream Hindu culture through social institutions, the educated and economically well off tribal sections were aspired to upward mobility and to

create space in this social set up. However this aspiration often ends with blind imitation of non-tribal society.

Government, on the other hand, certify Hindu identity of tribal. Most of the tribals get certificate as 'Hindu adivasi' or 'Hindu Dungi Bhil adivasi' and follow this pattern. Government programs on forest development do not respect symbiotic relationship of tribal people with forest. JFM designed by Central Government and spirited by the capital gain for tribal community. Development programs introduced by state and NGOs encourage individual growth through market opportunities.

Most of the NGOs working with tribals for their development are mainly playing the role of trainer to fit them in market economy.

The NGOs focusing on right to basic amenities like drinking water, health services, houses etc. and creating livelihood opportunities also get trapped in right to survival.

These services are being provided through institution building that is trained to deal with the market. These institutions are striving for development through market opportunities rather than safeguard of forest rights.

The policy of forest conservation is creating conflict between tribals and forest department. The issues of conflicts with the Forest Department moves around cultivation of forestland and access to major forest produce. Forestland issues are mainly related to access to farming, ownership, transfer of ownership, mortgage or collateral for loan, security, border of separation of revenue and forest land, grazing land versus forest land etc. These conflicts arise with individual, village as a whole and with gram panchayats.

The components of self-rule were explored in the light of both, Panchayati raj Act and Panchayati raj Extended to Scheduled Area (PESA). Except three talukas, the tribal panchayats should be operated under PESA. But, government is not implementing PESA in Gujarat. All the panchayats are being operated under Panchayati raj Act. The exploration of self-rule components under PESA is therefore theoretical in nature.

The provisions and functioning of Panchayats under Panchayati raj Acts has limited scope for tribal development. The tribal Panchayats are confused to the zig-zag and cumbersome bureaucratic system and its control over PRIs. The politicians and bureaucratic are purportedly taking advantage of the situation and contractor raj is prevailing in tribal areas.

The state amendments of PESA are not at par with the central Act. It has given some power to Gramsabha on MFPs in the forest areas under its jurisdiction, provision of consultation with taluka panchayats during land acquisition, 50% reservation for tribal candidates in all tiers of panchayats, control over water bodies and Bombay land revenue code, 1879 has been amended to protect scheduled tribes. But there is little functional and financial autonomy to village level institutions in the state version of PESA.

The PESA is not clear in many of its provisions and makes vague stipulations. The bureaucratic control, land and forest issues and autonomy of gram panchayats are some of such key areas highlighted in the study.

A case study of Motidabas village in Dang illustrates how an initiative taken by gram panchayat to execute PESA, its nitty-gritty and uncooperative role of bureaucracy. Articulating various concerns in implementing PESA, especially the bureaucratic control over gram panchayats. And how, despite a clear instruction in PESA for least intervention/

interruption by the government officials, the bureaucracy continued to overpower decisions regarding Gram panchayat and its development rather than supporting an effort towards self-governance and self-reliance.

The Panchayat has no role to play in planning and coordination process of any land acquisition initiative; this important section of the Act maintains status quo and superimposition of the bureaucracy, leaving no room for practical action towards self-governance and self-reliance.

Similarly, exclusion of cane and bamboo from the definition of Minor Forest Produces (MFPs) and lack of clarity on ownership of MFPs PESA have almost killed the concept of ownership and control of local resources by Gram Sabha.

Finally, the functional autonomy of gram panchayats and gramsbha is also not clear in PESA. Many of powers envisaged in PESA are executive and judicial in nature, e.g. enforcing prohibition of intoxicants and control over money lending etc. But, neither PESA directs the State authorities to delegate such powers to Panchayat nor the State government has developed any administrative arrangement so that Panchayat can entertain powers provided by PESA. PESA envisage power to gramsabha to control institutions and functionaries in all social sectors.

There are many village institutions operating at village level parallel to village panchayats almost in entire scheduled areas, viz. Van Samiti, Joint Forest Management Committees (JFMC), Village Education Committees (VEC), Watershed committees etc. But Panchayats have no coordination with parallel institutions and they are no way accountable to Gramsabha or Gram panchayat.

The study looks beyond panchayati raj and PESA to explore the potentiality of self-rule on the ground of local realities. This is found that panch is an effective justice delivery system and powerful institution in handling socio-cultural affairs. But keeping its feudal nature of operation and intra and inter tribe hierarchy the system in mind panch needs to be incorporated in modern thinking and institutions, especially Panchayati Raj Institutions for local self-government of and for tribals.

Similarly tribal society constitutes around social cohesiveness of a particular tribe or sub-tribe unlike a village based on belongingness to particular geographical boundaries. Thus, if 'self-rule' or 'local self-government of and for tribals' is executed at the village level i.e. on the basis of geographical locations, this will over-rule the harmonization of socio-political feature of tribal society with administrative system and this ignorance, in fact, has impinged seriously the idea of self-rule.

Further, the tribal society in Gujarat is under rapid social transition and hence the customs and values are also changing with time at faster pace. Most of the tribal families are struggling to survive, as they are confused between the role and capability of traditional management systems versus modern, legal and politicized systems for natural resource management. Therefore the implementation of PESA and similar Act in the state need timely review and should introduce new provisions keeping the social transformation in mind.

Whether the panchayati raj act or PESA, the institutional arrangement for PRIs in tribal areas left some serious confusion. The definition of village in a widely scattered population or mix population with non-tribals situation is dismal. Non-recognition of panch and bureaucratic control over gram sabha is creating conceptual hollowness and leading to the total failure of self-rule in Gujarat.

Finally, from the people's point of view repeatedly reported ignorance, indifference, disappointment and pessimism regarding Gram sabha, which is considered to be a backbone of PR. For most of the tribals, gram sabha is a mere formality and panchayat is working as an office of state administration, not as a village institution. Tribals are assigning gramsabhas as 'government gramsabha' and organizing their own 'local gramsabhas' parallel to it.

The prevailing situation of tribal self-rule in Gujarat is a serious concern, which leaves no place for the people for whom it meant. Therefore, civil society must analyze and understand the process of formation of modern nation-state that sporadically eliminating or absorbing smaller and weaker cultural entities. Tribal culture and values would hardly survive without the control over territorial resources and self-development and increasing realization of the dehumanizing consequences of welfare system.

RESEARCH ARTICLES

ARTICLE I- “ARE DALITS DEPRIVED AND DISCRIMINATED IN GUJARAT?⁴”

ABSTRACT

The social and political scientists feel dearth of data on ‘dalits’; ‘race’ versus ‘caste’ debate is now taken up at UN and yet many Indians believe that scheduled castes and scheduled tribes are ‘privileged’ and have earned much more through ‘reservation system’ in educational, employment and political spheres. The reality is that the practice of untouchability and insecurities of dalits are consistent and persistent. Availability and accessibility to basic amenities, fruits of land reforms, benefits of government schemes, identity formation and political participation in Panchayati Raj Institutions are explored to understand viewpoints of State, civil society, dalits and right activists. Where does a group of dalits stand in the scenario of globalisation and are they equipped to reap fruits? Is civil society and State committed to equity and equality? As development practitioners, we wish to share trends of neo-casteism and responses of dalits in context of human rights and social justice, based on empirical data.

INTRODUCTION

Though Indian Constitution provides special safeguards and has taken affirmative actions for scheduled castes (former untouchable castes, popularly known as ‘dalits’) and scheduled tribes (popularly known as ‘adivasi’), the practitioners’ mindset and behaviour towards dalits have not changed. They accept ‘scheduled castes’ as former untouchable caste that belong to ‘shudra’ category as an administrative category but consider the untouchable castes as ‘harijan’ (title given by Gandhiji as part of social reform process) or ‘dalits’ (title given by untouchables to show their depressed status in the society) as social category for day-to-day interactions. Thus there has always been a dilemma and friction between ‘administrative’ and ‘social’ category.

Many Indians believe that scheduled castes and scheduled tribes are ‘privileged’ and have earned much more through ‘reservation system’ in educational, employment and political spheres. Most of Indian citizens feel jealous of scheduled castes for having Constitutional privileges and advocate that these are ‘unwanted support’ to scheduled castes and tribes, which should be withdrawn. If at all the reservation system needs to be continued, it should be on economic criteria rather than social and historical deprivation. It is the same group of people who also deny that untouchability exist, dalits are discriminated and they are still underprivileged and underdeveloped. Behind this argument, they wish to continue hegemony over dalits through social, economic and religious means and processes.

The sociologists and political scientists describe dearth of data and lack of dalit perspective on certain issues. “Even as late as 1999, a high profile university professor, who has extensively worked on the issues related to caste, asked me, ‘what is the difference between Jai ram and Jai Bheem, as both are religious symbols?’... Another narrative is of a young girl who asked her parents whether they were scheduled castes?... These are representative of the understanding of politicians and social reformers, academicians and layman about dalits who account for 16 percent of India’s population. The narratives, no doubt, raise a vital point regarding misunderstandings of certain facts about dalits. However, more importantly, they raise the question as to how can an academic fail to understand dalits. Thus, the question if dalits have been studied objectively by Indian sociologists?” (ibid: 2007)

⁴ This is a working paper prepared by Dr. Varsha Ganguly and Ankur Baruah.

The debate on literature is very revealing to unleash mindset. In literature terminology, the debate is around 'lalit' versus 'dalit' literature is predominant, where in 'lalit' refers to writings by upper castes. The dalit writers started a literature movement in early 1980s with assertion that 'lalit' literature neither focus on dalit's issue nor able to understand it in the context of human feelings and agonies.

This article combines perspectives of development practitioners and researchers, which depicts ground reality; how dalits are not able to join mainstream, and deprived and discriminated systematically. It also illustrates the mindset and behaviour of dalits that allow discriminatory practices, exclusions in various spheres and at various levels. Although dalits have learn to negotiate in social, economic and political spheres of life, many times, they are not able to live with dignity. One may feel that the extent and intensity of discrimination and deprivation may not very high or alarming but we have to accept it as a fact that it is violation of human rights, and inhuman behaviour that hampers equity based development.

The article is based on empirical data, qualitative and quantitative both; collected over last 5 years from different places of Gujarat state, for different purposes and on different issues. The collating of data reveals various folds of governance, opportunities provided to dalits by the State for employment and economic development, dalits' responses and action taken by them and their raising voice for certain concerns.

DISCOURSE ON DALITS: SOCIOLOGICAL, POLITICAL AND DEVELOPMENTAL CONTEXT

Of total 4,635 communities in India, there are 471 untouchable communities, which is 16% of total population of India. Perhaps the group of untouchables faces insecurity the most and persistently, as they are considered 'impure' and are punished if try to get assimilated in the society. Their insecurities could be described and classified based on forms and reasons as: threat to survival, based on number of atrocities on them; sexual exploitation of women and their intimidation; deprivation to material security or well-being or lack of support systems, based on persistent exclusion, segregation practiced by the mainstream in form of socio-economic boycott, forced migration from native; and psychological insecurity that exist within them, observed largely in form of lower self-esteem and helplessness comprised of being unaccepted, disapproved or rejected.

The caste system for the first time was introduced in the World Conference on Human Rights in Vienna 1993 and at the World Summit on Social Development in Copenhagen in 1995. Caste based discrimination was first critically examined by UN in 1996, which has continued the debate in other treaty bodies like the Committee of Human Rights, Civil and Political Rights in 1997, and Committee on the Rights of Child in 2000. At United Nations World Social Conference on Racism at Durban, South Africa in 2001, the dalit groups across the world demanded for the inclusion of caste into the official charter of on race as a form of descent-based discrimination.

The central argument international of debate on 'Caste versus Race' is, "while castes and tribes are systems based on 'descent' since people are normally born into a caste or particular tribe, it is obvious that the use of the term 'descent' in the Convention refers to the 'racial descent.'" As a basis of discrimination, the term 'descent' signifies from the inherited status. (ibid: 2002) The National Campaign for Dalit Human Rights (NCDHR) in India stresses on "many constitutional provisions and laws have been promulgated, but there are still large areas unimplemented ad yet to be enforced. It is in fact zero percent implementation".

The form of caste discrimination is changed in socio-political spheres during last fifty years. The National Commission of Scheduled Caste and Scheduled Tribes (NCSCIT) found that atrocities against scheduled castes have increased alarmingly as high as 8 percent between 1981 and 1986, especially rape and murder, which are known to be weapons to maintain power. Similarly

National Police Commission (NPC) found recurring pathologies, such as delays in reporting of atrocity on dalits, refusal to register complaints by dalits, delayed arrival on scene, half-hearted investigation, failure to cite relevant provisions of the law, brutality in dealing with accused dalits, soft treatment to accused of 'upper caste', failing to make arrest on consideration of modification. Poor quality of prosecution, protracted judgements and higher number of pending cases of atrocity on dalits, procedural delays before courts, and high percentage of acquittals were some of other common maladies have been documented by National Commission of Scheduled Caste and Scheduled Tribes and National Police Commission.

SITUATION OF DALITS IN GUJARAT

The dalits in Gujarat (Mumbai Province prior to 1960) could study since beginning of twentieth century under Gayakwadi regime in central and south Gujarat. The educated dalits, especially weavers (belong to scheduled castes) started getting jobs in textile industry by 1930s and in government at various levels by 1950s through reservation system. With formation of Gujarat state in 1960, one of the first actions of dalits was to struggle for getting cultivable land. They had formed Dalit Panthers, which was fighting for social and political rights of dalits since 1950s. Dalit Panthers was more active in western Gujarat and dalits of Saurashtra asserted their right to land under different laws that promoted land reforms, such as Land Tenancy Act, 1956 and Land Ceiling Act. Unfortunately Dalit Panther was not able to sustain longer and almost vanished by mid-1980.

Employment in textile industry, land cultivation and self-employment was instrumental in creating a middle class among dalits, which led to strengthen hierarchy among different scheduled castes. The Vankar (weaver) and Garo (priestly caste of dalits) reported the highest number of literates and employment, which had put them at the top followed by Chamar (tanner and cobbler), continued to have greater stake in various spheres. The Bhangi or Valmiki (sweeper, scavenger) remained at the bottom. Other scheduled castes such as Senva, Turi, Meghal have been in middle level of social and economic hierarchy and largely geographic location specific. With this economic trend, social process of creating and strengthening nyat panch (caste council) was observed. Each caste created or strengthened caste council through spread of geographic locations and standardizing rules and regulations regarding birth, marriage and death related matters.

The middle class dalits were aspiring for greater acceptance in mainstream society and therefore they preferred to adopt middle path, that is, assimilation and imitation to some extent. Interestingly, upper castes started inter-marrying and their caste councils were losing its grip over its members regarding rituals for marriage and death; scheduled castes strengthened respective caste council and its grip over their lives increased to significant extent.

The pattern of assimilation of dalits was different in urban areas than rural. The public spaces and textile mills offered greater opportunities to dalits in urban areas to assimilate, for example, dalits could have an access to public gardens, restaurants or food joints, in bus while travelling or even an entry to temple was not a major issue. Considering caste at public places were not perhaps a primary concern of upper castes in urban areas; however, the private spaces like housing and community meetings points, dalits were discriminated. Even today, a dalit family (popularly known as harijan among upper caste, urbanite) is not allowed buy a house in a colony or society, wherein majority of upper caste Hindu live. There may be some colonies wherein people belong to different region and religion live but they collectively resist co-living with harijan family.

In rural areas, the habitation pattern differs; by and large, dalits live at the periphery or outside the village. The upper caste families do not allow dalits to enter their home or if they allow, the dalit cannot sit on coat with them. The vessels to offer tea are kept separately, outside the house. The dalit visiting upper caste has to use separate vessel kept outside house to have tea.

This is observed in almost 90% villages in Gujarat. There are other activities, for which dalits are discriminated, namely, ban on entering saloon for shave or trimming hair, entering Hindu temple, celebrating navaratri with garba (dance), and fetching water from community well.

The social and economic changes among each scheduled caste created complex scenario, which became further complicated with change in power equations in implementation of Panchayati Raj and reservation for scheduled castes (SC) and scheduled tribe (ST) in educational and political spheres. The role of dalit political leaders in empowering dalits or voicing for dalit rights is minimal. The reason lies more or less in the electoral procedure. There are hardly any dalit political leaders who have ever elected from an open seat in Gujarat. Almost all the dalit politicians are elected from a reserved seat; even if the seat is reserved for scheduled caste, the attempt for 'samras' panchayat is largely successful. The fate of dalit candidate in a reserved seat depends on non-dalit votes and political party leaders; loyalty to the party and contentment of non-dalit voters determines the chances of getting nomination to contest election rather than his commitment to dalit society. Role of such political leaders are apparently visible as being used as rubber stamp of political parties or of the non-dalit power players.

This shows that at present, the scope and stream of assertion of dalits is depleted; major trend is of imitation and/or assimilation among dalits of Gujarat. Based on empirical data on the issues of availability and accessibility of basic amenities, impact of land reforms, availing benefits of government schemes, dalit leadership and participation in Panchayati Raj Institutions and identity formation and communal violence in Gujarat, the trends of neo-casteism and responses of dalits in context of human rights and social justice are assessed. The broader issues covered here are governance, attitudes of civil society towards dalits, dalits' insecurities and strategies to fight against insecurities, their responses and action for better quality of life as well as enjoying their rights as Indian citizens.

GOVERNANCE RELATED ISSUES: AVAILABILITY AND ACCESSIBILITY TO BASIC AMENITIES

Gujarat is one of the states in India where infrastructure development is well advanced. Civic amenities like drinking water, roads, electricity, state transport and graveyard and public infrastructures like panchayat office, anganwadi or balwadi, primary school, bus-stop, stand-post for water are available almost in all villages of Gujarat. However, as far as dalits are concerned, the issues around these civic amenities are critical in terms of its availability, accessibility, priority, quality and control over these amenities.

The study demonstrates that all these amenities are available to all castes and communities in the studied villages. However, two major factors are critical in availing basic amenities. The amenities are available to dalits if the dalit sarpanch / mukhiya is elected; and the elected sarpanch is capable to mobilise the fund for development work. Largely it is observed that dalit sarpanch is elected on reserved seat and the fund s/he is able to mobilise is mainly under schemes like Suvarna Gram Rojgar Yojana, in which 22.4 percent fund is reserved for development of scheduled castes and tribes.

Specifically, if the village is part of a group panchayat and sarpanch is not dalit, the dalits would invariably suffer more due to either lack of amenities or no say in decision-making regarding their needs of basic amenities. The proportion of fund spent for dalits under unreserved funds/schemes varies between nil to 20 percent; none of the village reported higher proportion of funds than the population of dalits in the village. In group panchayat villages, development of dalits is a last priority for the sarpanch as well as village panchayat committee members. In a group panchayat, the situation is worse; the first priority is for the village where the panchayat office is located or sarpanch belong to the village, and the cycle is repeated in other villages.

This implies that unless political (Sarpanch) and financial reservation are assured, availability, accessibility, priority and control over basic amenities to dalit is a far cry. The party politics, internal caste conflicts and discrimination of government official are additional in priority of services and amenities to dalits.

Accessibility of amenities to dalits is restricted in some villages especially the services handled by upper caste Hindus. Almost in all villages, *tedagarben* (a lady appointed by the government under the scheme Integrated Child Development Programme to pick up children from home to anganwadi) in the village does not go to dalit hamlets to bring children to anganwadi and leave them back home. Similarly, health workers appointed by the government like nurse, female health worker, and Malaria worker tend to avoid visiting dalit hamlets, especially when s/he belong to higher caste groups like Brahmin.

Some villages have more than one anganwadis and these anganwadis are divided on line of castes. The rule of the government for sanctioning more than one anganwadi depends on the population of a village. Thus in some villages, there is a separate anganwadi for dalit children are observed. Generally, a preference is given by the government to the scheduled caste and tribe person for appointment as anganwadi worker, primary school teacher, midday meal contractor. Unfortunately, the upper caste families do not send their children to the anganwadi where anganwadi worker is dalit. Inversely, non-dalit anganwadi workers sometimes discriminate dalit children. Such discriminatory attitude of non-dalit government appointed workers, dalit pregnant women, feeding mothers and children have not been able to take actual benefit of anganwadi. Consequently, anganwadi turns into a mere government promoted charity than an institution of development, confidence and security.

Biased attitude towards dalit is observed in primary schools too. Almost all villages have a primary school at least up to standard seven. By and large, no significant discrimination observed in accessing primary education, but there is dearth of attitudinal support from school authority and teachers to dalit children. Students of all castes seats together in classroom but dalit children are sitting in last rows. Similarly, dalit students seat in different row with a distinct gap with other caste students while having mid-day meal.

Even though some schools have appointed a dalit mid-day meal supervisor; no school have appointed a dalit cook mainly because if a dalit cooks, no upper caste children would eat. The non-dalit teachers are found to avoid a dalit student when ask for a glass of drinking water; a separate water-pot is kept for dalit teachers. The dalit teachers, not getting house on rent in non-dalit hamlets in a village is a very consistent problem through out Gujarat state.

Accessibility to drinking water can be said as historic change. Till 1970 and in some villages till 1980s, dalits were strictly prohibited from using sources of drinking water that were meant for non-dalits. There were separate wells for dalits or if no separate well, dalits had to sit and wait for getting drinking water till a non-dalit obliges them with pouring water from higher distance. Now the scenario around drinking water is much better than twenty years back. In most of the villages, dalit have equal accessibility to drinking water to that of other castes; dalits have separate public water taps as well as home connections.

Concern of accessibility to graveyard is very high among dalits, as they bury the dead, unlike other caste Hindus. Hindu need small portion of land to put dead body on fire. With this mainstream thinking, the government allots or regulates very small piece of land for graveyard and considers it for the entire village community, which is a very falsifying notion. The government provides fund for different facilities for 'public graveyard' but do not consider requirements of dalits for separate graveyard. None of the village reported regularised graveyard land for dalits. In fact, most of the dalit graveyards are under encroachment of the non-dalit communities, especially the upper castes, for cultivation.

The Social Justice Committee which is a statutory body in village panchayat for protection and promotion of rights of scheduled castes and scheduled tribes, they are striving to establish their existence and legitimacy instead of handling affair of social justice. In most of the villages, the chairpersons of the Committee are denied to provide a pair of table-chair to seat on and the accessories like rubber-stamps, letter heads and stationery items. The talati and even TDOs are also found taking side of caste forces especially when these officials themselves belong to privileged caste like Brahmin. In some villages, role of SJC is manipulated by village panchayat to implement activities sanctioned under reserved fund of SGRY scheme. Such moves are dangerous as it completely expels dalits from intervening in other affairs of a village and restrict their mobility into very narrow frame of a particular scheme.

Evidences of untouchability also found, such as, 'upper caste' talati / mantri does not allow the Social Justice Committee chairperson to use the common water pot.

Priority of amenities accessible to dalits is determined by political and internal village dynamics. The other type of village dynamics moves around economic dependency and historical (influence of royal families) factors. Still in some villages the traditional ruling families are not ready to loose their control over the villages, and therefore, to establish their superiority, they adopt policy of coercion, conflict, and exercise money and muscle power.

Qualities of amenities are often found inferior as a whole; however, only in few villages, quality of amenities is inferior in and around dalit hamlets compared to the non-dalit hamlets, especially of roads and public electric poles.

Dalits control over amenities regarding accessibility, operation and management is irreversibly associated with stake of dalits in village panchayat. Dalits participation in village panchayat is not adequate. Dalit's representation in village panchayat is nominal and their involvement in decision-making process of village panchayat is even scarcer.

The decisions regarding financial transactions are often taken by the sarpanch, talati / mantri and a few influencing members, others are kept in dark for significant decision of village panchayat. Greater illiteracy, inferiority complex and powerlessness situations are impeding them in active involvement in core process of village panchayats. Largely, dalits are not aware about actual function of village panchayat, its accountability to people and legal and administrative provisions of community's involvement in village panchayat decision-making process, role and powers of Social Justice Committee.

By and large, peoples' participation in village panchayat is found to be limited in raising demand in gramsabha before government officials. Hardly, any common person found to be informed about schemes under which particular amenities were provided, its budget or any other petty details. Dalits have little control over the amenities of the village. No gramsabha found to pass a resolution on denial of services by so-called upper caste employees to dalits or discrimination during mid-day meal in school or irregularity of drinking water etc. Accessibility to panchayat office has no restriction for dalits. But in some villages, dalits seat aside during gramsabha and the government officials tend to avoid attending to dalit speakers.

BENEFITS OF GOVERNMENT SCHEMES: HOUSING, SOCIAL WELFARE AND ECONOMIC DEVELOPMENT

For scheduled castes and scheduled tribes, the number of schemes is very high than the schemes for citizens belong to 'general' category, as it aims to improve their quality of life.

More than 100 schemes being implemented by different departments for dalits. Of them, data has been collected on most important 16 schemes of four departments, namely, Social Welfare, District Rural Development Authority, Social Defence and Scheduled Caste Development Corporation. In all 690 dalit families had responded on these schemes.

The foremost finding is that although it is believed that such schemes are meant for people living under below poverty line, about 50 percent of the applicants were belonging to above poverty line. Among them, a large proportion of the respondents applied only for housing schemes, the other schemes have very small number of applicants, such as two beneficiaries for Social Defence scheme of getting financial assistance for critical disease and one for disabled persons, five received financial award of Rs. 5,000/- for marriage of a daughter and one received financial award of Rs. 5,000/- for birth of a daughter.

One of the reasons for higher number of applicants for housing scheme is that having a pucca house for dalits is a matter of security, well being and a status symbol to show at par status with non-dalit communities. The benefit of housing scheme plays a major role in panchayat elections and other dynamics of grampanchayat.

The schemes for economic development are mainly operated by providing loan and/or subsidy to the scheduled castes and scheduled tribes; preference given to unemployed youth as a group. The other type of loan aiming at economic development is a loan to individual.

The programmes aiming at economic development claim greater employment generation through group based activities like watershed development and management, food for work and so on. Often these programmes are able to create far less amount of wages due malpractices like using less labour intensive technology, sub-contract and fake beneficiaries. Swarna Gramin Rojagar Yojana and Swarna-jayanty Gramin Swa-rojagar Yojana are implemented by the government and each block is allocated large amount like 80 to 90 lacs per annum, generally for labour intensive like digging, construction work etc so that poor in the village can earn wage. However, the number of beneficiaries is between 50 and 150 per village per annum; the proportion of beneficiary villages is not larger than 30% in the district. The reasons behind its low performance are: the work is given to a contractor who uses machineries which are non-labour intensive, malpractices and mismanagement of funds. Unfortunately, not more than 10 percent of people are aware of either the programme or the malpractices carried out to siphon such large funds in the name of development of scheduled castes and tribes.

Among various schemes, the loan to an individual for milching cattle is more popular. About 26 percent respondents are aware about this scheme, 39 percent of them have applied and 44 percent are the beneficiaries of the scheme. This is unusual, as most of dalits in group meetings report non-cooperation of bank managers who complain about low repayment of loan but the data differs.

The major factor of dalit community's failure in availing benefit is low awareness about the schemes. The procedure to avail scheme is very complicated, which includes information about a place to get an application form; eligibility criteria; documents to be submitted with the application form like certificate of scheduled caste or tribe, income; meet responsible officials and place of submission; getting acknowledgement receipt and finally terms of payment if one is benefited.

In absence of information, intermediaries including sarpanch, talati, gramsevak and commission agents have upper hand. The sarpanch and talati has dual advantages, as certificates needed for application have to be issued and approved by him/her. Thus, information and documents are under control of village panchayats. Many cases, panchayat officials' exercise their authority through these powers and often use as a weapon of reward or punishment to dalits. Further, since the intermediaries are often the panchayat officials, they cut their charges from the amount as loan or as benefit under the scheme. The government departments like Social Welfare and Scheduled Caste Development Corporation does not operate through taluka panchayat; considers gramsevak as a link between the Department and the applicant, which in reality is a least effective medium. Very few dalits understands this zigzag and complex hierarchy of the Executive.

Administrative process of providing benefit of schemes is not people friendly and lacks transparency. Once an applicant apply for a particular scheme, his selection or rejection is not informed the applicants. Second, the time period of procedural formalities between filing application and getting benefit is not fixed nor informed to the applicant. Third, in most of the cases allocation fund at any time is not enough to sanction all the applicants, therefore, the applications even if selected stay pending with the department. Thus, an applicant has to move from pillar to post to know the status of his application until s/he receive benefit or fed up of the system. Surprisingly, not all departments consider the pending applications as eligible for providing benefit for the next turn of fund allocation, rather they call a fresh round of application and the cycle repeats. Since number of applicants are very large and provision of fund is low, chances of getting selected is also low. Apart from corruption, partiality and influence the process demands a lot of money, time and energy. Therefore, dalits in the lower stratum of society does not prefer to get in to such a process.

IMPACT OF LAND REFORMS

After independence, land reform was given priority by the ruling party, aiming at poverty reduction and greater agriculture produce for self-reliance, as an answer to curb exploitation of poor through bonded labouring, extremely low wages, exploitative share-cropping, tenancy, vicious money lending cycle. Even though land reform has been criticised from beginning for its limited success, it has undoubtedly a momentous support from the state for dalit assertions. Through the centuries, dalits were asked to work with dead animals, tanning, scavenging and cleaning. Thus, primarily dalits did not have land ownership for cultivation; in this context, land ownership is an important mean to elevate status and economic condition of dalits.

In Banaskantha district, total 691 beneficiaries had obtained land from Revenue Department during 1980 and 2005. This land has been acquired by the government under Land Ceiling Act, 1960 and were later re-allocated to the families belong to scheduled castes (86 percent), scheduled tribe (8 percent) and other backward classes (6 percent).

Of total 691 beneficiaries, only 39 percent reported possession over lands that have been allotted to them; about 12 percent of the beneficiaries once possessed the land but later withdrew possession.

The reasons behind not possessing land seemed to be difficult and complex, as various factors are contributing to its success. Fear psychosis among dalits was found to be a major hurdle in taking over possession of land allotted to them. Most of the beneficiaries were actually never attempted to possess the land, while some of the beneficiaries were threatened by the original landlord. Some petty but real issues also work behind the non-possession, for example, some lands were allotted in the middle position surrounded by the lands of upper caste families and there is no road to reach the land directly; these families often disallowed and warned a dalit not to walk over his land. In some cases, the possession over land was actually taken by paying an extra sum of money to the original owner. In nutshell, dalits physically and mentally are not prepare to assert the original landlord, rarely seen that a beneficiary has taken possession over land by confronting the original landowner.

The land distribution, type, size and distance of location are major constraints for possession of allotted land. More than 80 percent land allotted was Jarayat (dry, waste) land. The process of land redistribution was paced up in 1980 and 1990s but has been drastically slowed down since the year 2000. Of total, 25 percent beneficiaries were allotted land in group and about 10 kilometers away from the native village and among them, 75 percent do not possess lands.

Ignorance and discriminatory role of government officials are also very determining in possessing the lands, in removing the fright of dalit beneficiaries and ensuring better

economic condition through possession over land. The large number beneficiaries are cultivators cum casual labourers or labourers. The follow up actions are weaker from the government office, e.g. measuring and identification process for the land, providing land ownership documents. Only 36 percent lands were officially measured. Physical identification is very important for possession of land, for example, it is found that a beneficiary has received the land hukum (order) of allotment of land in his name, s/he also received free kit from government to cultivate the land, but s/he could not physically identify which particular land have been allotted to him/her, as the talati in grampanchayat did not help him / her, being influenced by the original landlord who is generally upper caste.

The government officials never played a pro-active and supportive role in possessing land by dalits. Despite a nominal number has possession over the lands, no dynamic action has been taken by the government officials. Dalits feel that most of the government officials are caste-biased and are not interested in upliftment of dalits through such progressive actions.

Of total 72 land holders, only 6 own irrigation pump, one third of the rest access water from nearby pump owner by paying one forth of production in a crop cycle and the rest have no irrigation facilities at all. They informed that yield is low and they can get grains only for 3-6 months and therefore they work as agriculture labour for 6 months.

Thus, employment generation for dalits through land reform is nominal in reality.

RESPONSES AND ACTIONS TAKEN BY DALITS: ASSERTION, ASSIMILATION OR INTIMIDATION?

Any oppressed community is bound to react. The reaction could be of three types – assertion, imitation for assimilation or subjugated through intimidation. The assertion is considered to be extreme in Gujarat and assimilation is a middle path for acceptance. The dominant section generally prefer to dominate to maintain powerful position; negotiate when their condition is critical in power game and the power equation is balanced with oppressed community's power while co-opt when the oppressed wish to imitate or consider them as role model for social upward mobility or wish a greater stake in power. In this context, a pattern among dalits of Gujarat is revealing and thought provoking.

The 'dalit' and 'scheduled castes' are generic term and has little importance to them, as it has not been imbibed by all scheduled castes. The caste consciousness is the base and primary concern for taking any action; thus dalit unity and solidarity is not a phenomenon in Gujarat and therefore no alliance or front has been built for a common agenda of dalits. Though 'Jai Bheem' can bring them together, the social or political formation like Dalit Panther has not been sustained due to class-caste hierarchy that hamper collective action. The aspiration to have greater political power is higher among dalits but party based politics and lack of dalit unity do not allow them to succeed.

Though mainstream views larger share of scheduled castes and tribes through reservation in educational, political and employment sectors, dalits or tribals are not able to progress as much as they are expected to. The majority of educated dalits are seen to be working as teachers in government run primary schools, as conductor for State Transport run buses and peons in government offices; the employment in textile industry has been reduced considerably with change in technology and emergence of small scale power looms in place of textile mills. The illiterates are largely employed in informal sectors and struggling for survival. The census data indicates that not more than 4 percent dalits are engaged in professional educational courses like medical, engineering and pharmacy. The status of women is lower among dalits and the society as a whole.

Lack of exposure, awareness and accessibility, personal interests over collective actions and fear psychosis has been negative aspects which have hindered development of dalits

significantly. The hindrances also include lack of unity among different scheduled castes; the castes at top wish to maintain internal hierarchy and their hegemony over other castes. Education, occupation, jobs in government, limited political participation, social boycott by non-dalits and fearfulness among dalits contribute in complex manner to strengthen existing impediments.

The struggle to assert dalit identity and rights through literature and non-government organisation has partial success. Creation and dissemination of literature has financial implication, and upper class dalits could not continue for a long time; nor could they make it self-reliant in Gujarat. The activities by non-government organisations have remained largely foreign fund-dependent; legal aid and advocacy measures have not become self-sustaining. The use of 'Prevention of Atrocity against Scheduled Castes and Tribes Act, 1989' has reported acquittal rate of 3 percent of guilty; majority of the cases are either dropped due to negotiation between dalits and non-dalits or been dispelled by the court. Majority of social activists complain of biased attitudes of police, not registering the complaint or first information report (FIR) properly, which weakens the case of atrocity on dalits.

Formation of community based organisation has not been successful, as individual agenda as well as caste based consciousness is stronger than 'dalit unity' and 'dalit solidarity'. Similarly, political parties have segmented dalits into 3-tier system of Panchayati Raj, state level and national level party structures and elections. To win election, the party chooses caste based politics but it ideologically either corrupts or co-opts the dalit candidate rather than making her/him powerful to take up dalit agenda for social justice.

The governance related issues show financial and administrative limitations and lack of progressive actions by the government officials for upliftment of dalits, despite it being a mandate for their jobs. Not many dalit leaders have demanded that the concept of governance and government machinery has to change with the tune of other external changes, especially powerful ones like globalization, liberalization and privatization. If the 'reservation system' as affirmative action is not accepted by the market and industries, the chances of the dalits to survive with competition is very low.

Under land reform, dalits had promising opportunity for better economic condition but fear psychosis has conquered the hopes and ability to struggle against injustice. This 'fearfulness' has remained inexplicable by and large; the non-government organisations are not able to understand with its complexities and stressing for good governance rather than applying strategies that could help dalits to overcome fear, apprehensions and insecurities. In western and north Gujarat, social boycott and consequent hijarat (out-migration) from the native village is an ongoing phenomenon.

In context of insecurity of dalits, constant tension, war and tussle between Nation-State professing governance with federal structure and the caste system as an operating system in India is observed. The oppression on dalits through the unholy nexus between political interests of mainstream or upper caste and socio-economic hegemony, which encourages under-belt negotiations and make government machinery working for interests of elites, as elites are one of the key indicators that reflects democratisation process in the community.

A critical move is awakening among dalits for initiating a new world order, wherein they break away from 'fear factor' through innovative pedagogy and constructive approaches are very important. To large extent, reduction in material insecurity is handled well in Gujarat but psychological insecurity is intact; the outcome has not bear significant fruits, rather it has introduced stagnation and has defeated the agenda of social justice through self-awakening.

Gandhian philosophy for dalits has emphasized on three aspects: introspection for caste system and injustice done to dalits at society level; soul searching at personal level and

washing away sin through helping dalits; and use of appropriate technology for saving life of dalits. This thinking among caste Hindus is negligible and unable to bring about change; the actions taken by Dalits are not based on these ideas, as Ambedkarite ideology of 'Jagrut Bano, Shikshit Bano, Sangathit Thao' (Be awakened, be literate and get organised) has relatively greater impact among literate dalits.

THE NEO-CASTE DISCRIMINATION: RACISM AND HUMAN RIGHTS VIOLATION

The dalits are persistently struggling to establish their civil and political rights in India; earlier it was on their political, educational or economic grounds, they have been fighting, now on since racial grounds since a decade. The neo-casteism refers to subtle form of discrimination, which is different from traditional form of 'untouchability' and occupations they were forced to undertake. It also refers to assimilation of dalits on terms and conditions decided by casteist Hindus.

The neo-caste discrimination, which is now not legitimized on religious ground or graded social order but being consciously deterrent the social mobility of dalits in every sphere of life, more or less racial in nature. The studies show vital evidences of new form caste discriminations especially in urban social life. In a case study of a clerk who was promoted from a peon, portraits how things has changed after his promotion. When he was a peon, young and enthusiastic, he was greatly appreciated and liked by his caste Hindu colleagues the then. They used to take him for tea to canteen, shared lunch with him; however, when he offered lunch to them they avoid it on the plea of dislike for the particular item or on the pretext of fast. But as he was promoted to a clerk, his regular trips to the canteen along with them became less frequent or stopped and he often found himself either alone at the lunch table or with other peon colleagues. No one was willing to teach him the basics of his new responsibilities. His minor mistakes were blown out of proportion and linked to his caste. Onus of the changing behaviour of the caste Hindus lies in the fact that they cannot tolerate a dalit at a higher position, till he is lower to them they are liberal to non-discriminatory social practice, but at the time he become equal to them no other way remain to establish their superiority except their caste. (Narender: 2004) Similar several evidences of students who are studying higher education and even among talented ones, professionals and bureaucrats and from many other fields have been gathered by development practitioners.

This mindset of casteist Hindus has played a major role in anti-reservation agitations in Gujarat in 1981 and 1986; they continue to advocate admissions on merit base in educational institutions and performance based promotions in government jobs. The anti-reservation agitations brought victories to upper castes with abolition of 'rooster system' wherein the promotion of scheduled castes and tribes were based on reservation, applicable at various positions / designations. In reality, the superior, mostly upper caste Hindu used to write a confidential report of scheduled castes and tribe employee, which used to be biased and they were not getting due and duly promotions.

A development practitioner has experienced similar kind of neo-casteism. As part of Panchayati Raj programme run by an NGO, one of the important components is capacity building for dalit sarpanch, panchayat members and Social Justice Committee members. The dalit sarpanchs from 8 out of 23 districts of Gujarat shared similar experiences with the government officials or elected representatives. When they approached such officials, they were told to accompany with some veteran village leaders, which indicates the so-called upper castes leaders and implies that unless such veteran leaders support them, the dalit sarpanchs would not be recognized or accepted as trustworthy people.

The recent media report revealed process of dalit ghettoisation in Ahmedabad city. A highly educated and ex-administrative officer was interviewed by a television channel informed that

he could not buy a house in a posh area of Ahmedabad city despite his elite social status and financial capacity. The builders denied him to sale a house only because he is a dalit. The report revealed that builders do not discriminate with customers, but they face difficulties to sale the nearby houses (flats) after a house is sold to a dalit, and therefore, they avoid unexpected hassles. The dalit families living among caste Hindus, even after their equal educational and economic proposition and life style, faces isolation in social affairs.

In rural areas of Gujarat, the segregation of dalits begins with their habitat; incidences of social boycott of dalits in many villages have resulted into out-migration of dalits from native place. The Executive and Judiciary have very limited success in dealing with this problem. There are very few villages in Gujarat state where dalits are found living with other castes and communities within the village; most of them live on the periphery of the village or 2-3 km away from it. The historical ostracism is then continued at private and public places, varying in form, extent and intensity.

Recently introduced scheme by Government of Gujarat for awarding rupees fifty thousands to a man or a woman marrying dalit man or woman is an indicator of prevailing neo-casteism.

CONCLUSION:

The articles amalgamates ground reality and various perspectives through non-government organisation's activities with and for dalits, national commission's reports like National Commission of Scheduled Caste and Scheduled Tribes and National Police Commission, and international debate of caste versus race and violation of human rights, attitudes and behaviour of civil society, and governance practices of the government and development measures by non-government organisation for depicting situation of dalits in India, more specifically in Gujarat state.

As development practitioners and researchers, one come across hostility towards dalits in civil society; also witnesses different forms of discrimination, practised in different manners and with different ways and means. At the same time, 'proving truth as a truth with various ways and means' seemed to be a futile exercise because we have yet to find out remedies for social ills that are age old and deep rooted. Neither judiciary nor citizens with conscience has been able to deal with notion of 'impurity' and consequent punitive actions. The issues of good governance, awakened citizens and promoting values of equality and equity are the positive thrusts to such social ills on one hand, anti-reservation agitation, appropriation and subjugation of dalits in all spheres of life is an ugly reality that each development practitioner has to face, on the other hand. Awareness, ambitions and actions by dalits to bring about change through education, political power and/or economic development is a continuous struggle. They have to seek support from non-dalits, bargain with political party for gaining power and learn counter strategies for political survival. Educational and employment scenario is depressing as dalits have very few opportunities to enter, sustain and survive. Social ostracism in the name of religion is practiced with dual edged sword; social boycott as penalty and assimilation or cooption for religious nationalism, namely, Hindutva and sanskritisation. Moreover, internal caste-class hierarchy and lack of unity among dalits are additional hindrances.

Indulging with economic and political power, and social supremacy, the casteist Hindus hardly have to clarify for their hegemonic practices, whether it is a matter of land reform or benefits of government schemes or accessing basic amenities. They are able to maintain status quo on fear psychosis of dalits through various means like land reforms, benefit of government schemes; over and above through atrocities and continue manipulating power through elections and acquiring power positions in all spheres of life. Despite having edge through Social Justice Committee at village level, special fund allocation by the government

and special provisions under Panchayati Raj, dalits exercising rights is nominal is a clear indication of neo-casteism in existence.

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ARTICLE II - "INDIAN MUSLIMS AT CROSSROADS: COMMUNITY AND PSYCHOLOGICAL DIMENSIONS⁵"

BACKDROP

Although Muslims in India form a single religious community sharing basic Islamic precepts, it is not a uniform, monolithic community in India. In reality, it is differentiated into various groups and sub-groups along ethnic, social and cultural lines and has remained diversified, fragmented and as caste-ridden as any other community in India.

Most of the Indian Muslims face dilemma as religious minority who has to deal with three colliding ideologies and system of governance, namely, Islamic identity and state, Indian nation-state, and the agenda of Hindu nationalism.

This triangle of ideologies has brought Indian Muslims at crossroads than ever before on one hand, Indian state is struggling to evolve an understanding towards Muslims on the other hand. On many counts of development index, backwardness and under-representation of Muslims is a major concern. Moreover, several places in India have witnessed communal clashes, violence and loss of lives; hostility and distrust towards Muslims is much higher in these areas. Greater assimilation of Muslims in the mainstream and coexistence with other communities is a challenge for India state as well as for Muslims.

This paper is based on a study carried in the year 2004-05, that is, after 3 years of communal carnage in Gujarat state in 2002 to understand identity formation in Gujarati Society in last 25 years. The study covered about 700 Muslim families belonging to 69 communities from all over Gujarat state and their perception and views on social, political, economic and religious processes and its outcomes. The paper shares thinking processes, dilemma and stances on various issues related to democracy and development of nation of Muslims.

EXISTING VIEWS ON INDIAN MUSLIMS: GOVERNMENT, SOCIETY AND LIBERAL MUSLIMS

The Government of India has appointed two commissions till now to look into socio-economic conditions of Muslims in India in 1980s and 2005. The existing skeletal data show that Indian Muslims are underdeveloped on many counts like –

- ↪ Higher illiteracy rate (33% among males and 50% among females),
- ↪ Higher unemployment and poverty (31% work participation rate),
- ↪ Facing problems of availability and accessibility of basic amenities,
- ↪ Almost 90%, which means only 60% are literate,
- ↪ Their proportion in civil services is not greater than 4% and is reducing over the years,
- ↪ The political participation in the parliament (national level) is about 7% and in State Legislative Assemblies 2 to 25%; no separate political party exist.

The present government very recently (June 2006) introduced measures for social, economic and educational development of Muslims, almost confirming their status of religious minority and affirmative actions to be taken. For example, educational sector, special allocation would be made for upgrading Madresa and spread of Urdu language and scholarship to bright students. In people's mind till now, Madresa has been looked down as an institution provides only religious education, which keeps children away from mainstream education; similar

⁵ This paper was presented by Dr. Varsha Ganguly at international conference organized by International Society for Third Sector Research (ISTR) at Bangkok, July 2007.

feelings and views are prevalent about Urdu as language and educational institutions like Aligarh University, which have Muslims introvert and dependent on the Islamic institutions and have to kept away from joining the mainstream.

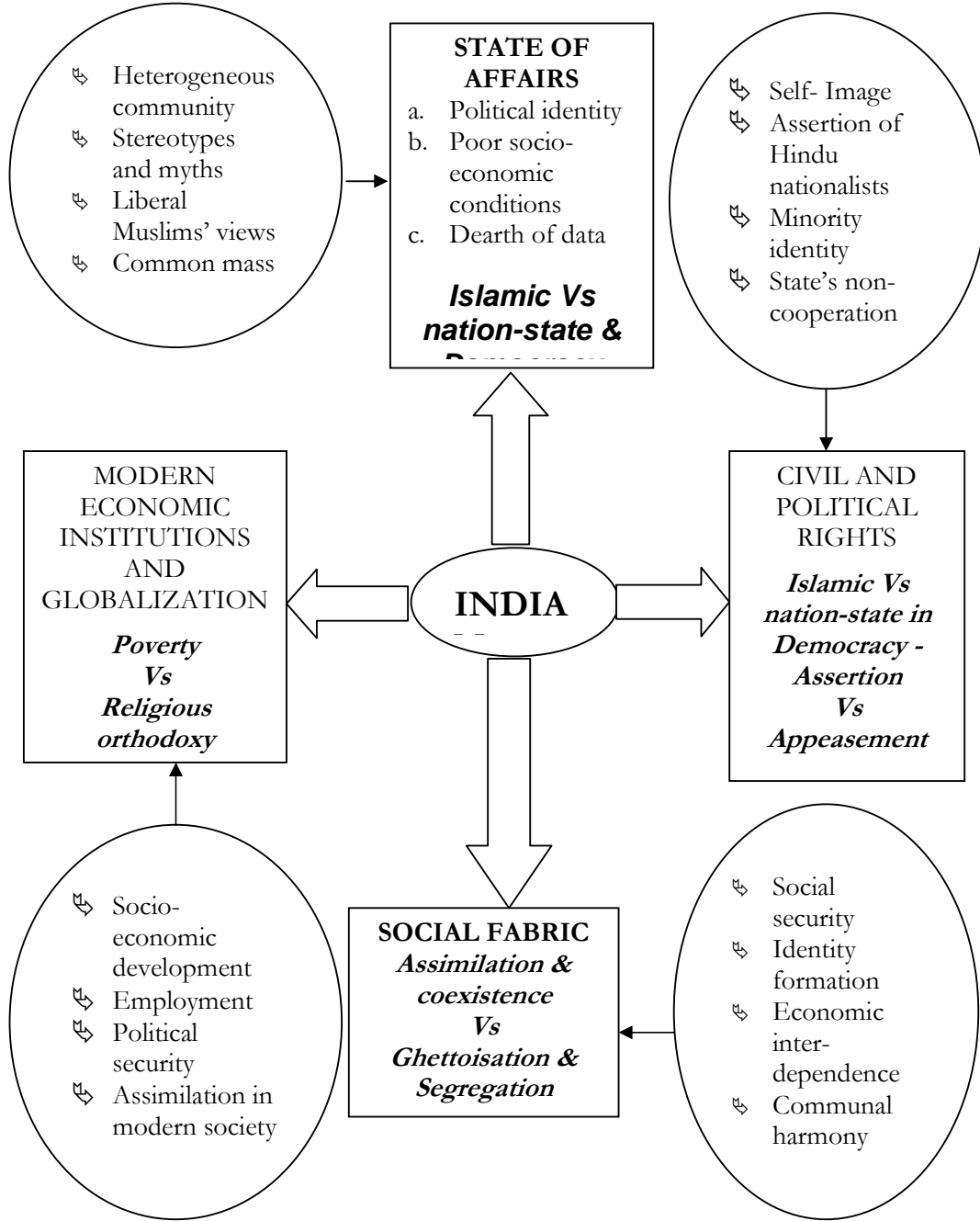
A typical phenomenon of creating parallel institution to cater to needs of Muslims is observed, e.g. for education, health care, etc. This trend is interpreted by non-Muslims as greater loyalty towards Islam and 'Islamic solidarity' rather than mainstream India and its development. The Hindu nationalists find it easy to portray as anti-nationals, saying that Muslims prefer religious identity (Islamic) and faithful to Islam and are therefore joining hands with terrorists and militants worldwide is easy for any Muslim. This is how Muslims are engaged in anti-social activities like mafia, drug selling and contract killing, unlike any ordinary citizen (Hindu) of India. Thus it was easy for Hindu nationalist to create distrust and hatred towards Muslims.

With these stereotypes and prejudices, the contribution of Muslims in the fields of architecture, music and handicrafts are overlooked in the mainstream society and so the celebration of festivals and social occasions have been weakened and demean slowly but steadily. When everything is fair in the war of this nature, the vested interests of politics and power are paramount, the space and scope available to the common Muslims to share their feelings and views is very little and that too is shrinking with communal violence. The role of empirical data in the war of information can help wage the war to some extent.

The Muslims that either do not practice Islam or considered 'liberal' shared a few observations. Almost 98% of Muslim practice Islam and as Islam is a codified religion; it has very limited scope for modification. The practitioners of religion are therefore under the clutches of religious leaders, which in turn lead them towards orthodoxy rather than partners of change and socio-economic transformation. In this context, they have raised a few issues for development of Muslims.

- ↳ In the era of globalisation, economic development is paramount. Though Muslims are competent and have required expertise and resources, they keep themselves away from large scale enterprises or investments, as it requires large scale resources and Islam ban 'interests on money'. Therefore you observe a negligible presence or contribution of Muslims in the field of Banking, Trade and Commerce and Science and Technology is negligible. Thus they are not able to avail benefits of globalisation for economic betterment and social interaction with other communities in the world. In a way it is a denial to changing times and a preference to old age thinking and way of life.
- ↳ Most Muslims are not willing to think critically and find relevance of religion as faith; in fact, they are not able to differentiate between 'religion' and 'faith', which a core of the many of problems. Thus they allow clutches of religious fundamentalism and restricted worldview that is not changing with the time and space.
- ↳ Most of Indian Muslims have created parallel institutions to meet their needs, which segregate them from mainstream society. For example, religious teachings in Madresa have preference over modern education in the schools. Urdu is still close to heart and denies acceptance of English, which is an international language. Thus these Muslims can communicate and prefer to communicate with only those who speak Urdu.

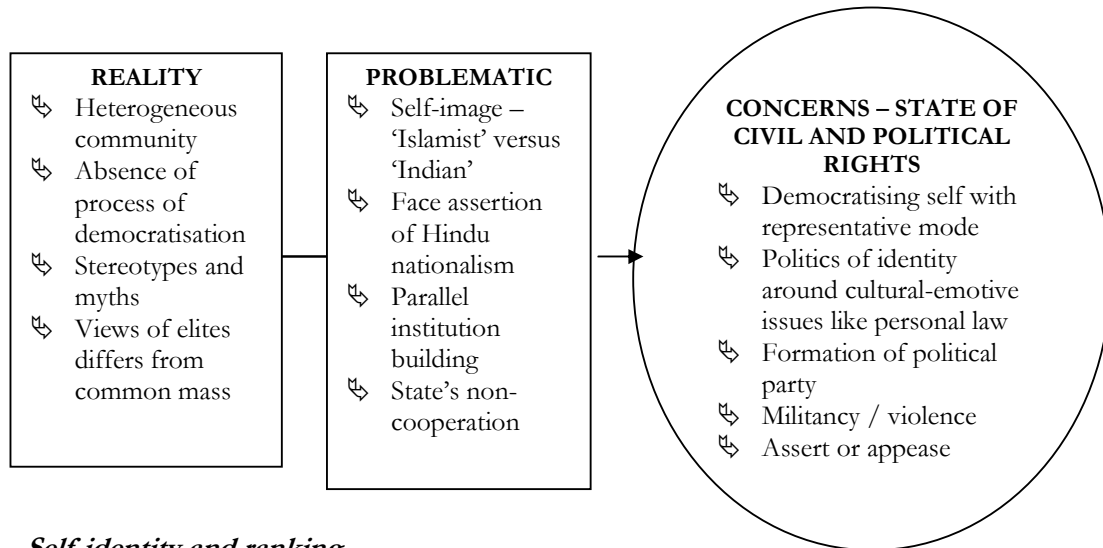
INDIAN MUSLIMS AT CROSSROADS



STATE OF AFFAIRS

i. Concerns – state of political identity and rights

By and large Indian Muslims have reacted to any development related debate in reactive manner and on emotive issues. This behaviour indicates a sense of dilemma and lack of clarity regarding political identity. Like most communities in India, it is divided as the elites and the other including poor, illiterates. On some issues, the gap between the two is wide while on some issues, they all are unified as ‘Muslims’. The preference for ‘Islamic values and state’ averts them to democratise them with the values of Indian nation-state.



Self-identity and ranking

The self-image or identity of India Muslims is categorised as national or ‘Indian-ness’, religion based, caste based and regional (Gujarati, Punjabi, Bengali, etc.). In all 43% Muslims in Gujarat prefers religion as a primary identity followed by national (38%) and caste identity is primary identity by 11% and regional by 5%.

The responses divided over ‘national identity’ and ‘religious identity’ reflects the dilemma and tensions in minds of Indian Muslims. A small portion of Muslim population supports caste system, mainly from rural India as they draw their way of life from the neighbourhood which is Hindu-like and therefore on some counts like discriminatory treatment to widows, neglecting education of girl children and early marriage age related practices are very similar although Islam does not endorse these norms and practices.

The State along with Muslim-elite and subaltern should facilitate process of development and ensure justice and equity. Muslims on this count are not very happy with the state the way it has handled various issues. However, they do not have any channel or mechanism to raise their voice. Therefore they are canvassing for launching a political party that can voice concerns of Muslims.

Political moves

The ‘Islamists’ and a new breed of Muslim intellectuals and elites wish to evolve new ways of looking at the nation-state, democracy and secularism through electoral politics. Many of them feel that Muslim politics has predominantly been reactive. It has raised emotive rather than substantive issues, e.g. issue of Urdu, Aligarh Muslim University, Muslim Personal Law and demolition of Babri Masjid. (Ahmad 2003: 4890) They are in a process of launching a political party for giving voices to concerns and issues of Muslims.

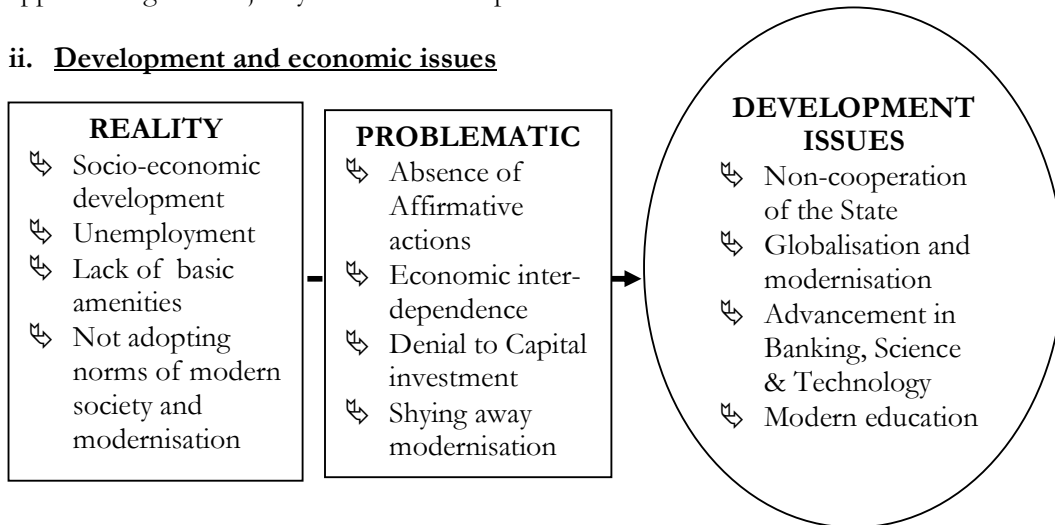
The response of common people is mixed, as some are disillusioned with electoral politics and political leadership that stands for power tussle and political interests rather than

common peoples' needs while some in retaliation would like to support Muslim party, who would stand by Muslim the way Bhartiya Janta Party is a political party for Hindus.

Dilemma over political identity and response to Hindu nationalism

The rhetoric of Hindu nationalism are denied majority (80%) such as “Hindus are in majority so Hindus should rule over minority” but supported by 88% “Jain, Sikhism, Buddhism are in fact part of Hindu religion and thus Christians and Muslims are the only outsiders in India”, which shows that their political identity is coloured with religious identity, which see non-Muslims as ‘kafir’. The dilemma of this type divide them into groups – one, who wish to assert themselves as religious minority for exercising their rights while the other group wish to appease religious majority in the name of peaceful co-existence.

ii. Development and economic issues



The approach of elites and subaltern differ towards development of the community. The elites prefer to create parallel institutions while the rural poor identify themselves with other rural poor. The tension is observed between the two; sharply after those who have suffered due to communal violence.

Demand right as religious minority or identify themselves as rural poor

In light of higher illiteracy, unemployment and reduction in proportion in higher educational institutions and in civil services, most of the families aspire to higher education, better or white colour jobs like Hindu middle class families. The Association for Promoting Education and Employment of Muslims (APEEM) demand for affirmative action for all Indian Muslims. However, some upper castes Muslims oppose reservations for Muslims. The motive for this objection is community pride of glorious past. They do not like to see their fellow brothers as backward class of the country. (Mondal 2003: 4895) Thus the opinions are divided on ‘reservation issue’ on ‘minority’ versus ‘class’ issue, which is not only legal or political question but also anthropological and sociological one.

The children of violence affected Muslim families in Gujarat had to send their children outside Gujarat state, to protect them from trauma and discrimination. Many Muslim women living in towns shared their agony for not getting admission in the nearby high schools and affordability for education of their children. A few women were distressed with the fact that their children drop out from the school, especially after Higher Secondary, as they are not able to cope up with studies and finally they join unorganized sector to earn living. These families shared their plight which is very similar to rural and urban poor communities in India. The dilemma they face is whether they identify themselves as rural poor and see their children turning labourers or demand rights for affirmative action as well as financial assistance as religious minority. Most of them therefore denied that despite lower literacy, fewer opportunities for employment has lead many Muslim youth to get engaged in anti-social activities.

Islam versus globalization and capitalism

Most of liberal Muslims expressed concern over a classic dilemma of ‘interest ban’ as per Islam versus economic development in era of globalization and liberalization. The process of globalization encourages capitalism and large scale economic enterprises for development. Indian Muslims have an expertise and resources but are prefer to follow Islam rather than opting for economic growth in capitalist mode. This attitude has led Muslims lagging behind in the field of Banking, Science & Technology and Textiles despite best of their abilities.

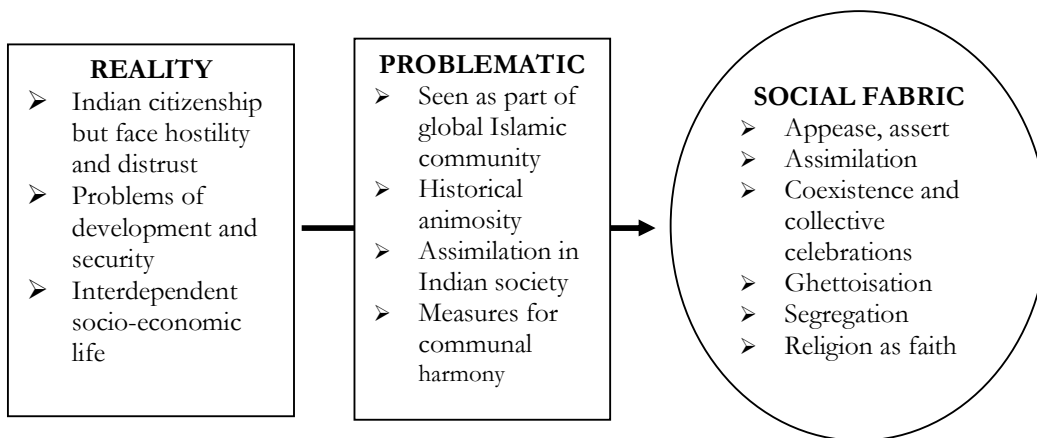
Fear of economic boycott by Hindu nationalists

Economic boycott has been an old agenda of the Hindu nationalist; they desire total control over economy and subjugated role of Muslims rather than economic inter-dependence, which is age-old and a backbone of co-existence. Indian Muslims with craft of making kites, broom, firecrackers and embroidery have upper hand in these field or activities. The boycott of these products and processes means Muslims are further impoverished and that would bring them to subjugated status of Hindu is the strategy of Hindu nationalists. Fortunately this agenda has not been successful in any part of India but it has been persistently followed by Hindu nationalists.

iii. Improving social and religious conditions

No difference in faith of different religions but construct of political identity differ

Indian Muslims recognize the contribution of Muslims in the fields of music, arts and craft while talking about India’s pride as well as identify themselves closely with public places such as palaces, lakes and ponds to conserve water, planning of cities and city-gates during Mughal Empire and insist that they should not be separated in the name of religion. They find no difference between prayer of Hindu, *ibadat* of Muslim, mass prayer of Christian and chanting of Buddhists but they look at Sikh, Jains and Buddhists as outsiders in India. This understanding of religion and religious community reflect dilemma and tension of Indian Muslims.



Rehabilitation after riots – segregation versus cohabitation

For most of the communal violence affected Muslim families, relief and rehabilitation measures were taken wherein separate colonies were built in nearby areas so that the affected Muslim families can go back to village for business and come back by evening to spend overnight at colony. In doing so, segregation is maintained from Hindu habitation as well as

economic inter-dependence is continued, however, it is changed in favour of Hindu, as now Hindus cultivate Muslims' lands and occupy large share of the crops.

Most of Muslim women long to go back to native rather than living in colonies, most of them lack basic amenities. More than physical hardship, these women emotionally face greater trauma away from native-home. The segregated colonies advance religious orthodoxy and restrict women's mobility. Most of them feel that celebration of religious festivals together and attending social occasions in past would bring in trust in each other and life could be restored this way. Despite strong wishful thinking, it is not put into action.

Measures for peace and communal harmony

With regard to bring in peace and harmony, the views are different and divided into three types:

- ✦ Some believe that the historical animosity cannot be wiped out from people's mind, especially the youth that has witnessed violence. Historical animosity, starting with 11th century when Muslims invade India and different Muslim dynasty ruling India and partition of India in the name of religion and forming Pakistan was the last stroke for division of India. The killing of Muslim with the support of state machinery has added fuel to this animosity and has encouraged revenge and retaliation rather than peace and harmony. Muslims are ready to face this challenge and they should not now subjugate as minority.
- ✦ Some believe that co-existence over centuries is the ground to bring them together and therefore celebration of social occasions, religious festivals should be encouraged. Co-existence of centuries and accepting way of Hindu life, especially in rural areas is supported with warm hearts than urban areas. However, the Muslims are divided into assertion versus appeasement in this regard. Almost half believe that social occasions and religious festivals should be observed as they were celebrated together in past. The other half believe that now the executive and judiciary should take care of maintaining law and order and establish peace.
- ✦ Some think that affirmative role of modern institutions like schools, marriage as institution, new personal laws could play vital role in promoting communal harmony; however, the opinions are divided. Many of Muslims look at schools as a place that provides opportunity to young generation for social interaction and therefore are optimistic but they deny inter-religious marriage that can encourage greater acceptance of each other. Most women support having personal laws despite facing religious orthodoxy; preference over personal laws is a resistance towards common civil code.

Despite higher illiteracy and political ideology of Islamic tradition, most of the Muslims endorse and respect values of equality, justice and secularism enshrined in Indian constitution. They wish that the state machinery like law and order should remain impartial and secular in order to curb communal violence. Logically most of them have also endorsed that the Chief Minister of Gujarat has failed in protecting rights of minority and therefore the legal cases related to communal violence should be fought outside Gujarat state in order to get justice and for establishing secular values through judicial activism.

How Indian Muslims Are At Crossroads

A cursory view to state of affairs among Indian Muslims reveals that the community by and large remains trapped in feudalized social mores, suffers from ghetto-mentality and inferiority complex and is unable to meet the challenges of modernity. It is indeed paradoxical that the community desires to live in a secular and democratic polity without democratizing itself and without visualizing its role in wider agenda of democratization of Indian society and state.

(Alam 2003: 4881) Some Islamic scholars emphasize that Indian Muslims have to forego their legacies of past, maintain peace and harmony with Hindu as majority in present and look forward to future with taking up entries in new, innovative and modern arena, such as, science & technology, baking, population control methods. (Bandukwala: 2006)

With regard to human values, human rights and justice, Muslims hold somewhat unified opinion. However, as the choice between 'Islamic state' and 'Indian nation-state' is difficult, it is reflected in approach to civil and political rights, economic betterment and role of state in bringing about peace and harmony. The complex issues or complex realities have received mixed opinions due to dilemma over identity politics, emotive nature of issue and reactive mode of thinking among Muslims. Interestingly, many Muslims have identified themselves with other marginalized and vulnerable groups and showed readiness to join hands on the issues of poverty alleviation through land reforms, political mobilization on affirmative actions and system of reservation in the fields of education and political representation.

By and large, Indian Muslims are expected to deal with material and psychological insecurity created due to distrust and hostility by Hindu nationalists between Muslims and Hindu. Indian Muslims are also expected to protect and promote political rights, social and cultural ethos and economic agenda need clear thinking and pro-active roles.

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SECTION 3: ADVOCACY ACTION

**ARREST AND SHOOT OUT ON ADIVASIS IN
VIJAYNAGAR TALUKA**

**DALIT OF BUKANA VILLAGE OF VAV TALUKA
MURDERED BY RAJPUT**

**STRATEGY FOR ADVOCACY THROUGH SOCIAL
JUSTICE COMMITTEES**

ARREST AND SHOOT OUT ON ADIVASIS IN VIJAYNAGAR TALUKA February 2007

The three villages namely Abhapur, Vajepur and Mondhari are situated in Vijaynagar taluka of Sabarkantha District of Gujarat. These villages are surrounded by thick forest. The Adivasi Communities residing in these villages have been utilizing that area for cultivation or cut firewood or use the forest products for their living since several decades. There have always been disputes and conflicts between the Forest Department and the Adivasi residents regarding the possession of the forest land and utilization of forest produce since Forest Conservation is a priority asserted by the Indian Government and the Forest officials stringently dictate.

The Forest officials filed a police complaint against 16 residents of Abhapur, Vajepur and Mondhari villages of Vijaynagar taluka of Sabarkantha district, complaining of cultivating the forest land on 8th February 2008. As per recently passed Act (The scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act 2006), the adivasis are entitled to forest land if they are cultivating it before the 13th December 2005.

Based on the complaint filed, the police arrested Rajubhai and Prakashbhai Bodad from Abhapur village and 2 Adivasis from Vejapur at 9:00 a.m. in the morning and Sardar and Jagdish Balat were arrested from Mondhari village at mid night. The police arrested these adivasis accusing them to be hard core criminals.

When adivasis residing in the nearby villages came to know about the arrest of their community members, they all gathered in big number at Anthsuba Ashram which is close to the Antarsuba Forest Range Office. The Forest officials wanted these Adivasis to speak to the Collector and DSP who were to arrive in a short while. The crowd approached the Collector with their grievances. As they were approaching, the Collector got frightened seeing a big crowd with bows and arrows and he ordered to fire teargas shells. The crowd retaliated to this shooting the arrows at the officials. 3 Officials got injured in this. The Collector then ordered to shoot and the police fired 30 rounds of bullets on the people. In this firing 13 people were injured and 2 died (one of them was a school teacher who was passing by).

The following advocacy measures were undertaken by BSC and ASVS in collaboration with Gujarat Adivasi Mahasabha (GAM), Centre for Social Justice (CSJ), Adivasi Ekta Parishad, Adivasi Ekta Manch and Eklavya Sangathan.

- ✚ An appeal was circulated to non-government organizations, human rights activists and organisations, networks of NGOs, National Human Rights Commission (NHRC) for disseminating information on the incidents and demanding their duly right, namely, compensation to the deceased's family, inquiry into incident by higher authority like the governor of Gujarat (as accountable person for scheduled areas), withdrawing complain against 16 Adivasis for the tree felling at Vejapur and taking actions against the involved forest officials and the police officials.
- ✚ International agencies working for promoting human rights supported the appeal and forwarded it to NHRC and other international agencies.

- ↵ A media conference was organized to condemn the event, promoting our demands written in appeal, educating media about FRA as well as rights of adivasis to encounter mainstream thinking and creating solidarity through media like television channels, local and national level daily newspapers (Gujarati and English) and Gujarati magazines.
- ↵ Informative material was prepared and circulated to media persons and concerned NGOs, human right activists and state and national level networks of NGOs to demystify allegations put by the state machinery and media.
- ↵ The Governor of Gujarat formed high level inquiry committee but its report is not available. Three fact finding committees were formed and presented their report – People’s Union for Civil Liberties (PUCL), Eklavya Sangathan and Adivasi Ekta Manch. ASVS and BSC staff was member of PUCL fact finding team.
- ↵ Legal actions were taken by Centre for Social Justice (CSJ) in collaboration with BSC and later with GAM. We tried for bail of the arrested adivasis but were denied by district court. We have prepared a petition for High Court for bail of these adivasi.
- ↵ A presentation was made to the Special Rapporteur (Dr Asma Jehangir) of the United Nations Commission on Human Rights on extrajudicial, summary or arbitrary executions on 7th March 2008.
- ↵ Regular updates were sent to concerned NGOs, human right activists and state and national level networks of NGOs.

DALIT OF BUKANA VILLAGE OF VAV TALUKA MURDERED BY RAJPUT

August 2007

Bukanavas is a village situated in Vav taluka in Banaskantha District. The Dalit community population is about 50 houses where as the Rajput community population is about 500 houses in this village. The Rajputs have continued to discriminate Dalits through various means - tyranny, injustice and exploitation. Therefore, Dalits are scared and reluctant to lodge complaint against Rajputs (many of them are police officers) even if the situation is very grave as they know that the Rajputs will threaten them and go to the extent of even murdering the petitioner. This Ferocious attitude of the Rajputs against the Dalits can be clearly seen in the incident that took place on 29th August 2007 when Kohalabhai Ukabhai Manvar was murdered by the Rajputs.

The family members of late Kohalabhai opposed this crime by gathering in the District Collector's office on 13th September 2007, along with the BDS staff and Dalit community leader to acquire justice.

Reasons of this incident occurring:

The Rajput community wanted an approach road which was cutting through the open land, which was possessed by Kohalabhai (the land was adjoining his house). The present approach road was longer, passing through 5 plots; this could be made shorter if Kohalabhai's land was acquired. The Rajputs were harassing Kohalabhai since over 2 years to acquire this land. Kohalabhai was one of the Dalits who was not afraid of the Rajputs and use to always stand up against their injustice. Kohalabhai did not give up his land for approach road. This led to his murder by Rajputs.

Piraji Rasangji from the Rajput community use to constantly fight with Kohalabhai as he wanted to get access of an approach road illegally, without paying him compensation. Piraji has also filed a case in the civil court of Vav taluka to claim the land but he lost the case. This made Pirajibhai feel offended and he came with his community members with weapons on the 17th May 2007 at 2.00 p.m. Luckily that day, Kohalabhai had gone out of the village. When they did not find Kohalabhai at home, they abused his wife and insulted her and threatened her that they will kill Kohalabhai. Due to such continued threats, Kohalabhai's family flee the village and reached at the the District collector's office on the 20th May '07.

- ↳ The Backward Class Welfare officer of Banaskantha then came to visit the family to persuade them to return back. He also arranged a meeting with the District Collector Mr. B. C. Patani on 23rd May '07.
- ↳ The leaders of the Dalit community, Welfare officer and Kohalabhai's family met the District Collector in his office. It was decided that the evictors must return to the village but the evictors put forth a few conditions to return. The Collector and the Backward Class Welfare officer, in the presence of the Dalit Leaders, verbally agreed to the evictor's conditions. And on 24th May '07 in the morning the Backward Class Welfare officer took all the evictors to Vav Taluka Mamlatdar's office in the government vehicle.
- ↳ The Vav Taluka Mamlatdar had already called the Rajputs Leaders from Bukanavas village in his office at the same time. The Mamlatdar Mr. Dhayabhai Patel and Backward Class Welfare officer asked the Sarpanch of Bukana village Mr. Vihabhai Arjanbhai to take responsibility of protecting the evictors in the village and to take them safely home. The mamlatdar wrote a compromise letter, which was signed by Rajputs and Kohalabhai

jointly. This letter said that the land cannot be used for the approach road and a police protection was given to Kohalabhai's family on 24th May '07.

- ✦ Vihabhai, sarpanch of Buknavas agreed verbally and said that he will give in writing after they reached back to the village. The evictors expressed their distrust for this and said that they were not safe with these people in the village; nobody will take the responsibility of protecting them. In spite of mentioning their fear, to the government officials, the evictors were taken to Bukana village in the government vehicle. When they reached the village the Mamlatdar and other government officers documented everything and asked the Sarpanch to sign the papers; to which the Sarpanch refused. At this moment too the evictors told all the officers present there, that their lives and their family members' lives are in danger. But the government officials assured that police protection will be given to them. Complete support will be given by the government if anything happens. Having been given this assurance the evictors returned to their village.
- ✦ The attitude of the Rajputs was the same as before. The police protection was given for about 3 months and then police protection was withdrawn from the village without informing the Dalit community members by the 20th August 2007.
- ✦ As a result, on 29th August 2007, at 5.00 a.m., when Kohalabhai was going to plough his field with his brother Vasrambhai and his bullocks, a group of Rajputs of Bukana village came out from their hiding in the bush near the pond with lethal weapons. The Rajputs started abusing Kohalabhai for not giving the access of the road to them. Then all of them together beat Kohalabhai was seriously injured and died on the way to civil hospital at Palanpur (district head quarter) on the 29th Aug 2007.
- ✦ A postmortem of Kohalabhai's body was done and given back to the family but the family refused taking the body and demanded arrest of the accused Rajputs. Later at midnight 12.00 hours, the body was buried by the family, based on the oral promise given by the police officers saying that they will arrest the culprits within 24 hours.
- ✦ No culprit was arrested despite oral promise by the police.
- ✦ BDS organized a sabha to pay tribute to Kohalabhai on 1st September 2007. Dalit activists and family members demanded arrest of the culprits to the then present Deputy Superintendent of Police (DySP) and insisted that they should be arrested within 48 hours.
- ✦ No culprits were arrested till 3rd September 2007 and therefore BDS along with Dalit community (22 Male, 27 female and 51 children) submitted a memorandum to the Collector at Palanpur demanding that if the culprits are not arrested in 10 days, entire dalit community (about 50 houses) will flee the village.
- ✦ As no action was taken in this case, late Kohalabhai's family and Dalit community (22 Male, 27 female and 51 children) reached the Collector's office on 13th Sep '07. The written applications were given every day to consider them 'hijarati' (the one who was forced to flee the native). BDS also did media advocacy effectively and regional and national media (electronic and press) covered the issue well.
- ✦ A rally was organized on 1st October 2007 which highlighted four points: (i) consider these dalit families as 'hijarati'; (ii) arrest the culprits immediately; (iii) rehabilitate these families in Deesa taluka and not in Vav taluka; and (iv) provide educational facilities to the children of these families.
- ✦ Total 9 culprits were arrested by 3rd day.
- ✦ The children were admitted to the school in Palanpur on temporary basis. Later the girls were admitted to Kasturba Gandhi Residential School.

- ↪ The Secretary, Scheduled Caste & Scheduled Tribes (Mr. R. M. Patel) considered these dalit families as 'hijarati' and given cash doles for food, provided water facility. BDS insisted for allocating land, educational facilities for resettlement of these families. Financial support to Kohalabhai's wife of Rs. 3000/- per month (Widow Pension scheme) from the government has been started.
- ↪ The Collector office surveyed for identifying land to resettle these families during December 2007 and January 2008. The government had identified 2-3 sites in different villages for plots but land was of poor quality and therefore these Dalit families did not accept it and asked the government to allocate better land to them.
- ↪ BDS initiated a process of identifying land in last week of January 2008 and identified land in Deesa taluka but there is not response from the government. Therefore these families are still sitting at the Collector's office at Palanpur (now almost 7 months passed). Moreover, the cash doles had stopped in February 2008 and BDS has demanded to continue the cash doles, as they are still 'hijarati'.

STRATEGY FOR ADVOCACY THROUGH SOCIAL JUSTICE COMMITTEES

Social Justice Committee (SJC) is a forum with a legal mandate of social justice, social welfare and social inclusion, which could influence state machinery and therefore it could be considered as an exclusive and powerful mechanism to ensure social justice to SC, ST and marginalized groups like widows, disabled persons, destitute, etc.

MAJOR PROBLEMS FACED BY SJC IN GUJARAT

- ✧ The SJCs are being constituted only on paper in many Village Panchayats and the Chairpersons and the members of the said committees do not know anything about their status. Most of the times, the members appointed are not informed or sometimes, members appointed belong to upper castes.
- ✧ The meetings of the SJCs, where they are legally constituted, are not being held at the regular interval of three months as required by the statute.
- ✧ The SJCs do not have letterheads, stamps and separate seating arrangements in the Village Panchayats.
- ✧ Devolution of powers, particularly the financial and executive powers to the Village Panchayat level SJCs is not made.
- ✧ Financial autonomy is not given to SJCs and therefore, resolutions passed by SJCs are implemented most of the times.
- ✧ Social discrimination and lower status are the hurdles in creating a political clout by SJC functionaries, which affect their representation of their issues effectively in an organized manner at the appropriate level to make a better living for themselves.
- ✧ Legally the SJCs are entrusted to dispose off the dead animals and unclaimed corpses. This function should be of the Village Panchayats and not of the SJCs because the function of sanitation is being performed by the Village Panchayats.
- ✧ Village level SJCs are not informed about the Social Justice Fund allocated at the district level.

PROCESS / STRATEGY FOR ADVOCACY

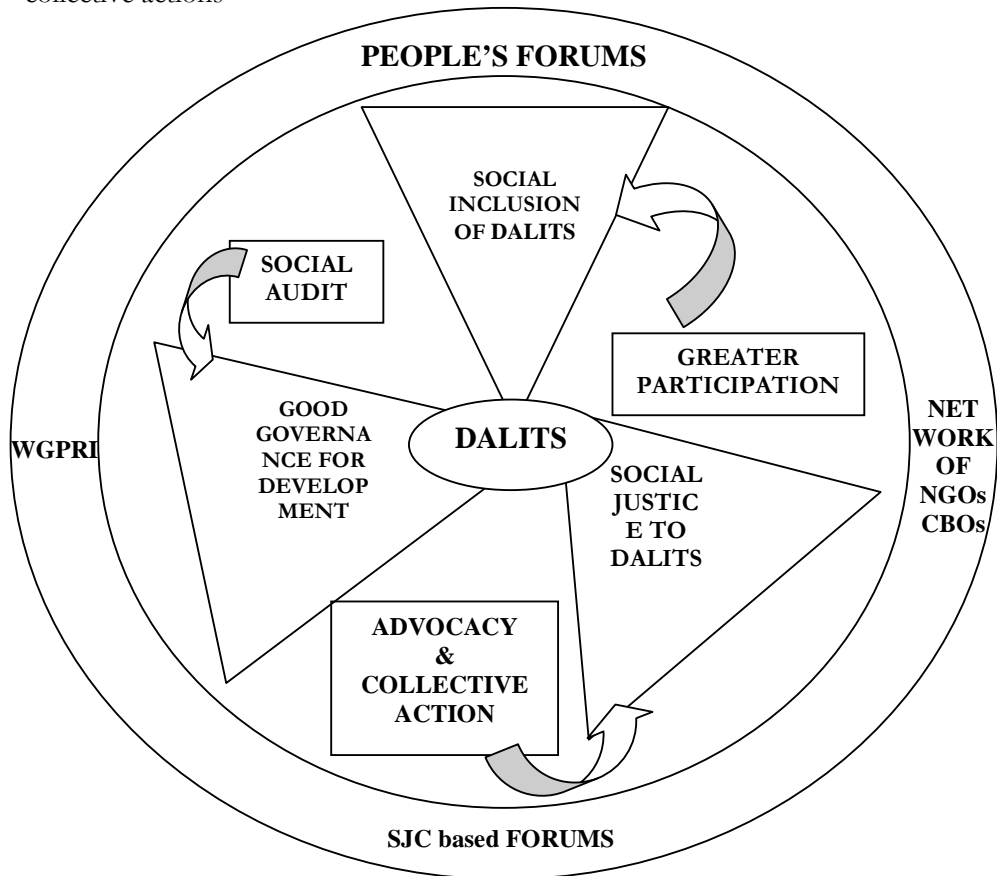
Advocacy is very essential to obtain the rights or justice for any atrocities done to the Dalits, Adivasis or marginalized communities. The Advocacy will be done at of taluka, district and state levels for the issues or atrocity cases which may come up in the work areas.

- ✧ The SJC member will hold meetings every month at village level. The Taluka level SJC will meet every 3 months and District level SJC will meet every 3 months and the State level SJC will meet every 4 months. The union of SJC at taluka and district level will help to address the issues at Taluka, District and State level according to the area/community/ level it is affecting.
- ✧ The advocacy of the issues are identified and put on priority basis, e.g. eliminating tradition on removal of dead animals by dalits, separate graveyard for dalits, reserved seat for dalits in village panchayat, supporting elected dalit representatives, especially to dalit sarpanch who are facing 'no confidence motion', proper implementation of National Rural Employment Guarantee Act (NREGA), involvement of SJC in conducting survey of Below Poverty Line (BPL) families, etc.
- ✧ SJC union would behave as pressure group when necessary otherwise would hold dialogue with concerned government agency and authority for the development of marginalized communities and groups. As part of pressure group, it will undertake protest measures like rally, dharna, campaigns and submitting memorandums to the concerned departments, etc.
- ✧ SJC union will also undertake the support of mass media (electronic and press), employ communication methods to highlight the issue and for wider reach out.

- ↪ SJC union would plan social audit related activities, ranging from micro-planning of the village, budget allocation and analysis of the village, `monitoring and evaluation of development work done in the village, organizing public hearing in presence of government officials.
- ↪ Advocacy can also be done to create awareness among the marginalized community members on the issues that they face or any atrocity incidences and also guidance can be given to them on how they can go about to address the same.
- ↪ Right to Information Act (RTI) would be used as a stool tool to get necessary information on the issue and information would be used to develop a case with strong arguments and would be put across to the concerned departments, demanding justice.
- ↪ Series of such advocacy measures will support Right based approach and People's movements. This will be in turn build their capacities and People's leadership (and also ownership) will develop to fight for their Rights. They will also coordinate to address the issues that will be connected to the other areas also.
- ↪ The members of each forum will support and synergise with other level of forum for advocacy, i.e. village level will be supported by block and district forum and district level will be supported by village as well as state level members.

Following diagram shows advocacy plan –

- a. Institutionalisation of agenda – social inclusion, social justice – creating SJC based forums
- b. Social audit and advocacy to ensure good governance
- c. Network of CBOs and NGOs for advocacy on policy level issues – also for collective action
- d. Ensuring greater participation of dalits in decision making process, social audit and collective actions



ABBREVIATIONS

ASVS	Adivasi Sarvangi Vikas Sangh
AVSC	Antyoda Vikas Shikshan Kendra
APEEM	Association for Promoting Education and Employment of Muslims
ALGI	Association for Local Governance of India
BSC	Behavioural Science Centre
BDS	Banaskantha Jilla Dalit Sangathan
BLD	Baseline Data
BAAG	Buniyadi Adhikar Andolan, Gujarat
BVK	Bal Vikas Kendra
VEC	Village Education Committees
CBO	Community Based Organizations
COP	Career Oriented Programme
CRC	Convention on the Rights of the Child
CRC	Cluster Resource Centre
CSJ	Centre for Social Justice
CSD	Campaign for Survival and Dignity
CI	Citizen's Initiative
DVA	Domestic Violence Act
DRDA	District Rural Development Agency
DDO	District Development Officer
ESM	Ekalnari Shakti Manch
FRA	Forest Dwellers' Rights (Recognition) Act
FGD	Focus group discussions
GAM	Gujarat Adivasi Mahasabha
GRSJCM	Gujarat Rajya Samajik Nyay Samiti Manch
GR	Government Resolutions
HRC	Human Right Cell
HRNL	Human Right Law Network
IC	Indian Constitution
IP	Indian Polity
IPC	Indian Penal Code
ICDS	Integrated Child Development Scheme
ICC	International Criminal Court
JFMC	Joint Forest Management Committees
JESA	Jesuits in Social Action
KVVS	Kachchh Vanchit Vikas Sangathan
KGVB	Kasturba Ganghi Vidyalay
LCA	Land Ceiling Act
MSFI	Medium Scale Finance Institutions
MVS	Manav Vikas Sangh
MFP	Minor forest produce
MSA	Mahila Swaraj Abhiyan
NREGA	National Rural Employment Guarantee Act
NCDHR	National Campaign for Dalit Human Rights
NCSCT	National Commission of Scheduled Caste and Scheduled Tribes
NPC	National Police Commission

NHRC	National Human Rights Commission
OBC	Other Backward Classes
PO	People's Organizations
PPDM	Post Graduate Programme in Development Management
PESA	Panchayati raj Extended to Scheduled Area
PLA	Participatory learning and action
PUCL	People's Union for Civil Liberties
PHC	Public Health Centres
PIL	Public Interest Litigation
PRI	Panchayati Raj Institution
PRA	Panchayati Raj Act
RTI / RTIA	Right to information Act
RD	Rural Development
SEZ	Special Economic Zones
SAZ	Special Agriculture Zone
SIT	Special Investigation team
SMKT	Siddharth Manav Kalyan Trust
SC	Scheduled Castes
ST	Scheduled Tribes
SCDC	Schedule Caste Development Corporation
SGRY	Swarna Gramin Rojagar Yojana
SJGSY	Swarna Jayanty Gramin Swa-rojagar Yojana
SJC	Social Justice Committee
SJCM	Social Justice Committee Manch
SSA	Sarva Shiksha Abhiyan
SHG	Self Help Groups
SJCU	Social Justice Committee Parishad
SS	Sarpanch Sanghs
TDO	Taluka Development Officer
UGC	University Grants Commission
VEC	Village Education Committees
VANI	Voluntary Action Network India
WGPR	Working Group on Panchayati Raj
GWLO	Working Group for Women and Land Ownership