Chapter: 11

Civil Society, Funding Agencies and Issues of Discrimination

11.1 Introduction

This chapter analyzes Thorat's perspective of the civil society funding organizations in their understanding of the problem of the Indian society, particularly the problems arising out of the social structure based on caste and ethnicity. This chapter also focuses on the caste- and ethnicity-linked economic, social, political, and cultural as well as gender dimensions of exclusion and discrimination. The Indian society is characterized by a high degree of social stratification and inequality associated with various group identities, such as caste, ethnicity, religion, race, colour, region and social origin. While these factors are as important here as elsewhere, India is, however, unique for its stratification based on caste and ethnic identities. Broadly speaking, Social Exclusion has been defined as “the process through which individuals or groups are wholly or partially excluded from full participation in the society within which they live. In this sense, it is the opposite of social integration”.

There are particularly two defining characteristics of exclusion that need to be emphasized here. The first is its multidimensional character, involving exclusion in economic, social and political spheres. Secondly and more importantly, exclusion implies a focus on the relations and process that causes deprivation and the institutions that underline this process.

Caste based discrimination and the practice of untouchability is the main problem of the untouchables from which the other sections of the Indian society do not suffer in the same magnitude. The scope of discrimination and untouchability is quite wide and it encompasses civic, social, religious, cultural, economic, political and other forms of relations of untouchables with high caste persons in the Hindu society. This is because the caste system is not only a social organization of Hindus but it is also an economic, religious and political organization. It laid down rules of behaviours for the Hindus and covered all aspects of human relations. The caste system is however based on the principle of inequality and hierarchy and therefore the concept of human rights is unique and different from the western societies. The untouchables are considered to be “inferior social being” and unworthy of having any rights be it civic, social, religious, cultural, economic and political. Further in the case of untouchables the concept of “inferior being” is extended to the point of being treated as “polluted group” and hence considered as “untouchable and unapproachable”. This led to their physical segregation, social isolation and exclusion from the rest of the Hindu Society. Isolation and exclusion of untouchables is an unique feature of the Hindu

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2 see Chapter 2 for detailed discussion on understanding of the concept of Social Exclusion.
caste system. The “Pollution” based isolation, exclusion and segregation has created anti-social attitudes among the high caste persons towards the untouchables. It is this anti-social elements of caste system and untouchability which has created an aggressive attitude among high caste towards untouchables (Thorat and Causemann-2007).

The caste system involves particularly for the low castes, a negation of equality and freedom, and the denial of basic human rights, which are considered as a pre-condition for the enhancement of human capabilities and entitlement to resources. Why is the equality and freedom ignored in the governing principals of the caste system? This is because the underlying principals of the caste system assume a particular notion ‘human rights’. Unlike many other human societies the caste system does not recognize the individual and his/her distinctiveness as the centre of social purpose. In fact, for the purpose of rights and duties, the unit of the Hindu society is not the individual. The primary unit is caste and, hence, the rights and privileges of individuals are because of him/her being a member of a particular caste. It is also because the caste system is based on the principle of hierarchy. Entitlements to various rights become narrower and narrower as one goes town the caste ladder from the high castes to the low castes. Various castes are artfully interlinked with each other in such a manner that the rights and privileges of the higher castes become the disadvantages and disabilities of the lower castes, particularly the ex-untouchables (Thorat, Omvedt and Mackwan 2009 p.4).

Since the civil, cultural and economic rights of each caste are fixed and compulsory, the institution of cast necessarily involves the forced exclusion of one cast from the rights of others. In the economic spheres, it involves the exclusion of one caste from the property rights and occupations of other castes. The occupation, thus, becomes exclusive and segmented. It is necessary to recognise and emphasise that an unequal and hierarchical assignment of economics rights and occupations by birth obviously restricts the freedom of occupation and development, and leads to inter-caste inequality, but it may not necessarily lead to deprivation and poverty if persons of every caste have access to reasonable sources of livelihood in their respectively assigned occupations. However, in the case of lower castes, particularly the ex-untouchables, exclusion leads to deprivation and poverty, and insofar as they are denied of all sources of livelihood, except manual labour and services to the castes above them, their exclusion is multiple and comprehensive, which results in sever deprivation. Besides, the ex-untouchables also suffer from social and residential separation, and isolation due to the practice of untouchability and the concept of pollution, which brings an additional dimension to their discrimination and exclusion.
Marginalization and deprivation, arising out of caste- and ethnicity- based exclusion and discrimination, is a major problem of the Indian society from which a very large section of population suffers. This includes groups like Scheduled Castes (SCs) (16%), Other Backward Classes (OBCs) (27%) and Scheduled Tribes (STs) (8%) (Thorat, Omvedt and Mackwan 2009 p.7).

In this context, Thorat analyses the role of civil society and funding agencies in the sphere of caste discrimination. In this chapter, we provide an overview of Government response and strategies against discrimination following an examining Thorat's views of the role of the civil societies in reducing caste discrimination.

11.2 Government Response and Strategy Against Discrimination: An Overview

The Government of India has recognized the problem of exclusion and deprivation, and developed specific anti-discriminatory and other policies for economic, educational, social and political empowerment of the SCs and STs. The approach of the government towards these groups has been primarily shaped by the provisions in the constitution of India, which guarantee before the law, promote with special care the education and economic interests of the SC/STs, and protect them from social injustice and all forms of exploitation. The constitution has also abolished the practice of discrimination arising out of untouchability.

In Thorat’s view, the approach and strategy of the government towards the SC/STs has been influenced by two main considerations, namely, (a) to overcome the multiple deprivations of the SC/ST inherited from exclusion in the past, and to bring them on par with others, and (b) to provide protection against exclusion and discrimination in the present by encouraging their effective participation in the social, economic and political process in the country. The government policy towards the SCs and the STs is, in many respects, identical, but it also includes specific measures for group specific problems. The government has used two-fold strategy for the SC/STs, namely, (a) anti-discriminatory/ anti exclusionary or protective measures, and (b) developmental and empowering measures.

Anti-discriminatory measures include the enactment of the anti-untouchability Act of 1955 (renamed as protection of Civil Rights Act), and Scheduled Castes/ Scheduled Tribes (prevention of Atrocities) Act, 1989. Under the first Act, the practice of untouchability and discrimination in
public places and services are treated as punishable offences. The second Act provides legal protection to the SCs against voilance and atrocities of several kinds by the high castes. The reservation for both the SCs and STs in government services and political bodies like legislature also falls under anti-discriminatory and protective measures. These ‘positive discrimination’ measures have been used by the government to ensure proportional participation of the SCs and STs in various public domains (Thorat, Omvedt and Mackwan 2009 p.35).

The affirmative action policy is confined to the state-run and state supported sectors, and the private sector, where more than 90 per cent of the SC/ST workers are engaged, is excluded and, therefore, remains unprotected from possible discrimination. In the absence of a provision for affirmative action policy in the private sector, the state has used ‘general programmes’ for economic, educational and social empowerment of the SCs. The focus has been to improve the private ownership of fixed capital assets, human resources capabilities, and access of the SCs to social and basic services like housing, health, drinking water, electricity and others. The strategy for improving or building the private ownership of capital assets and human resources capabilities has been primarily undertaken as a part of anti-poverty measures in the case of divisible schemes. Measures for economic empowerment seek to improve ownership of capital assets, enhance the business capabilities and skills of the SCs to enable them to undertake self-employed business activities and, finally, to provide wage employment for labourer households.

The SC/STs constitute about 81 per cent of the bonded labourers in the country. The government has formulated programmes for their release and rehabilitation. There are also special scheme for the education, health and housing needs of some occupational groups, such as sweepers, mining workers and bidi workers. Educational development constitutes the major programme of the government. The main educational problems of the SC/STs relate to low literacy rate, high drop out at school and higher level, low equality education, and discrimination and exclusion in the admission into educational institutions.

Government educational schemes, therefore, include measures (a) to improve educational infrastructure, particularly in the areas populated predominantly by the SC/STs, (b) admission into educational institutional through reservation of seats and other measures, (c) financial supports at various levels of education, including scholarships/ fellowships, national and international, remedial coaching to improve the quality of education and capabilities, (e) special hostels for boys, and girls, and (f) in all these schemes, special focus to be on girls’ education.
The government has also developed schemes to improve the access of the SCs to Civic amenities like drinking water, housing sanitation, electricity, road and public distribution of food. Since, the settlements of the SC/STs in the rural areas are mostly segregated and isolated, often the civic amenities failed to reach to their localities. A special assistance is given to the states under the special central assistance to ensure the supply of these amenities (Thorat, Omvedt and Mackwan 2009 p.36).

11.3 Civil Society in India and the Issues of Discrimination

‘Civil society’ refers to the totality of players acting outside the state to achieve certain goals and it also known as NGO. The civil society organization (CSOs), engaged in philanthropic funding, also respond to the contemporary issues of the society. Particularly relating to the issues of deprivation, which are linked with the practice of exclusion and discrimination associated with caste and ethnicity (Thorat, Omvedt and Mackwan 2009 p.38). As such, ‘civil society’ includes groups, organizations and associations with a wide variety of societal responses. Most are oriented to some kind of change, that is, they have specific goals towards building a certain type of society; they are based on assumptions about what type of society is ‘good’, or to be encouraged, etc. This orientation to change is what makes them ‘modern’. From the civil society, we see two types of responses and engagement on the issue of discrimination and the plight of the ex-untouchables and tribal. First is the response by the ex-untouchables themselves in the form of civil rights movements. Other also respond, but it is the oppressed whose response is of crucial significance. And the second is the civil society philanthropic response largely at the grassroots level project mode.

The CSOs also respond and engage in the philanthropic mode on the issue of caste-related discrimination. But organized information on such initiatives is extremely limited. Such initiatives also come from the side of both ex-untouchables and others. It has generally been observed that the problems related to discrimination and deprivation, arising out of caste and untouchability, are the main focus of the NGOs headed by the ex-untouchables themselves. The organizations headed by others generally focus on general issues, which also cover the problems of the ex-untouchables, but they are of general nature, and may not be specifically related to caste and untouchability. The CSOs are influenced and motivated by human rights and moral considerations, and also by the egalitarian provisions in the Indian constitutions, and legal system. This encourages certain sections of the civil society to engage in philanthropic efforts for social justice issues.
However, the residual consequences of the caste system may act as an internal limitation on the philanthropic initiatives to address the problems of caste-based discrimination. The lack of diversity in the organizations may also act as a limitation on taking social justice initiatives. Despite modernity and democracy, caste and ethnic fragmentation, and hierarchy continue to region. Hence the deprivation associated with these factors gets reproduced. Thorat said that it is important to add here that the responses and interventions of institutions oriented to social justice may not necessarily be inclusive of all issues and all suffers, but may be exclusionary and fragmented in pursuits and approach (Thorat, Omvedt and Mackwan 2009 p.39).

He also said that, it is necessary to recognize that there is a social morality involved in the caste system, which reflects and is governed by a culture of inequality and hierarchy. In the traditional Hindu social order, there is only a thin line between legality (customary law) and morality (moral philosophy). What is legal is also moral. In so far as both traditional morality and customary laws (i.e., marriage practices and social relations) are based on the culture of inequality and hierarchy, they continue to influence the belief system and practices of a large majority of Indians, despite the egalitarian provisions in the Indian constitutions. This, in turn, brings insincerity to the social justice efforts, if not completely excluding them, by the funding organizations and NGOs (Thorat, Omvedt and Mackwan 2009 p.40).

Thorat also writes the philanthropic efforts in India which include religious philanthropy, corporate philanthropy, and community-based initiatives. He also analyzed the nature of funding organizations, region-wise coverage of FOs, method of funding, types of issues of FOs, target groups of FOs (Thorat, Omvedt and Mackwan 2009 p.76 & 77).

11.3.1 Typologies of Organization

Types of organizations include the corporate sector, individual/memorial trust, community-based national organizations, community-based international/national organizations and religious trusts. Thorat writes about 829 FOs, which is representing the civil society’s initiatives. There are, however, one government supported autonomous FOs, called CAPART (Council for Advancement of people’s Action and Rural Technology).

The individual/memorial organizations comprise more than half (53.4%) of all the civil society FOs, followed by the community-based national organizations with about one-fourth share
(24.3%). Others include the community-based international funding organizations with 9 per cent share, the religious trusts with 3 per cent share.

It must be mentioned that, very often, there is a considerable overlap between the corporate sector and the individual family-based FOs. Many of the corporate sector FOs, in fact the individual family-based memorial organizations and vice versa. In these cases, the sources of funding may be the income of the corporate sector and also the personal income of the corporate family. Therefore, the corporate sector FOs, and the individual family-based organizations put together account for about 63 per cent of the total 829 sample organizations, followed by the community-based national organizations with 25 per cent and the community-based international/national organizations with 10 per cent share.

11.3.2 Distribution and Funding Method

About 93 per cent of the sampled 829 organizations have not mentioned the state from where they have originated. However, the organizations have mentioned the name of the place/city of their office. This provides us with the relevant regional background of the FOs.

From the sample of 829 organizations, about 35 per cent come from Gujarat, located mainly in the cities of Vadodara and Ahmedabad. Maharashtra follows with about 23 per cent, with Mumbai and Pune having 21 per cent and 1.44 per cent share of the FOs respectively. Gujarat and Maharashtra are followed by New Delhi with 16 per cent. Next come West Bengal and Tamil Nadu with about 11 and 8 per cent respectively. The states of Andhra Pradesh and Uttar Pradesh account for a small proportion of the sample funding agencies. The funding agencies of international origin account for about 2 per cent. Within these states, there is a major concentration in the cities like Vadodara, Ahmedabad, Mumbai, New Delhi, Kolkata, Chennai, Bangalore, Hyderabad, Pune, Coimbatore and Ghaziabad.

The cross-classification of different agencies by regions and reveals an interesting pattern. In the case of corporate sector agencies, the concentration is in Maharashtra and West Bengal, mainly confined to the cities of Mumbai and Kolkata, followed by New Delhi. In the case of individual family-based memorial trusts, the major concentration is in Gujarat, with the major share accounted for by Vadodara and Ahmedabad. Next comes Maharashtra, with Mumbai as the major focal point. Other places of important are Chennai and New Delhi. In the case of
community-based national organizations, these are fairly widespread and located in places like Vadodara, Mumbai, Kolkata, New Delhi, Chennai and Ahmedabad. The international organizations are mainly concentrated in Delhi.

The percentage share of different methods used by the funding agencies to lend supports to the NGOs. In fact, about 67 per cent did not report about the methods used by them. Of the remaining, 11 per cent adopt scholarship as a method of giving grants. Grants to institutions and individuals account for about 10 per cent and 6.5 per cent respectively. The other heads, which account for a small proportion of the grants, include research, prize, conference, training and publication.

11.3.3 The Issues that Concerns Civil Societies and the Target Groups

While examining the issues that raised by various civil societies, Thorat reveals that 186 organizations did not mention the issues they support, others have indicated only broad categories of issues. Education emerged on top of the list with 27 per cent of the funding provided for this purpose. It is followed by social welfare and social service, and medicine and health with about 17 per cent each. About 4 per cent of the organizations mentioned rural development as their focus. Other issues include arts, conservation and environment, economic matters, legal interventions, and science and technology (Thorat, Omvedt and Mackwan 2009 p.73).

Thorat also gives the some variations among the organizations in terms if their choice of issues. About 432 organizations have indicated their choice of issues. As we have observed earlier, education, and social welfare and social service turn out to be the important areas. Education figures prominently in the case of individual family-based and community-based national funding agencies, followed by the corporate sector and community-based international organizations. In the case of social welfare and social service, the second largest issue that figures in the priority area of the funding agencies, a similar pattern is observed, through the community-based international organizations occupy the third place here, followed by the corporate sector. The rural development issue, however, figures prominently on the priority of community-based national organizations.

The major target groups of the FOs. Twelve organizations each mentioned their interest in Dalits and Tribals, and just three in OBCs. There were, however, a major chunk of organizations, above 65 per cent, which did not mention any target group. There was a category identified as other
disadvantaged groups, which were supported by 183 organizations accounting for above 22 per cent of the overall organizations. Women and children received attention from a number of organizations in terms of their education, social welfare and health. Other groups as well as the Dalits and Tribals received similar attention in the areas of education, social welfare and health. However, these groups received scant attention in areas, such as arts and humanities, environment and conservation, and science and technology. Similarly, an attempt has been made to show a cross-classification of organizations by the type of target groups.

Out of 829 FOs only 290 indicated the group-wise information. Of these, 12 focused on the SCs or Dalits and other 12 on the Tribals. Thirty-four had focus on Women. A large number of them, as many as 183, indicated other disadvantaged groups as the focus of their support. Of the 12 agencies, which focused on the Dalits, 5 belonged to the community-based national organizations and four to the corporate sector organizations. In the case of Tribals, seven were from the community based national organizations compared to the corporate and family based memorial trusts, the community-based national organizations and international organizations seemed to be working with group focus.

11.3.4 Child Relief and You (CRY)

Thorat also works on the CRY organization. It means Child Relief and You. It is the community-based National Civil Society Organization.

CRY mainly aims at providing a comprehensive support to the development efforts by the CSOs working for the socially and economically deprived children for ensuring basic rights for them in the sphere of education, health, shelter and food. It works with the following objectives:

- To create an awareness of the situation of the underprivileged children of India among the public, and to harness their support and commitment for giving these children an opportunity to realize their full potential.
- To canalize the resources (both financial and non-financial) so received for providing comprehensive support to the development initiatives for children within the context of their families and communities.
- To educate children beyond and reading and writing to acquire real skills and develop positive attitudes.
To ensure health care to help a physically healthy child attain his/her full potential.

To change people’s attitudes, and make them realize that change can be effected by collectively joining hands and pooling skills in spite of limitations.

11.3.4.1 **Issues Identified for Support**

CRY recognizes that the Indian society is ridden with inequalities associated with caste, class, religion, ethnicity and gender. The problem of deprivation of children is closely linked with economic backwardness and poverty. It also recognizes that it is the lack of access to education, health care and economic opportunities, which makes it extremely difficult for the underprivileged communities to break the vicious cycle of poverty. So, children from the poor families and deprived communities like the SCs, STs and religious minorities as well as girl children, and physically and mentally challenged children are unable to claim their rights.

In such a framework, CRY concentrates on children’s issues mainly in the sphere of education, basic health services and economic opportunity, especially for the underprivileged children and their families. It also carries out capacity building programmes like skills training, knowledge and awareness generation, and campaigns in legal advocacy and education. The priority of issues for CRY is reflected in its grant pattern to the NGOs. In 2002, of the total disbursement, about 38 per cent went to education, 6.5 per cent to health, 7.6 per cent to community mobilization, 0.4 per cent to economic programmes and 1.7 per cent to advocacy. So education and community mobilization really accounted for the bulk of its grant in 2002.

Thorat concludes that, CRY is a community based CSOs, which has been in operation since 1979, and focuses its programmes on the problems of the underprivileged children. It has acquired the community base as 75 per cent of its funding come from individuals in a community (individuals from India as well as abroad), followed by the corporate sector. CRY’s approach is governed by its understanding, which sees poverty as a main source of child deprivation and child labour. CRY, therefore, believes that the problems of the underprivileged children can be properly addressed by overcoming the underlying economic causes and empowering the poor families. However, among the children, its main focus is, as mentioned earlier, on the underprivileged children, i.e., the street children, the girls, the children bonded in labour, the children of commercial sex workers, the prostituted children, the tribal children, the physically and mentally challenged children, and the children of the juvenile institutions.
CRY sees education, skill development and health improvement of children as solutions to take the children away from wage labour. At the same time, economic empowerment of the poor (which are the sources of the child labourers) is also emphasized. The issues of education, health and economic empowerment of the poor families, thus, from the part of most of the projects of CRY. This is reflected in the grant pattern to the NGOs. Of the total disbursement, about 38 per cent go to education, 6.5 per cent to health, and 7.6 per cent to community mobilization. So education and community mobilization really account for the bulk of their grants. The problems of caste- and untouchability-based discrimination, and the specific problems of the tribal children, are also focused. CRY is also concerned with the denial of access to education to the ex-untouchables due to caste discrimination, and to the Tribals due to feudal economic relations.

CRY uses dual strategy, as mentioned earlier, to address the problem of child labour. It directly support the NGOs for grass-roots level work in the spheres of education, health, economic empowerment and community awareness an a long-term basis. It also builds network, alliances and partnerships with the organizations it supports, with other group with similar network engaged in child labour issues, and also government with a purpose to create mass awareness to influence the macro-level policies concerning children and child labour. CRY uses three-way strategy to identify its partners, the direct application method, the proactive search and the individual staff initiative. It follows an open and through method to identify and select organizations for grassroots level work. The decision-making process is fairly open, decentralized and participatory, and creates initiative at the local level. The gender sensitiveness is of very high order in so far as 80 per cent of its staff are women. But, there is no awareness and sensitivity about diversity in terms of participation of the minorities like the ex-untouchables and the tribals on its staff.

CRY looks at the issue of child deprivation as a human rights issue. It has a pro-poor focus, and it also focuses on the issue of caste-based discrimination and untouchability as well as on tribal exploitation associated with feudal exploitative relations. Its approach is to give the underprivileged access to education and health in order to take them away from child labour and work, and build capacities for better opportunities. It also their aims at empowering the poor by improving their access to sources of income. In so far as it tries to address the issues of deprivation-related economic (class) exploitation, caste discrimination and exploitation of the tribal through empowerment in terms of human development. We can say that it is making an attempt to address the issue of social justice in the Indian context (Thorat, Omvedt and Mackwan 2009 p.91, 92).
Thorat also worked on the organization of Action Aid India. It is a community-based International-Cum-National organization. Action Aid is a UK-based organization, founded in 1972. It operates in more than 40 countries, including India. The organization focuses on the poor and marginalized people, and supports the efforts of the CSOs to reduce poverty and deprivation. Over a period of time, its objective have expanded, but the clear focus on the poor and marginalized communities, who suffer from distress, discrimination and poverty continues. The approach of the organization involves not only relieving the poor from the distress as a short-term goal but also addressing the basic causes of poverty and marginalization as a long-term goal. Besides working with the communities at the grass roots level, it also attempts to influence policies, laws and programmes in favour of the poor and marginalized communities (Thorat, Omvedt and Mackwan 2009 p.93).

Thorat also worked on corporate sector philanthropy. He writes that, the Confederation of Indian Industry (CII) is India’s premier business association. It was established over 109 years ago in 1985, and is one of the oldest and most successful industry-led industry-managed, non-government and non-it corporate organizations of India. It has a direct membership of 4,900 companies from the private and public sectors, including Small and Marginal Enterprises (SMEs) and Multi-National Companies (MNCs) and indirect membership of over 50,000 organizations from 283 national and regional sectoral associations with 44 offices in India, 13 overseas in Australia, Austria, China, France, Japan, Israel, Malaysia, Russia, Singapore, South Africa, Switzerland, UK, USA, and institutional partnership with 239 counterparts organizations in 101 countries, it serves as a reference point for the Indian industry as well as international business community (Thorat, Omvedt and Mackwan 2009 p.112).

13.3.5 Mission and Vision of Confederation of Indian Industry (CII)

CII is, in its origin, a business association, which has been primarily established with two vision: first, to protect and promote the interests of the Indian industry as well as to create a conducive environment for its sustainable growth, and secondly, to improve the quality of life of the underprivileged and disadvantaged sections of the Indian society and contribute to the human development in India.

CII’s second vision is more important and crucial from the point of SJP because it understands that India’s progress on the human development front is very slow and the majority of people live in a grim underdeveloped situation, despite various developmental plans and of the
government, rapidly growing economy and vibrant CSOs. It believes that it is the need of the society and the responsibility of the industry to contribute to the human development of the nation while achieving economic progress through enterprising activities.

CII is one of the oldest business associations of India. It has wider membership from the national and international business organizations, and works for the growth and progress of the Indian Industry. CII emerged with two major visions: to protect and promote the Indian industry, and to contribute to the human development of the country and create a positive image of the industry and business.

CII has set up the Social Development Council (SDC) as one of its instruments for carrying out its social development activities and pursuing the vision of human development. The objective of SDC is to distribute the benefits of industrial growth and economic reform to the people who are unemployed and living below the poverty line and, thereby, contributing to the human development of the Indian society. Thus, the objectives of SDC are mainly concerned with the development issues of people focusing on the poor.

However, it has been revealed from the above discussion that the objectives of SDC do not cover specific groups, such as Dalits and Tribals. Similarly, they do not focus on the human rights issues. The absence of these two important issues in the objectives of SDC may be due to a lack of concern for these groups and human rights issues at the CII policy level, or the discussion makers of CII might be believing that the problems of Dalits and Tribals as well as the issues of human rights violation are the responsibility of the state.

SDC adopts two types of approaches for achieving the vision of CII, such as the ethical approach and proactive approach. It has developed certain strategies for fulfilling the vision of human development, such as sensitizing and capacity building of the member organizations of human development issues, taking direct social developing partnerships with various government and non-government organizations for planning, implementing, and monitoring human development activities. The basic purpose behind these strategies is to implement the developmental activities for the poor and economically marginalized with individual commitment as well as with participation of different segments of the society. However, the pro-poor approach of SDC is more focused on the general poor rather than on specific groups who have been
marginalized by the Indian caste system and caste-related discrimination (Thorat, Omvedt and Mackwan 2009 p.113).

Thorat also writes government philanthropy. He writes that, India’s commitment towards the welfare of the deprived and underprivileged groups is reflected in the preamble of the Constitution on India as it has enshrined the principle of welfare. The directive principles of state policy, the fundamental rights and special provisions for the disadvantaged groups/sections of the society stand to ensure the welfare of these groups (Thorat, Omvedt and Mackwan 2009 p.223).

Indian state has adopted the principle of Social Justice Philanthropy (SJP) and through this, it supports the voluntary sector. The government is also one of the funding agencies. The SJP of the Indian state has two ways of funding:

- The government directly supports through the ministry.
- It also supports by creating autonomous bodies by giving them powers.

The ministry of Social Justice and Empowerment, The Ministry of Tribal Affairs are to work towards mainstreaming of the disadvantaged and marginalized sections of the society, such as the STs, SCs, OBCs and disabled.

The objective of the Ministry of SJ and E is to empower the target groups through educational, economic and social development, and build self-reliance and self-esteem of the disadvantaged group. The Ministry, in its, SJP act, has a group focus approach. It tries to address the problems of the SCs, OBCs and other disadvantaged groups. The government of India gives grant-in-aid directly to VOs for running various schemes for the SCs. However, the SCs with disability, SC women and SC beneficiaries living in the north-eastern region receive special attention.

The Ministry, for the welfare of OBCs, has the same vision and objectives, but the target group is as per the notified list in the Central List of Backward Classes. The eligible beneficiaries are those whose parents’/guardians’ income, from all sources, including the income of the beneficiary, does not exceed Rs.1 lakh annually.

In the case of disabled, the focus is on all types of disability. The government has set certain criteria relating to disability depending upon the nature of disability. On this basis, the
categories have also been made. Similarly, the Ministry of Tribal Affairs has not only a focused approach for the tribals but also special focused approach for the primitive tribals and tribal women.

The government of India gives grant-in-aid directly to VOs for running various educational and employment oriented skill development programmes. The scheme also covers issues related to human rights, environment, consumer rights and client services to redress grievances and for generating awareness about various programmes for the SCs. The SCs with disability, SC women and SC beneficiaries living in the north-eastern region receive special attention. In brief, the scheme aims at involving the voluntary sector to improve the educational and socio-economic conditions of the target group, i.e., the SCs with a view to upgrading their skills to enable them to start income-generating activities on their own or get gainfully employed in some sector. Similar is the case with the OBCs, disabled and tribals (Thorat, Omvedt and Mackwan 2009 p.233).

The ministry has developed centers and services to upgrade the skills of the SCs for income-generating activities through self-employment or wage employment. The ministry gives grant-in-aid in the following form:

- Opening hostels and residential /non- residential schools.
- Organizing Balwadis (pre-schools) and Balkendiyas (children centers), i.e., crèches.
- Providing medical facilities to the SCs through establishing hospitals or mobile dispensaries.
- Providing assistance and guidance in giving various facilities like legal aid, scholarships, loans, grants, etc.
- To provide for grievance redresses at appropriate judicial / administrative fora.
- Establishing coaching centers and computer centers.
- Training of NGOs in accounts and management, and how to apply.
- All activities, which are in harmony with the objective of ministry.

The ministry supports VOs working for the OBCs by establishing centres and developing services, which may equip them by upgrading those skills to enable them to start income-generating activities either through self-employment or wage payment.
The ministry, for the welfare of the disabled, provides them with aids/appliances at minimum costs. The rehabilitation of the disabled has come into focus, particularly after the enactment of the persons with Disabilities Act, 1995. The Indian state has recognized the role of VOs and NGOs since then, the scheme of grant-in-aid to VOs working for the SCs has also been in operation. The government has increased the involvement of voluntary sector to improve the educational and social and economic conditions of the target group with a view to upgrading their skills to enable them to start income generating activities. It encourages the capable and reliable VOs engaged in the process of social and economic development of SCs.

Thorat also writes about CAPART. CAPART means, The Council for Advancement of People’s Action and Rural Technology. CAPATR support to VOs/NGOs, has been doing what is quite necessary, i.e., promotion of voluntary action and community participation, spread of rural technologies and, inter alia, generation of economic /employment opportunities (Thorat, Omvedt and Mackwan 2009 p.234).

Thorat also worked about the study of Church Development Service (EED). More than 20 years ago, EED started supporting NGOs that worked specifically for improving the situation of Dalits. This came out of a motive to promote justice, peace and integrity of creation, and a realization that there was a major part of the Indian population which did not benefit from development efforts as much as others. The support for Dalit work by EED remained concentrated on south India (Thorat and Causemann-Approaches in Dalit Empowerment p.12). In this study they given the description of six NGOs which addressed the Problem of Dalits. Here we shortly gave the analysis of these six NGOs.

1. DBRC- Dalit-Bahujan Resource Centre is a support institution for a network of activists working in about half of the districts of Andhra Pradesh, with different intensity and spread in the districts (Thorat and Causemann-Approaches in Dalit Empowerment p.38).
2. IICS- The Indian Institute for Cultural Studies is located in Ongole Prakasham District with an office in Hyderabad. It has a section of vocational training for poor young women, mostly Dalit, in the traders of carpentry, tailoring and leather-work (Thorat and Causemann-Approaches in Dalit Empowerment p.42).
3. MYRADA- MYRADA developed a program to improve the situation specifically of the poor. Very systematically, systems are build which insure equal participation of the weaker even among the poor (Thorat and Causemann-Approaches in Dalit Empowerment p.46).
4. NASA- Nazareth Association for Social Awareness is located in Tuni, northern East Godavari district, Coastal Area, Andhra Pradesh. NASA motivates villagers in the Dalit colonies to form sanghams, assemblies-for men and for women (Mahila Mandals). On issues of common concern, both sanghams would meet as the village sanghams. These sanghams will collect membership fees to meet some of their expenses. NASA will create awareness and common understandings of the injustices against Dalits and of the options they have to improve their situation (Thorat and Causemann-Approaches in Dalit Empowerment p.51).

5. PARA- People’s Action for Rural Awareness works in three mandals in Konaseema, the delta of the Godavari river. From a focus on the poor ("class approach"), it turned to a focus on Dalits in the early nineties, due to the realization their caste plays a more important role than class in the polarization of people in the rural areas. Since then has its present approach (Thorat and Causemann-Approaches in Dalit Empowerment p.55).

6. REDS- Rural Education for Development Society is based in Tumkur, doing its Dalit work with Dalit Jagriti Samiti (DJS, Dalit Awareness Committee) in Tumkur district. REDS has a supportive, advisory and training role for DJS while DJS is organized in village Sanghams, and Committees on village, hubli, taluka, and district level (Thorat and Causemann-Approaches in Dalit Empowerment p.59).

In this study they summarized that PARA and NASA are mainly centered around Dalits. Their approach is one of integration of the poor OBC and tries to form an alliance of the poor. They are a typical example of a predominantly Dalit-based NGO being open to other deprived groups like Tribals and poor OBC and reaching out of them on common issues as well as the issues specific to their community. They use alternative methods to associate non-Dalits with them. Either they make them members of issue based associations like trade unions and self-help groups or form a separate sanghams or SHG for OBC and Tribals under the umbrella of predominantly Dalit NGO. This approach does bring the Dalits poor from OBC and Tribals together and develops some kind of integration and togetherness.

Like PARA and NASA, DBRC also is centred around Dalits, but is based on a broad concept of bahujan (majority) in which it includes Tribals, OBC, Muslim and Christians around the common issues of discrimination, poverty, political isolation, dominance of high caste Brahmans, and general issues like price, wage and globalization. REDS follows nearly a Dalit-only approach IICS while trying to open up for other groups, however, in practice tends to get confined to Dalits.
MYRADA is issue-based and focuses only poor irrespective of caste. However, for reasons which are not clear, MYRADA has 19 SGH and 2 watershed associations which are Dalit only. There are a few non-Dalit SHG and Watershed associations. However more than 70 % of SHG and watershed associations are mixed.

11.4 Summary

In this chapter, we analyzed the work of Thorat on Civil society, funding agencies and issues of discrimination. We find that community-based national civil society organization CRY, mainly aims at providing a comprehensive support to the development efforts by the civil society organizations working for the socially and economically deprived children for ensuring basic rights for them in the spheres of education, health, shelter and fold.

The International-Cum-National Organization- Action-Aid India, its approach of the organization involves not only relieving the poor from the distress as a short-term goal but also addressing the basic causes of poverty and marginalization as a long-term goal.

The Confederation of Indian Industry (CII) is corporate sector philanthropy. CII is one of the oldest business associations of India. It has wider membership from the national and international business organizations, and works for the growth and progress of the Indian Industry. The major visions of CII: to protect and promote the Indian industry, and to contribute to the human development of the country and create a positive image of the industry and business.

In the government philanthropy the ministry of Social Justice and Empowerment and the ministry of Tribal Affairs are to work towards mainstreaming of the disadvantaged and marginalized sections of the society, such as the STs, SCs, OBCs and disabled.

In the study of (EED) there are six NGO’s given which is work issues based approach and caste-based approach. The PARA, NASA and DBRC are mainly centered on Dalit. REDS follows nearly a Dalit only approach. IICS tried to open up for other groups. MYRADA is issue-based and focuses only on poor irrespective of caste.
Reference
