CHAPTER VII

VOLUNTARY ORGANISATIONS WORKING FOR THE WELFARE OF THE SCHEDULED CASTES AND SCHEDULED TRIBES.

Non-official organisations are necessary for the successful functioning of a democracy, for direct and active participation of the people at all levels of planning and implementation of the welfare activities. It is important in any democratic framework that a part of the constructive activities of the nation should be shared by non-official agencies. They assist the various sections of the people in organizing and protecting particular interests within the framework of unity of the country. Another service which non-official organisations perform is the mobilization of the resources of the community for welfare programmes. Even administrative machinery of a highly responsible democratic Government is impersonal but a non-official organisation has a personal touch.

Non-official organisations can play a still more significant role in a country having a large population of backward and under privileged classes. They can work in various fields of welfare of these classes; for their educational advancement, cooperative endeavours, medical service and creation of public opinion against the evils of untouchability. That is to say that they are essential for the overall development of the backward people and tribal areas. Such agencies can make valuable contribution to the welfare of the Scheduled Castes.
and Scheduled Tribes if they are assisted on the basis of carefully formulated and well coordinated programmes. Voluntary organisations can also prove very helpful in making the various types of colonization and resettlement schemes, undertaken by the Governments, a success.

These agencies have existed for some time past in India. They have been associated with welfare activities such as organising and running forest labourers' cooperative societies, ashrams, hostels, schools, providing medical facilities and carrying on propaganda against untouchability.

The non-official organisations can be placed into two groups: (i) those working in a number of States, and (ii) those working in a State or Union Territory only. In the first category are those institutions as have been recognised by the Government of India to be of all-India character and are given grants direct by it. Such organisations as are working only in one State or Union Territory are recognised by the respective State Governments or Union Territory Administrations concerned and are paid grants by them.

Some of the important non-official organisations that are engaged in rendering social service to the backward classes are as follows:

(A) Organisations working for the Scheduled Tribes:

(i) Bhartiya Adimjati Sevak Sangh.

(ii) Andhra Pradesh Adimjati Sevak Sangh.

(iii) Indian Council of Child Welfare.

(iv) Tata Institute of Social Sciences.

(v) Central Social Welfare Board.

(vi) The Servants of India Society.

(B) Organisation working for the Scheduled Castes:

(i) All India Harijan Sevak Sangh.

(ii) Ishwarsaran Ashram.

(iii) Bhartiya Depressed Classes League.

(iv) Bhartiya Dalit Sevak Sangh.

(v) Hind Sweepers Sevak Samaj.

A brief study of these organizations is attempted in the following pages.

BHARTIYA ADIMJATI SEVAK SANGH:

The Bhartiya Adimjati Sevak Sangh was founded by Shri A.V. Thakkar in 1940. Its objective is the "development of the tribal communities in India, socially, economically, culturally and educationally, with a view to enable them to take their legitimate place in the national life of the country as equal citizens."

The Sangh has 62 affiliated institutions: 10 in Maharashtra, 9 in Madhya Pradesh, 6 each in Andhra Pradesh, Bihar, Orissa, 5 each in Rajasthan and Uttar Pradesh and one each in Mysore, West Bengal and Himachal Pradesh. Two of these are in Assam and another in Manipur.

The Sangh has laid great emphasis on the social and economic development of the tribals. Forest Labourers' Cooperative Societies and Multipurpose Cooperative Societies, Sale and Purchase Societies, linking credit with marketing and Agricultural Credit Societies. Its branches are making headway in various States such as in Maharashtra and Gujrat. In States like Madhya Pradesh, Assam, Andhra Pradesh and Rajasthan, attention is paid by the Bhartiya Adimjati Sevak Sangh to the development of Cottage Industries in the tribal areas. The Sangh has also organised mat-weaving cooperative societies.

The Sangh through the network of its branches has made experiments in improved methods of cultivation in the field of agriculture. Similarly, new experiments under its aegis are being conducted and training imparted to farmers and agriculturists in these new methods in the States of Rajasthan and Maharashtra.

Ambar Charkha work was started by the Sangh through 15 of its institutions and 2000 Charkhas were distributed in 1 different areas. Wool spinning is encouraged by the Sangh through its branches at Salogra and Imphal.

In the field of medical relief, the Sangh with its branches has done substantial work, more so in the eradication of leprosy. General dispensaries including Ayurvedic

dispensaries are run by Nilgiri Adivasi Welfare Association, Tripura Adimjati Sevak Sangh and Santal Pharia Seva Mandal etc. Eye Relief Camps were organised by the Sangh in Gujrat and Orissa. Most of the institutions of the Sangh made arrangements to distribute medicines through their centres and Prasharaka to patients in their areas of operations. Facilities for drinking water were provided by some of the institutions of the Sangh by digging wells in Gujrat, Rajasthan, Madhya Pradesh and Maharashtra.

Training centres for workers with the help of Central Government grants were conducted by the Sangh through Vanvasi Seva Mandal, Mandla and Adimjati Seva Mandal, Ranchi. In addition, Vanvasi Seva Mandal, Mandla and Parvatiya Adimjati Sevak Sangh, Salogra have conducted training classes for Panchayat Raj workers at the instance of State Governments concerned. Orientation Training Camps were periodically conducted for the Prasharaka by the Andhra Sramik Dharm Rajya Sabha, Kowour. A Training Centre in Agriculture and Cottage Industries was run by Kora Gram Kendra, Borivilla. A training centre for Adivasi women for giving training as village level workers was conducted by the Bhil Seva Mandal under the auspices of Central Social Welfare Board, New Delhi where many batches of workers have completed their training. Out of those trainees, some have been absorbed as Village Level Workers in Tribal Development Blocks in 1

Primary and Middle schools and hostels form a general feature of the education programme of the Bhartiya Adimjati Sevak Sangh. All the affiliated institutions of the Sangh in Gujrat and Maharashtra have opened Ashram schools, where spinning is compulsory in addition to kitchen, gardening, agriculture etc. In other States also, Ashram schools have been started by Parvatiya Adimjati Sevak Sangh, Vanvasi Seva Sangh, Advasi Seva Sangh etc. All these institutions are running residential schools suited to their environments. Adult education and library drive are also included in the educational activities of the Sangh. Adimjati Shiksha Ashram, Imphal, was taken over by Bhartiya Adimjati Sevak Sangh on July 9, 1954 and the management has since then been in the hands of the Bhartiya Adimjati Sevak Sangh through an Advisory Board of 15 members nominated by it from time to time. In 1956, the above Shiksha Ashram was replaced by Adimjati Technical Institute with a view to giving technical education to the tribals of the area. The institution has, in addition to Adimjati Technical Institute, conducted 5 hostels and there were 50, 85, 75, 85 and 60 boarders in each of the hostels. All of the hostellers were given some facilities of free food and lodging.

The Sangh organized a Tribal Welfare Conference at Otacamund in May 1960. An exhibition was organized in Bhawanagar in January 1961. It continued the publication of the quarterly journal 'Vanya Jati'. The organization has schemes of running three centres, one in Andhra Pradesh for eradication of Yaws,
one in Madras State for eradication of V.D., and one in Himachal Pradesh for leprosy relief.

Its source of income is through grants from the Central Government and from the Gandhi Memorial Trust. In the year 1960-61, the Sangh was granted Rs. 1,25,800 of which Rs. 81,441 were utilized and rest of the amount was returned. The grants were utilized for training of workers, in organizing cooperative institutions and conferences, and in bringing out its publications. During this year training of workers was conducted at four centres. During the year 1960-61, 28 workers were trained at Chhindwara Centre and 30 workers of Guntur Centre. In all, a sum of Rs. 28,500 was spent by the Sangh on training programmes. An amount of Rs. 8,22,540 was sanctioned during 1961-62 and the expenditure that was incurred on the above mentioned programme was Rs. 1,20,010.

The total grant received by the Adimjati Technical Institute from Manipur Administration in 1962-63 was Rs. 2,40,000 and Rs. 40,000 for the Ashram. The total expenditure was Rs. 3,57,293.69, out of which Rs. 1,25,852.92 was spent on the Adimjati Technical Institution, Rs. 66,201.91 on Hostels of the Institute, Rs. 96,505.30 on the Branch hostels, Rs. 1,626.41 on medical aid, Rs. 4,061.93 on cultural activities, Rs. 457.70 on Amber Charkha and Rs. 2,587.51 on propaganda work.

The Andhra Pradesh Adimjati Sevak Sangh was established in Hyderabad in year 1942 to promote the welfare of the tribals of the State. The object of the Sangh is "to work for the social, economic and educational advancement of the tribal communities in Andhra Pradesh with a view to enable them to take their legitimate place in the National Life of the Country" as equal citizens. These objects shall be attended by:

(i) Establishing centres for the all round amelioration of the conditions of the tribal communities in Andhra Pradesh wherever necessary;

(ii) Starting centres for training workers for social and other work among tribal communities;

(iii) Organising and encouraging research in Anthropological study of the problems of tribal communities and organising Seminars and Conferences, and publishing books, brochures and magazines and maintaining a museum;

(iv) Making representations to Government of the Indian Union and States and to other public bodies and individuals on the problems of the tribal communities in order to improve their condition and remove their disabilities;

(v) Collecting donations and raising funds by borrowing loans or otherwise for the Sangh and its activities, acquiring movable and immovable properties by purchase or lease or otherwise, selling or leasing or mortgaging it, whenever necessary and conducting or entering into other legal and 1. Constitution and Rules of Andhra Pradesh Adimjati Sevak Sangh, 1964, p.1.
financial transactions for promoting the objects of the Sangh;

(vi) opening and maintaining Libraries and Reading rooms for general use among the members or open to public;

(vii) adopting all such means and conducting such other activities as are conducive to the advancement of the objects of the Sangh.

The functions of the Sangh include spread of education by running Ashram Schools and Balwadis, hostels and adult night schools and carrying on propaganda by holding Conferences.

The Sangh conducted two hostels, one at Mannanoor hostels. They were given free food, clothing and boarding. The hostel has its own building. There were 15 boarders in Narsampet hostel. Three adult night schools at Mannanoor, Hanumanthalpad and Pragdappalli were conducted during 1962-63. There were 43, 22 and 17 adults respectively who attended the schools.

Two Balwadi Centres were run by the Sangh at Mannanoor and Vallabhnagar. There were 15 resident children in the former Balwadi and 23 in the latter.

Two Ashram schools were started in December 1962, one at Hanumanthalpad and another in Marcharam. 20 tribal students belonging to Koya community were admitted into the former.

The Sangh constructed huts for the school and the Ashram and

3. Ibid., p. 59.
also a well. Free food and dresses were provided to the students.

Two conferences, one District Conference and one Regional Tribal Conference, were held on 17.2.63 and 25.3.63 at Hanumanthalpad and Mannanoor respectively. The District Conference was inaugurated by Smt. Sadalakshmi, Ministry of Andhra Pradesh. Both the Conferences were well attended by the tribals and by a large number of officials. The purpose of the conference was to educate the tribals and inculcate in them a sense of social and political consciousness.

A grant of Rs. 10,000 was sanctioned in 1960-61 and Rs. 53,320 were granted in 1961-62 by the State Government to this Organization for continuing its old programmes such as running of hostels and night schools. The Central Government sanctioned Rs. 77,440 as grant to the Sangh, to which it had to contribute Rs. 19,360 as its own matching share. The expenditure on education came up to Rs. 35,479.70, Rs. 1549.62 up on conference and Rs. 8455.68 on travelling expenses and administration.

TATA INSTITUTE OF SOCIAL SCIENCES:

Recognizing the growing demand for professionally trained social workers and the utter lack of opportunity in the whole of India for scientific training in social work, the Trustees of the Sir Dorabji Tata Trust, Bombay, founded the

Tata Institute of Social Sciences in 1936 known then as the Sir Dorabji Tata Graduate School of Social Work as a pioneer attempt to meet these pressing needs.

The Institute is a professional school for education in social works. Its aims are:

(i) To provide those students who desire to work with either public or private social service agencies, a sound professional education, including practical training in field work.

(ii) To develop sound social thinkers and to prepare competent leaders in as many fields of social service as possible.

(iii) To provide social workers opportunities for advanced study and training.

(iv) To train students in the methodology of social research in order to enable them to undertake independent social investigation and to evaluate and interpret their findings.

(v) To integrate professional and cultural training with a sound philosophy of life.

As described the aims of the Institute, it is imparting training to the Tribal Welfare Officers and Workers. 30 persons have been trained in the Institute during the year 1960-61 and 31 persons in 1961-62.

The Tata Institute of Social Science is receiving grants from the Government of India for imparting training to the

1. India, Year Book, 1968, p. 189.
Tribal Welfare Officers and workers. A sum of Rs. 75,420 was sanctioned in the year of 1961-62 for this purpose of which Rs. 71,180 and Rs. 60,700 respectively, were actually spent during the years 1961-62.

**CENTRAL SOCIAL WELFARE BOARD**

Having recognised the need for organising social welfare services as distinct from general social services, and for ensuring public cooperation and participation in the national Plan, the Government of India set up the Central Social Welfare Board on the 12th August 1953 under the Chairmanship of Smt. Durgabai Deshmukh.

The functions of the Board, as defined in the Resolution of Government setting up the Board are to survey the needs and requirements of social welfare organisations, evaluate their programmes and objectives, coordinate the assistance given by various Central ministries and State departments, promote the development of voluntary organisations in the areas where no such organisation exists, and render financial assistance to deserving agencies. All welfare schemes sponsored by the Board have been implemented through the utilisation of voluntary organisations as the principal agencies.

On the recommendations of the Study Team on Social Welfare, appointed by the Committee on Plan Projects, the 1. India, Year Book, 1958, p.159.
following functions were added:

(i) To organize a field counselling service as an effective supplement to the working of the grants-in-aid programme to assess the programmes and projects of aided agencies.

(ii) To promote the setting up of the rural welfare projects to be administered through the agency of the State Social Welfare Advisory Boards.

(iii) To initiate the organisation of pioneering welfare services; and

(iv) To stimulate effective coordination among voluntary welfare agencies, especially at the national level and among agencies covered by the grants-in-aid programme.

In order to achieve decentralisation it was felt necessary to set up counterparts in the States. In August, 1954, Social Welfare Advisory Boards had been set up by all State Governments, in consultation with Central Social Welfare Board, with the following activities:

(i) to act as media for exchange of information between the field and the Centre;

(ii) to invite, receive, examine and recommend to the Central Social Welfare Board applications for grants-in-aid from voluntary welfare agencies;

(iii) to supervise generally and report on the working of the aided institutions;

2. Ibid., p. 193.
(iv) to advise and assist the Central Board in sponsoring new welfare programmes and activities wherever they were needed within their States;

(v) to coordinate the welfare and development activities undertaken by the various departments of the State Governments with a view to avoiding duplication; and

(vi) to undertake such other activities as might be conducive to the fulfilment of these objectives.

The Central Social Welfare Board has set up women and children welfare extension projects in each of the Community Development Blocks. Such projects are being started also in the Tribal Development Blocks. These projects are run by Project Implementation Committees which consist of non-officials. However, administrative and technical officers are also associated with the working of them.

During the Second Plan the need for giving an economic base to social welfare schemes was increasingly felt. Certain schemes were started with the financial assistance and technical guidance of the Ministry of Commerce and Industry. While that Ministry now continues to give technical guidance, the funds required are available in the budget of the Central Social Welfare Board. Since its inception, the Board sanctioned grants amounting to Rs.521.64 lakhs to 7607 voluntary welfare institutions till the end of February 1963. Out of these institutions 2624 were child welfare agencies, 3696 women welfare organizations, 259 institutions working from the
welfare of the physically handicapped and juvenile delinquents and 488 organizations engaged in general welfare of the backward classes.

An amount of Rs. 4 crores was included in the First Plan and a sum of Rs. 9.2 crores were allocated to the Board in the Second Plan. In the Third Five Year Plan, the programmes of the Central Social Welfare Board incurred a total outlay of Rs. 12.2 crores.

In 1961, the grants-in-aid programme was decentralised and State Boards have been delegated powers to sanction and release grants up to a certain limit in the case of yearly grants.

THE SERVANTS OF INDIA SOCIETY:

The Servants of India Society was founded by Gopal Krishna Gokhale on June 12, 1905. Its objects are the training of National Missionaries for the service of India and promotion, by all constitutional means, of the interests of the Indian people without distinction of caste or creed. The members of the Society provide their efforts, principally towards:

(1) Creating among the people, by example and by precept, a deep and passionate love of the mother-land, seeking its highest fulfilment in service and sacrifice;

1. India, Year Book, 1958, p.161.
(ii) Organising the work of political education and agitation, basing it on a careful study of public questions and strengthening generally the public life of the country;

(iii) Promoting relations of cordial good will and cooperation among the different communities;

(iv) Assisting educational movements, especially those for the education of women, the education of backward classes and industrial and scientific education;

(v) Helping forward the industrial development of the country; and

(vi) Elevation of other depressed classes.

We are less concerned here with the general educational activities of the Society. Our attention is focussed primarily on its activities connected with the welfare of the backward classes. Such a study indicates that the Society maintained 10 primary schools in the Mirjapur district mainly for the education of the non-scheduled tribal people of the district. The Society provided books, reading and writing material free of cost. There were 417 students in these schools of whom 242 were Adivasis and Harijans. Similarly one Junior High School was started at Kondhar in the Meja tahsil of Allahabad district where a large number of Kols live without adequate facilities for education.

In order to encourage higher education among the tribal boys, the society provided hostel facilities for all students at Pachokhara, Salkhan, Muirpur and Siltham. The
Society also provided free food and clothing to 105 Adivasi and Harijan students in these hostels.

The Society maintained an Ashram school for primary school boys at Khantara in the Mirzapur district. The education in the Ashram school was related to agriculture and gardening and special emphasis was laid on the formation of good habits.

The Society maintained seven Devadhar Schools in Kerala, of which three were Upper Primary Schools, and four lower primary, with a total strength of 2012 students. Of these, 985 students belonged to Backward Classes.

From out of the interest on all Nayanav Memorial Fund a sum of Rs. 300 was spent on Harijan students of some of the colleges in Kerala.

The Society maintained five dispensaries in this area of work. In the Mirzapur district the dispensaries were located at Kantara, Amilandha, and Purkhas and in the Allahabad district the dispensaries were located at Khiri and Kouhdar.

The Society also conducted a clinic at Muniguda for patients suffering from yaws and eye-diseases. Sixteen hundred and thirty patients received treatment in the clinic during the year 1963-64.

The Headquarters of the Society organised a free eye camp at Khed (Poona) for ten days from 16th to 25th February 1964. The Poona Zilla Parishad cooperated in it and the
Society received great help from the Child and Maternity Welfare Centre there, which made available to the Society its spacious building for the camp.

THE ALL-INDIA HARIJAN SEVAK SANGH:

The Poona Pact ignited the feelings and sentiments of Hindus for devising some drastic methods of social reforms amongst the untouchables, hitherto neglected and uncared for. The struggle, therefore, was started to root out the prevailing social evil of untouchability from the Indian scene. The progressive and patriotic elements, taking the timely advantage of Gandhiji's fast, assembled in this connection, at Bombay on September 30, 1932 under the Presidentship of Pandit Madan Mohan Malviya, and started an all-India organisation for removing the black spot of the Hindu society, untouchability. Thus came into existence the organization now known as the All-India Harijan Sevak Sangh. It is not a political body and is in no way connected with or guided by the Congress or any other political party. Its aims and objectives are:

"The eradication, by truthful and non-violent means, of untouchability in Hindu Society with all its incidental evils and disabilities suffered by the so-called untouchables in all walks of life and to secure for them absolute equality of status with the rest of the Hindus."

The Sangh has been working since 1932, has 25

provincial branches with over 325 district committees spread all over the country. The district committees supervise the work in their districts and are responsible to the provincial organization, which in turn is responsible to the Central Board with its headquarters at Delhi.

The activities of the Sangh are mainly concerned with education providing drinking water facilities, agitating for temple entry, removal of disabilities and propaganda for the removal of untouchability.

Educational facilities are provided in the form of awarding scholarships to deserving and needy students, opening schools where they are badly needed, and starting cheap hostels. The Sangh is at present running 122 schools, viz. Sanker Kendras, Balvadis and Ashram schools. The Sangh is also conducting 120 hostels of 6011 students out of whom 4571 belong to the Scheduled Castes.

The Sangh is also running five residential industrial schools in Delhi, Madras and Allahabad in which two are for girls and three for boys. It runs also a Harijan Ashram at Ahmedabad.

For drinking water facilities for the Harijans, the Sangh succeeded in getting 1876 wells and tanks near the Harijan 'bastia' where the common wells or tanks were either not allowed to them or were far from their:

residences. The Sangh constructed these wells on a grant-in-aid basis which does not usually exceed 75 per cent of the total cost, the balance being borne by the Harijans in the form of labour. Such wells are open to all communities.

The work of temple entry has been a success so far as the Sangh is concerned. Since its inception, numerous temples, big and small, have been thrown open to the Harijans all over the country because of the efforts of the Sangh.

For eradication of Harijan disabilities and untouchability, the Sangh is doing propaganda work through its various branches spread all over India with the help of 350 Prasharaks and 46 Sevaks. The Sevaks work directly under the provincial branches and their duties are multifarious. The Sevaks are supplied with leaflets, posters and handbills about the methods of eradicating untouchability and they distribute them at meetings and conferences. At such gatherings they arrange to have inter-caste dinners and tea parties. In 1961-62 they organized 6630 meetings and 972 community dinners.

The Sangh has recently launched the Bhangi Kasta Mukti Scheme for improving the working conditions of the community. Attempts are made to improve both the working conditions and methods of work by supplying them improved types of scavenging implements. The Sangh had employed thirty Bhangi Kasta Mukti Volunteers under Government Schemes 1.

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During the year 1960-61, the Central Government sanctioned a sum of Rs. 2,77,100 and Rs. 3,31,500 in 1961-62 to the Harijan Sevak Sangh for the removal of untouchability through propaganda work out of which only Rs. 2,54,391 in 1960-61 and Rs. 3,43,081 in 1961-62 were spent. Total expenditure of the Sangh on various activities during 1960-61 (together with its 22 State branches) was Rs. 26,52,080 of which over Rs. 18,32,560 had been spent on welfare work. An amount of Rs. 17,76,361 was received by way of grants from the Union and State Governments to meet a part of its expenses. The rest of the amount was arranged from public donations, *Gandhi Smarak Nidhi*, interest from investments of its own and income from properties.

**ISWAR SARAN ASHRAM:**

The epic fast of Mahatma Gandhi in 1938 led to the founding of an Ashram under the Allahabad Harijan Sevak Sangh, for the purpose of breaking down the citadel of untouchability. It was named Harijan Ashram. In grateful recognition of what the Founder- President Munshi Iswar Saran did for the cause of anti-untouchability and services of Harijans, the workers at the Ashram as a token of love, reverence and homage, soon after his demise in 1947, named the 22 acre campus for the

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2. Ibid., p. 35.
3. Ibid., p. 34.
Harijan Ashram as Iswar Saran Nagar. On January 1, 1956, the Ashram was renamed as Iswar Saran Ashram because "from today we go forward as champions of our casteless society. No more must we think in terms of castes. We shall work for an equalitarian society."

The object of the Iswar Saran Ashram are:

1. The eradication by truthful and non-violent means of 'untouchability' in Hindu Society, with all its incidental evils and disabilities suffered by the so-called untouchables hereinafter described as Harijans in all walks of life and to secure for them absolute equality of status with the rest of Hindus.

2. With a view to secure the above object; to educate public opinion among all classes of Hindu so that the idea of untouchability may be eradicated and Harijans may enjoy all the rights and privileges enjoyed by caste Hindu as such.

3. Without prejudice to the powers conferred in general language by clause (ii) to aquire property both movable and immovable and hold the same and to dispose of the same in the better-interest of the Ashram.

4. To establish branches of the Ashram or to establish Societies on cooperative basis yielding or not yielding profit in the shape of money.

5. To establish educational institutions, hospitals, dispensaries, factories and maintain the same and to organise

1. Iswar Saran Ashram - Annual Report, 1963-64, p.3.
2. Ibid., pp. 17-18.
meetings, markets, melas, games and sports and other social functions.

(vii) To secure the free use of all public wells, tanks, roads, schools, temples and restaurants etc.

(viii) To publish books, periodicals, newspapers and other suitable literature for carrying on propaganda with a view to remove disabilities and untouchability.

The Ashram has a public library known as Gandhi Sahitya Bhawan with about 6500 books, a charitable hospital, a primary school, a Junior High School, and Intermediate College where boys and girls in separate sections receive education. There is also a vocational school where students learn leather-work, wood-craft, cane-work, printing and tailoring. The Ashram has separate hostels to accommodate about 200 boys and 100 girls and also a separate hostel for University students for nearly 100 boys. For the better agricultural operations a tank is being constructed which will also serve as a swimming pool for them.

As to the propaganda side of the Ashram activities, it has Bhajamik equipped with all the musical instruments, a cinema projector with interesting and instructive films, which go round the countryside carrying the message of the Father of the Nation against untouchability. The Ashram succeeded in getting 14 wells and 22 temples opened to Scheduled Castes. The Ashram distributed 74000 posters and

leaflets all over the country for publicity in 1962-63. Community dinners and parties were also organized.

The Ashram arranged 357 meetings in 1961-62, 367 in 1962-63 and 27 camps and fairs in rural areas. A magazine on social, cultural and educational problems is published every month containing articles both in English and Hindi as a mouthpiece of the Ashram.

Finances of the Ashram mainly come from the Central and State Governments and from the general public. The Ashram was sanctioned a sum of Rs. 7,06,320, in 1960-61 and Rs. 1,53,110 in 1961-62 as grants-in-aid by the Government of India. Of these amounts Rs. 6,49,500 was sanctioned for building and other constructions.

BHARTIYA DEPRESSED CLASSES LEAGUE

The Bhartiya Depressed Classes League is an All-India voluntary organization working for the welfare of the Scheduled Castes and backward classes.

The League does propaganda work against untouchability in all parts of the country through Pracharak mobile cinema vans, conferences, meetings and Bhaian Mandalies. Sixty-two Pracharak and 4 Regional Supervisors are working in various fields. They have succeeded in securing access to Scheduled Castes to 270 wells and tanks, 255 temples, 46 Dharamshalas.

and 203 hostels. The number of meetings and social and cultural gatherings organised by the League was 2309. The Bhartiya Depressed Classes League also arranged 87 community dinners in 1962-63. Beside this, the League has also a scheme for opening hostels and dispensaries.

The League was sanctioned a sum of Rs. 1,45,800 for the propaganda and publicity work for the removal of untouchability in 1960-61. An amount of Rs. 1,67,948 was sanctioned to the League in 1961-62 for the same purpose.

BHARTIYA DALIT SEVAK SAMAJ:

The Bhartiya Dalit Sevak Samaj is a voluntary organisation established in 1956, working for the welfare of the backward classes. The object of the Samaj is to draw out the available unused time, energy, and other resources of the backward people and direct them into various fields of social and economic activities.

The activities of the Samaj include building up of standards of honesty in public conduct and public administration; creation of social awareness among the people with regard to prevailing conditions and problems and their own obligations in regard to them; and of the need for unity, tolerance and mutual help; conducting campaigns and adopting practical measures for the conservation and best utilization of public and private resources for creating a good economic

standard.

The Samaj does propaganda work for the removal of untouchability through the Pracharaka posted all over India. The Samaj is also running 5 hostels. A new scheme for starting a hostel at Delhi was also sanctioned by the India Government and it is now working.

An amount of Rs. 84,014 was approved to the Samaj for the various activities carried out by the Samaj with in the year 1960-61. For the removal of untouchability, a grant-in-aid worth Rs. 15,000 was sanctioned to the Samaj and Rs. 85,367 were sanctioned for the general social activities in 1960-61.

**HINDI SWEEPER SEVAK SAMAJ**

The Hindi Sweeper Sevak Samaj is doing commendable work towards the betterment of sweepers and scavengers. The Samaj is providing education to their children, makes them aware of the various schemes of the Government of India for the improvement of their working conditions and for removal of untouchability.

With a view to giving wide publicity and propaganda, the Samaj organised Safai Sehat Conferences at Aligarh and Amritsar. Social workers and Safai Pracharaka have been appointed and a social welfare education centre is run for women and children in Uttar Pradesh, Panjab, Madhya Pradesh

and West Bengal.

The Samaj distributed posters and pamphlets describing the correct methods of sanitation and scavanging work. Get-togethers of Harijans and non-Harijans were arranged on important national days by the Samaj to eradicate the untouchability problem. It organizes a conference for removal of untouchability each year at different places in the country.

During the year 1960-61, the Samaj was sanctioned a sum of Rs. 96,000 and Rs. 27,907 were sanctioned in the year 1961-62 for their welfare programmes.

NON-OFFICIAL ORGANISATIONS WORKING AT THE STATE LEVEL:

A huge number of non-official organisations are working at state level for the welfare of the Scheduled Castes and Scheduled Tribes such as Andhra Sramik Dharm Rajya Sabha, Kovur (Andhra Pradesh), Assam Seva Samiti, Gauhati (Assam), Adimjati Seva Mandal, Ranchi (Bihar), Bhansali Gram Seva Mandal, Dohad (Gujrat), Sarve Seva Ashram, Alwaye (Kerala), Madhya Pradesh Vanvasi Seva Mandal, Mandla (Madhya Pradesh), Rajasthan Seva Sangh, Dungarpur (Rajasthan), Thakkar Bapa Ashram, Rayagada (Orissa), Sarvodaya Samiti, Raghavapur, Ashoka Ashram, Kalsi, Dehradun (Uttar Pradesh) and Bharat Mohajati Mandal, Calcutta (West Bengal).

Most of these non-official agencies are working mainly in the field of education of the tribals. Some of them have organised cooperatives also among the Scheduled
Castes and Scheduled Tribes and some have also provided medical aid to these classes. All these facilities have been provided in various cases even in the inaccessible interiors.

In the States of Maharashtra and Gujrat, the non-official agencies have played a very significant role in opening and running Ashram schools, Balwadis, Sankar Kendras and various types of the cooperatives especially the Forest Labourers' Cooperative Societies and Cooperative Farming Societies. These States have rules for recognition and payment of grants to institutions run by voluntary agencies, and there has been a system of regular inspection of their activities.

In the field of education, the voluntary organisations working at the State level do not provide only instructions but also there are certain organisation which provide free boarding and lodging also. Grants are provided by the concerning State Governments to meet such expenses. Being satisfied by the useful work done by the voluntary agencies in this respect, the Government of Rajasthan have recently transferred a large number of hostels, previously run by the Government, to a voluntary organisation.

In order that the hostels run by voluntary agencies maintain a certain standard of management and provide minimum amenities to the students, the Governments of Maharashtra and Gujrat have prescribed rules for recognition and payment
of grant to hostels run by voluntary agencies.

The Madras Government also pays boarding charges for the hostels managed by such organisations at fixed rates. In 1960-61, however, the Government took over the management of 29 hostels from such agencies on the charge of their being badly managed. But the Government has assured that well-managed hostels will be allowed to continue under existing management of non-official organisation. This also suggests that the Government is keen to serve the interests of these classes more effectively.

The non-official agencies of experience and integrity can always play a very useful role in the educational and other welfare activities for the Scheduled Castes and Scheduled Tribes, as there is not much rigidity in their working and there is always a human touch in their approach.

In their economic support all these non-official organisations have received grants-in-aid either from the State Governments or from the Union Territory Administrations.

In addition to the grants that are given by the State Governments to the non-official organisations for implementing some of the welfare schemes and for doing social work amongst the Scheduled Castes, Scheduled Tribes and other Backward Classes, the Government of India have also been giving grants during the First Five Year Plan to certain non-official
organisations in their social work. The following amounts by way of grants-in-aid were sanctioned by the Government of India in the Ministry of Home Affairs, for direct payment to the non-official organisations during the First Plan:

**Organizations**  
**Amounts**

<table>
<thead>
<tr>
<th>Organisation</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Harijan Sevak Sangh</td>
<td>3,59,400</td>
</tr>
<tr>
<td>Bhartiya Saran Ashram</td>
<td>2,02,000</td>
</tr>
<tr>
<td>Iswar Saran Ashram</td>
<td>90,000</td>
</tr>
<tr>
<td>Central Social Welfare Board</td>
<td>19,900</td>
</tr>
<tr>
<td>Bhartiya Dalit Sevak Sangh</td>
<td>48,000</td>
</tr>
<tr>
<td>Bhartiya Adimjati Sevak Sangh</td>
<td>1,00,000</td>
</tr>
<tr>
<td>Servants of India Society</td>
<td>35,425</td>
</tr>
<tr>
<td>Indian Red Cross Society</td>
<td>25,000</td>
</tr>
<tr>
<td>All-India Backward Classes Federation</td>
<td>12,500</td>
</tr>
</tbody>
</table>

**Total:**  9,22,225

In the Second Five Year Plan, an amount of Rs.4,718,377 was actually sanctioned as grant to voluntary organisations working in a State for the welfare of Scheduled Castes and Scheduled Tribes. The provision was, however, of Rs.5,44,83,085. There was thus a shortfall of over Rs. 7 lakhs which is largely explained by heavy shortfall in expenditure in the State of Madhya Pradesh, Andhra Pradesh, Rajasthan and West Bengal.

An amount of Rs. 4,702,500 was granted by the State Government to those institutions working for the welfare of the Scheduled Castes only against a provision of Rs.5,323,631. In

3. Ibid., p.129.
in this respect the Governments of Uttar Pradesh and Rajasthan have the credit of an extra spending on such items.

The non-official organizations working for Scheduled Castes and Scheduled Tribes, whether of all-India character or having their activities limited to a State, are playing an important role in a democracy like that of India where a very large section of the population is underprivileged. They are working on various lines: advancement of education, removal of untouchability, provision of medical and public health facilities, and executing programmes for resettlement and colonization of tribals.

For rendering such services these institutions are being liberally given grants by the Central or State Governments ranging from 100 per cent to 80 per cent of the cost of the expenditure of welfare schemes. In case of old and pioneering institutions like Bhartiya Adimjati Sevak Sangh and All India Harijan Sevak Sangh or institution executing schemes entrusted by the Government of India (for example, the Tata Institute of Social Sciences, The Indian Council of Child Welfare, and the Indian Red Cross Society) a grant of 100 per cent is provided. The Bhartiya Depressed Classes League, the Bhartiya Dalit Sevak Sangh and Iswar Saran Ashram are given 90 per cent grant on their approved schemes in the shape of grants.

Since the year 1961-62 the rules regarding utilization of the sanctions of special grants have been liberalized in certain respects. It is no more necessary to utilize the
amount sanctioned in the same financial year in which the sanction has been made. It may be utilized at any time within one year of the date of sanction. There has been a liberalization in the mode of disbursement of grants also. They are now disbursed in three instalments, one in April, one any time from May to September and one in October. This has made the financing of the welfare schemes smoother.

Regarding the work done by the various organizations amongst the tribals one drawback is striking. There is such a complexity of organizations working among the tribals and Scheduled Castes with so different ideologies, that their minds are much disturbed, divided or confused. Mention may be made of the Christian Missionaries who, although have done pioneering services in this area, have been charged for dividing many tribal settlements into two blocks by introducing a new religion into them. It will be a great service rendered to these simple people if the organizations serving them did not exploit them politically.

We may now place certain suggestions to improve the working of these non-official organizations:

(a) The institutions should be encouraged to concentrate their activities more and more in certain areas and that too on certain lines so that they acquire special skill in that. While allowing grants the Government should see that two institutions are ordinarily not approved to work side by side in the same area and in the same line of activity. This will
avoid much of the overlapping that the unsystematic growth of institutions has caused.

(b) There is a need for proper training of workers in the non-official agencies receiving grants from the Government. This question is sometimes overlooked. The State Governments should emphasize the need for improvement of trained workers while giving grants to the non-official agencies. An untrained worker in these areas would be a liability than an asset for these people.

(c) There is a need to systematically arrange the programmes of the voluntary agencies which receive grants from the Government. The work to be entrusted to the voluntary agencies in the States and Union Territories should be comprehensively planned in advance now for the entire Fourth Plan period on the basis of a perspective planning, if possible. That is the lesson that the working of these schemes during the last three Plan periods has taught.