

DALITS AND INTERNATIONAL DEVELOPMENT AID



VOICE OF DALIT INTERNATIONAL-INDIA

VODI was formed in 1999 to internationalise the discriminatory practices of caste which is similar to that of apartheid and worse than slavery and negatively affects over 0.5 Billion within the Indian sub-continent and millions living abroad, including 1 million in the UK. They are called Dalits, meaning 'historically broken people', the 'Untouchables' and outcastes of the Indian caste system, which has now become a global phenomena including in Western countries.

VOD International champions the rights of all individuals to equality and freedom through integrated and effective developmental programmes.

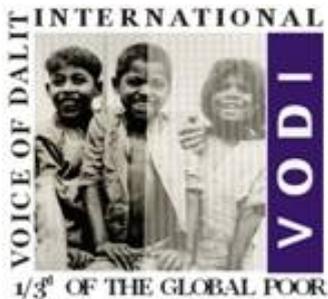
An international conference organised by VODI – India and held in New Delhi in February 2003 is a milestone in the field of International Development Aid. The resulting 'Delhi Declaration' provides clear cut points on the need for representation, specifically designed development policies and positive affirmation for Dalits in International Development Aid.

As an organisation, VODI seeks to bring together various players in the field and join with efforts to build an international movement for Dalit human rights and development, as we have seen for Civil Rights and Anti-Apartheid.

'Make Poverty History' – 'Make Caste Discrimination History'

DALITS AND INTERNATIONAL DEVELOPMENT AID

[A DALIT SOLIDARITY NETWORK UK [DSN UK] PAPER]



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Dear Friends,

We are very happy to re-print this booklet which was published by Voice of Dalit International (VODI) – India in 2003, after an International Conference in New Delhi, in association with Dalit Solidarity Network–UK (DSNUK) in the same year. 'Dalits and International Development Aid' paper is given as Part I. This paper is an adoption of a paper presentation of Mr. Leo Bashyam, then Head of Asia Desk, Christian Aid, UK, at an international Conference on 'Dalit Human Rights' in London on 16/17th September 2000. This was organised by VODI UK in association with DSN-UK and also supported by UK Dalit diaspora communities - Valmiks, Ravidassias, Federation of Ambedkarites & Buddhists and Asian Christians.

Having long service in handling several poverty alleviation projects in India, Mr. Leo Bashyam was fully aware of the dynamics of poverty issues in Indian society. When he was approached, he admitted that although the issue is a very old one, it is a new issue for the international development aid sector. However with his knowledge about South Asia, particularly India, with his experience in development aid and wide contacts, he presented his observations and suggestions, which are very relevant and challenging for the INGAAs and others concerned about addressing/ solving global poverty.

'Delhi Declaration' is the product of the 2003 Conference and included as Part II.

As work on the issue in UK and elsewhere develops, information is also developing with many facts becoming clearer. Now, in 2013, we know that Caste is practiced by 1.5 Billion people in 132 countries, including 110 countries where South Asians have migrated to, as in the UK. Only 15% of the affected enjoy the Caste benefits and privileges. 85% are treated as slaves and 'lesser humans', who are subjected to graded discrimination, with 40% of the total Indian population subjected to enforced poverty.

Indian Government considers only members of majority religion as Dalits deserving Constitutional Rights. Dalits who have converted to other faiths also continue to live in the same poverty situations and swell the ranks of Indian poor. Dalits of all faiths put together constitute 1/3rd of the Indian Global poor. This single generic category of poor, whose poverty is 'caste caused' should be a real challenge to International Governments/ Non- Government Organisations, Academia and Aid Agencies (INGAAs). Mr. Leo Bashyam's article, provides introspection to the continued actions (inactions) of all of us. It also challenges the ordinary UK (Western) taxpayers and those who generously contribute to the frequent charity donation calls in the name of the poor in the world.

We have included supportive findings to confirm Caste as the 'root cause of poverty' of caste affected societies, as Part III. Part IV illustrates international visits of Bishop Neethinathan in 2009 and his delegation Team to UK and Ireland in 2013. Finally, Part V provides information on our training programmes for developing Dalit human resource, together with likeminded agencies.

Mrs. Irene Culas
Chair, Voice of Dalit International

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PART I

Dalits and International Development Aid **(A Dalit Solidarity Network Paper)**

1. Introduction

1.1 The original draft of this paper was given at the International conference on Dalit Human Rights in London on 16/17 September 2000, organized by Voice of Dalits international (VODI) in association with Dalit Solidarity Network and also supported by Dalit communities in the UK. This original draft was prepared by Leo Bashyam of Christian Aid. As a result of contributions at the conference and since it has been amended to become a paper of Dalit Solidarity Network. The paper's purpose is to give an overview of the foreign aid contributed to Indian development and the role played by international non-governmental development aid agencies (NGAAs) and bilateral and multilateral agencies in this area. The paper also seeks to explain the role played by Indian non-governmental organizations (NGOs) in the poverty alleviation programme. The paper then examines some of the problem areas in their aid programmes with special reference to casteism and the Dalit cause and makes some proposals to begin to address these drawbacks. It should be noted that India is not the only South Asian country with a caste system and much of what is said may also apply elsewhere to other countries, such as Nepal, Pakistan, Sri Lanka and Bangladesh.

1.2 In the original paper Leo Bashyam warned that this is a topic which is quite new and that few facts and figures are currently available. He stated that some of the themes in the paper were based on interactions with many groups and years of experience. He offered the paper as the beginning of a wider debate and suggested there be further research to present further proposals to a wide range of development agencies.

2. Foreign Aid to Indian Development: An overview

2.1 There are four main sources of foreign funding to India: bilateral assistance from northern governments of the OECD (Organization for Economic Co-operation and Development) to India's central and state governments; multilateral assistance from various sources; international solidarity groups, trade unions and other international organizations funding their Indian counterparts and; international non-governmental development aid agencies and private trusts funding mostly the NGO sector in India. In the first two cases assistance is given primarily for government-sponsored development programmes in the form of grants and loans.

2.2 The official development assistance (ODA) in 1998 was \$1,594.6 millions, which constituted only 0.4% of India's total GDP (UNDP 2000) making India less dependent on foreign economic assistance than many African and Latin American countries. Organization for Economic Co-operation Development (OECD) countries are far the world's largest group of donors for bilateral aid. Multilateral aid is channeled through agencies such as: UN organisations (UNICEF, UNESCO, FAO); IMF; World Bank; regional banks, such as Asian Development Bank and; other institutions, such as European Commission. Subsequent to the opening of India's economy to Trans National Corporations (TNCs), as part of India's Structural Adjustment Programme (SAP), there has been an increased flow of funds into the country. However, the impact of foreign aid on India's development policies remain controversial. Whilst most aid is “tied “and in many instances given according to the political and commercial interest of donor countries, in some cases foreign aid has served to raise questions on some of the Indian government policies on poverty alleviation. It is estimated that under 25% of official aid is actually spent on poverty alleviation, and most official aid is channeled through the central government, which sometimes use it for political ends that are not strictly development-related. The

growing tendency of bilateral and multilateral agencies to fund local NGOs directly, is also a cause for some concern. There is a danger that direct funding could effectively transform local NGOs into contractors, reducing their independence and undermining the empowerment process.

3. International Non- Governmental development Aid Agencies in India.

Non-governmental aid agencies (NGAAs) vary greatly in size, approach and focus. Based mainly in the North, most undertake fundraising activities within their own countries and advocacy work both at home and internationally. For the majority, India continues to be a priority area for their activities, where they use a variety of working strategies. Some manage their work in India mainly from outside headquarters, while others have non-operational local field offices through which all programmes are monitored. Some NGAAs have operational local offices that also run programmes independently of the larger organization and are directly involved in advocacy work. Agencies may specialize in one area, for example children or agriculture. While some organizations fund projects directly, others work through Indian funding organizations, or instead of financial support provide technical and institutional expertise. International trust funds granting funds from parent companies profits are also regular supporters of development initiatives.

3.2 Official data on the number of international agencies working in India or the total funds donated to Indian NGOs are scarce. As per recent research carried out by CAF India (Charity Aid Foundation) and VANI (Voluntary Action Network India), there were by 1999 an estimated 18,000 NGOs in India registered under the 1976 Foreign Contributions (Regulation) Act [FCRA] to receive foreign money without prior permission. Similarly another 4,000 NGOs were granted temporary permission during the period 1990-98 to receive

foreign money. By the end of 1997, the volume of foreign contribution to NGO sector had reached nearly \$ 568 million (Rs 26,000 million), a growth rate of 643% over the last decade. Sri Satya Sai Central Trust and Maharishi Ved Vigyan Viswa Vidya Peetam alone received 25% of the contributions. The research shows that only 20% of foreign aid is received by 'development NGOs'. European countries were the single largest world donor group, contributing two thirds of the total foreign contributions in 1996-97 and another quarter from North America (USA and Canada).

Hence approximately 93% came from the OECD. Germany which dominated the contributions for a long time, has been surpassed by USA which contributed more than one fifth of the total during 1996-97. Three leading countries, USA, Germany and UK contributed more than half the foreign contribution.

3.3 For the majority of international NGAAs, India continues to be a priority for long-term development programmes due to continuing evidence that funds are being used wisely and productively. NGAAs are playing an increasingly prominent role in development thinking in India. Over the years they have made significant contributions to poverty alleviation, particularly in the areas of advocacy, gender sensitization, capacity building, and new models of development, networking and north-south exchange programmes. They have a strong influence amongst NGOs in India in prioritizing their work and target groups. Due to their proximity to Northern Governments and other international bodies, they are better positioned to question and influence their policies. In short they are important players in the development process, in shaping the policies, strategies and programmes of Indian NGOs. NGAAs, however, have come under criticism for promoting donor-driven policies, pushing western ideas on gender, and causing a mushrooming in the number and size of NGOs in certain regions.

4. Indian Non-Governmental Organizations: An overview

4.1 Types of Organisations

4.1.1 There is no one source of data on the vast spectrum of NGOs in India that provides enough information either to categorise them easily or to estimate their number. While approximately more than 18,000 NGOs received foreign funds in 1999, many more are legally registered but do not receive foreign money, making them less easy to number. We do know that NGOs are still relatively few in the poorer northern and eastern states, unlike in, say, Maharashtra and Gujarat where they have a longer history. Despite this lack of clear information, however, we can group NGOs in India under three broad headings:

4.1.2 Charity / Social service: Examples include schools and hospitals, eye camps, relief during emergencies, home for the elderly, child sponsorship hostel, etc. Many programmes run by religious groups fall into this category.

4.1.3 Development: These are NGOs who are involved in long term development, social justice issues and people's empowerment processes. Their ultimate goal is a fairer and more just society with equal access to resources. They can be further divided into four loose categories: **community development organizations, network associations, support institutions and advocacy/ campaign bodies.**

4.1.4 People's Organizations: These are created by NGOs and in theory are independent. Most of them however do not have legal status and in reality are not free of NGO control.

4.2 Positive Contributions

4.2.1 The government has recognized the increasing role played by NGOs, and has included some NGO leaders in government

commissions and committees, thereby giving them the opportunity to influence government policies. Mobilising funds from local sources, government, banks and local people has become a new source of revenue for NGOs.

4.2.2 Many NGOs are able to reach the most marginalised groups of society. Both the government and bilateral agencies have recognized this role and made funds available to support this work. They have proved to be cost-effective in their work by introducing innovative programmes in the field of health, natural resource management, people-managed micro-credit and disaster preparedness.

4.2.3 The good reputation of some Indian NGO leaders has led them to advise on global issues (eg. The Global March against Child Labour) and influence world bodies (e.g. the World Bank NGO Committee).

4.3 Areas of Concern

4.3.1 Significant changes in the style and management of the NGO sector are a cause for some concern. The introduction of a 'corporate' style of management, extravagant life-style of some NGO leaders, poor accountability and the continuing lack of opportunities for women staff have raised questions about the credibility of NGOs. The leadership of many NGOs remains in the hands of men and/or the upper castes and classes, and sometimes charismatic or populist leaders have fragmented NGOs, hindering the building of coalitions and networks.

4.3.2 The impact of NGOs' work at the micro level is now being questioned. People are asking whether the present structures, policies and strategies of many NGOs are still relevant, and whether their capacity to bring about change is keeping up with the changing environment. Higher professional standards and systems are expected, and advocacy work is becoming increasingly important.

5. Areas of concern in the international Developmental aid field

5.1 In the context of this paper, Dalits are seen as a combination of all the Scheduled Castes and Tribes in India. Out of just over one billion there are therefore as many as 300 million Dalits, accounting for **30%** of the total population. Of these, **90%** live below the poverty line, approaching 270 million people. It is estimated that in India as a whole 345 million people live below the poverty line, therefore Dalits make up around **80%** of all Indians living below the poverty line. It needs to be said however that not all Scheduled Tribal people regard themselves as Dalits, and the right of group to name themselves should also be respected.

5.2 Within India, due to the largely patriarchal society, women face discrimination and oppression at all levels and stages of their lives, this is equally true within the Dalit community. Therefore, Dalit women are discriminated against twice, firstly for being a Dalit and secondly for being a woman, as a result there is the need for a specific focus to be put on addressing gender imbalances, especially in relation to the position of women.

5.3 Discrimination against Dalits is recognized by the Indian constitution. A range of equality guarantees and affirmative action programmes exist to address the issue. However, within their categorization of Scheduled Caste and Tribes the Indian Government refuses to recognize Dalits who have converted to other religions. This is unacceptable and it is important that NGAAs work with all Dalits irrespective of their religious beliefs.

5.4. An important concern has recently come to light in relation to Indian based organisations which raise funds for development and emergency relief through partner groups abroad. A UK TV Channel 4 News programme in December 2002 reported that SEWA International, active in Gujarat and other Indian states which had raised money for emergency relief in the aftermath of Gujarat

earthquake had distributed funds on a caste basis. Moreover, this had been done through sectarian organisations such as VHP (Word Hindu Council) and RSS who are linked with the leading party in the present Indian Government, the BJP and are reportedly contain extremist supporters of 'Hindutva' ideology. Any discrimination in the distribution of emergency relief is clearly unacceptable. Lord Adam Patel, who was a patron of SEWA International and assisted in its fund raising, has resigned from the organisation and other previous supporters in the UK and the US are now considering their positions. There have been similar reports concerning India-linked organisations operating in the United States.

5.5 Further work is needed on the current position of the whole range of International NGAAs operating in India. We make two specific recommendations below as the Dalit Solidarity Network to those aid agencies associated with us, and to others who are not. We then make a number of suggestions directed both towards NGAAs and Governments, with reference to their policies and strategies in India, the staffing structure, the amounts of aid allocated to poverty eradication, Dalit empowerment and advocacy work, and their decision-making processes.

6. Recommendations and Suggestions

6.1 As indicated above there is a need for further research and information in order to address these concerns effectively. It is to be hoped that those agencies to which concerns are addressed will be willing to assist with and resource this initiative. The study should be carried out under the joint auspices of the DSN, its member and other NGAAs who wish to participate.

We recommend that in the UK an in-depth study be carried out on the place of caste in the approach of NGAAs in India to ascertain:

- a) To what degree caste is a factor in formulating NGAA programmes in India;
- b) What this means in practice in India;
- c) What this means in education and advocacy work within and outside India; and to make recommendations to the DSN and its members bodies, to partner organizations and where appropriate to Government agencies.

DSN urges members of IDSIN in other countries to consider undertaking the same process, with the intention of eventually participating in an international consultation to consider the findings of the various country studies.

6.2 Awareness-raising on Dalit issues among all sectors, and advocacy and campaigning in the North are essential. A body is needed to co-ordinate, network, communicate, share information with the various advocacy groups already working in the north. It would need to be funded by NGAAs, international trusts, possibly government sources, and administered by an independent board drawn from, among others, agencies, advocacy groups, Dalit representatives and human rights experts.

We recommend that an independent “ Dalit Research and Information Centre” be established, either in India or more probably the North, to communicate regular information to Governments, civil society organizations and other advocacy groups in the North. The centre could undertake further research and co-ordinate efforts with various groups in the North and in India. Initially such a centre could be linked with an already-existing international agency to assist in the first stage. We also recommend that in all the northern countries, that give development aid to the region, at least one local advocacy group should be initiated and supported.

6.3 Most of the agencies have general and sometimes specific country policies and strategies. Those that have an India country policy and strategy paper have developed policies based on the poverty dimension and normally refer to Dalits as among the poorest sections of society. In our limited experience, the analysis, which they have used to come to this conclusion, is mostly based on traditional approaches and knowledge, and Government facts and figures. We question whether these processes, which they normally follow, are sufficiently participatory and whether they reflect the views of the Dalit communities, which are the great majority among the poorest. Currently programmes and strategies for Dalits and non-Dalit are not clearly distinguishable. Different kinds of policies and strategies may well be required for Dalits and Non-Dalits, as issues and problems are different. Correct policies, a focused approach and relevant programmes are crucial in the policies. Further research will shed light on this.

We therefore suggested that the non-governmental development aid agencies, multi and bilateral agencies and other groups that give aid to India's poverty alleviation programme should firstly ensure the caste dimension is reflected in their country policy papers, both for India and for other relevant countries. They should review their policies and strategies to explicitly reflect Dalit perspectives. We also suggest that at least 50% of aid to poverty alleviation programmes should be allocated to programmes that focus on Dalits. This is because out of some 300 million poor people in India, 90% of Dalits fall under this category (see 5.1) and a majority of bonded and child labourers are also Dalits.

6.4 In the North when recruiting staff for the South Asia or India desk one of the main criteria for person specifications is good knowledge of local development issues. Another general requirement should be gender sensitivity.

We suggest that all person specifications for staff recruited to India or South Asia desks in the north should require a good knowledge and sensitivity to Dalit issues as main criteria for selection. We also urge that all staff in the North responsible for India aid programmes at decision-making level should undergo special training or exposure to Dalit issues.

6.5 Human Rights Watch, a Washington based Human Rights organization, in its report entitled *Broken people: caste violence against India's untouchables [1999]* made specific recommendations to the United Nations, the World Bank and other International lending Institutions, India's donors and trading partners in relation to challenging the caste system.

We endorse these specific recommendations of Human Rights Watch and encourage all NGAAs to implement these recommendations without delay.

6.6 Most of the International Multi and Bi-lateral agencies, UN organizations, Northern Government and NGAAs work in India through India-based offices and local consultants. They help their head offices in the north to develop policies and assist in monitoring their development aid programmes in the country. These offices/consultants play an important role in shaping their policies, strategies and programmes in India. The vast majority of agencies expects staff at senior level to be gender-sensitive but may not also require sensitivity to Dalit issues. There is a strong feeling among Dalits and others, that Dalits are not sufficiently represented in these offices at the decision-making level, senior staff are often from a higher caste/class or westernized individuals with professional degrees. Their perspective on Dalit issues may differ from that of Dalit and Dalit concerns may not be reflected in their programmes. We acknowledge that individuals of all communities and classes can contribute to development efforts for the poor and oppressed, and staff cannot be selected simply on the basis of caste. However, given

that a large proportion of development aid is targeted at the poor, the majority of whom are still Dalits, it is important the views of Dalit communities are heard and involved in planning and implementing such programmes.

We therefore suggested that all relevant organizations and agencies ensure adequate representation of Dalits at senior levels. We also recommended that in-house training programmes should have in-built Dalit sensitisation aspects so that current staff may gain a proper Dalit perspective. We urge that adequate support and funds should be allocated in developing leadership skills, capacity and professionalism among the Dalit youth in the hope that they may be in a position to fill posts at a senior level in the future. As development consultants play a big role in advising the international agencies, we strongly encourage the adequate representation of Dalits in the selection of consultants.

6.7 At present support from international NGAs is given to local NGOs on the understanding that they work with the poor who statistically make up 34.6% of the total population (about 350 million). Not only are the vast majority of the poor from Dalit communities but also the majority of Dalits are poor. Many NGO programmes which are aimed at helping the Dalit community are service-oriented such as education, health, income generation, housing but there is very little on social and cultural aspects. Also many NGOs who manage such programmes lack proper perspective, policies and strategies and their approach is poverty- centered rather than rights-based. As a result the status quo of Dalits is maintained and discrimination and human rights violations of Dalits continue. Though service programmes are important for bringing Dalits into the mainstream of development, equally crucial is a right-based approach. Community organization and empowerment programmes are central to Dalit development. This is equally true of other international agencies and northern governments who direct their aid budgets mainly through the Indian Government, whose approach is mainly service and target-oriented.

We strongly suggest that NGAAs review their development programmes in India and include an integrated rights-based and service-oriented approach. Equally important is a focus on Dalit development and empowerment. These emphases should be recognized in aid programmes. This should be one of the conditionalities of NGAAs while negotiating programmes with local NGOs and the relevant Governments.

6.8 The caste system is still a strong feature in most south Asian societies. It is stronger in rural areas than urban areas. If the effects of the caste system are to be minimised, human rights violations against Dalits stopped and Dalit empowerment realized, it is vital that middle and upper class children of all castes and classes are part of this process. They have to be educated on the evils of the caste system and Dalit issues not only from their parents and grandparents but from their friends and civil society. Integration and communal harmony among different castes is a necessary step towards bridging the gap between rich and poor. The role of civil society is crucial if any substantial changes are to take place in India; this is what happened in relation to child labour.

We suggest that NGAAs and other international bodies allocate money for development education programmes in India and programmes that help strengthen civil society. The international bodies should negotiate with the Indian Government for such initiatives to be inbuilt into their systems. Civil society bodies should campaign with political parties to include human rights issues with particular reference to caste discrimination in their election manifestos.

6.9 Dalits continue to be marginalised in terms of education, professional courses, IT skills, and abilities such as presentation skills, speaking at international forums, media and advocacy skills, links with national and international forums, media and advocacy skills, links with national and international policy bodies, that are essential to play an active leadership roles in influencing the polices

of various bodies. There are many NGOs in India and various Government committees working on Dalit issues but lacking Dalit leadership. There is a scarcity of Dalit consultants in the market available to all international agencies to help them shape their policies. In short, there is serious shortage of skilled Dalit leadership at various levels.

We suggest that aid agencies and international bodies give priority to building the capacity of Dalit leadership at various levels. We encourage agencies to support south-south, south-north exchange programmes to learn from each other's experiences and help build networks among similar groups/initiatives at national, regional and international levels.

6.10 There are many different approaches NGOs follow with regard to Dalit programmes in India. Some follow an integrated approach, some a right based approach. Some are successful and some have produced few results. NGAAs and other concerned bodies need to learn from each other where there is an impact and where there are problems. We need to analyse the nature and context of caste conflicts and solutions to such conflicts, assess the political dimension of Dalit empowerment, assess the different models and ways of working on Dalit issues and the sustainability of Dalit organizations.

We suggest that agencies initiate research and impact assessment studies of various Dalit programmes in the country with a view to learn from experience and to build the findings into their future policies and strategies. One of the terms of reference in any evaluation or study should be the impact of an aid programme on the Dalit cause. This is an ongoing exercise that should be built into all programmes of assistance.

6.11 To Government and International Agencies.

The Dalit Solidarity Network strongly encourage all Governments and other international bodies with programmes of aid and assistance to India to examine the suggestions made above for the NGAAs and quickly to incorporate those which are relevant into their own programmes and processes.

David Haslam
February 2001

Dalit Solidarity Network

Recommendations of Human Rights Watch

To

**UN, World Bank & other International Lending Institutions
and to India's Donors and Trading Partners**

(Refer 6.5 of 'Dalits and International Development Aid')

Secretary General of United Nations and United Nations Commissioner for Human Rights should ensure that all United Nations agencies working in India pay particular attention to the issue of caste violence and caste discrimination and develop programmes and strategies designed to curb abuse and accountability.

- Agencies should establish consultative mechanisms to seek Dalit NGO input in project design and evaluation.
- The World Health Organisation should investigate and publicise the adverse health consequences arising from the practice of manual scavenging and promote measures to eliminate exposure of Dalits to hazardous work conditions
- UN agencies that have programmes for women in India, including WHO, UNDP, UNICEF AND UNIFEM, should use these programmes to focus attention on the human rights implications of violence against Dalit women, including the role of official forces in perpetuating that violence.
- UNIFEM, in conjunction with the Indian Government and NGOs, should expand its efforts in providing legal training to rural women elected as Panchayat Members.

Recommendations to World Bank & Other International Lending Institutions

World Bank & Other International Lending Institutions operations in India should:

- Ensure that anti-discrimination measures are built into World Bank and Asian Development Bank-funded projects in areas where the problem of caste violence and caste discrimination are severe. As part of its commitment to good governance, the World Bank, as well as other international lending institutions should establish ongoing dialogue with Dalit NGOs at all stages of the decision-making process – before a loan is released, while the project is being implemented and in the course of any post-project evaluation.
- Prior to approval of projects and in consultation with NGOs investigate the effect of proposed policies and programmes on caste violence, caste discrimination and discrimination against Dalit women and explore ways in which programmes could help alleviate violence and discrimination.

Recommendation to India's Donors and Trading partners

India's donors and trading partners should:

Encourage India to adopt the recommendations outlined above and use every opportunity to raise the problem of caste violence both publicly – at international meetings, congressional or parliamentary hearings, in press conferences – and privately at Consultative Group meetings and in meetings with relevant officials.

Work to develop programmes and strategies for bilateral and multilateral aid programmes to India that would make funds available

to promote legal literacy programmes, aimed at educating Dalits and in particular Dalit women, on the laws that are designed to protect them; train rural women who are elected to Panchayats; launch a series of sensitisation campaigns aimed at educating the population on the rights of Dalits and human rights in general; set up the various independent monitoring agencies described above; strengthen the capacity of the National Commission for Scheduled Castes and Scheduled Tribes, the National Human Rights Commission and the National Commission for Women to operate legal cells and open branch offices in all states; and train judicial and law enforcement personnel – particularly investigators of caste violence – on crimes against Dalits and gender-based crimes against Dalit women. Programme should also be devised that would enhance the recruitment of women investigators.

Encourage India to implement the recommendation of the National Police Commission and to invite the United Nation Special Rapporteurs on Torture, Extrajudicial Executions and Violence against Women .

(Reference: Broken People by Smita Narula)

PART II

Dear Friends,

Voice of Dalit International (VODI) India in association with Dalit Solidarity Network-UK and several leading NGOS from India, Nepal, Sri Lanka and Malaysia has organized a two day International Conference on “Dalits and International Development Aid” at the Indian Social Institute (ISI) New Delhi on 19 - 20 February 2003.

The Conference was inaugurated by Dr. M.A. Kuttappan, Minister of Welfare, Government of Kerala and was attended by over two hundred delegates from different walks of life. Mr. Prakash Ambedkar M.P. and Mr. Udit Raj were special guests of the Conference. Mrs. Irene Culas, Chair of Voice of Dalit International UK chaired the inaugural session.

The Paper on the subject questioning the international aid policies was presented by the Chairperson of Dalit Solidarity Network UK (DSNUK), Rev. David Haslam.

Minister of Water Supply, Government of Maharashtra Ms. Sulekhathai Kumbhra gave the valedictory address. Other speakers include Dr. Kancha Ilaiah, Osmania University, Prof. S.K. Thorat, Indian Institute of Dalit Studies & National Campaign for Dalit Human Rights –NCDHR); Dr. Vivek Kumar, JNU, Mr. L. Nimorth, NCDHR; Mr. Ashok Barthi CADAM; Mr. Vimal Nathan, NESAI; Mr. Ambujakshan, Kerala Dalit Panthers; Mr. Manoj Kumar, PRIA; Dr. Prakash Louis, ISI; Fr. Philomin Raj, CBCI Commission for SC/ST, Mr. Richard Devadas of CSI; Mr. Lokamitra of Karuna Trust; Mr. Emerson Samuel of CASA

Representatives also from: Women's Commission, UP; Mr. Sagar, Nepal; Mr. Sivapragasam, Sri Lanka and; Mr. Govindasmy Perumal, Malaysia.

The Conference brought out the following 'Delhi Declaration' and constituted a working committee consisting of representatives from Nepal, Sri Lanka, Malaysia and India, along with DSN-UK and VODI.

Please feel free to circulate this document as widely as possible.

We welcome your feedback. Please respond

Yours sincerely,

L.D. Sagayam
(Co-ordinator, VODI-India)

DELHI DECLARATION 2003

Two hundred Dalit activist, Dalit Right workers, representatives of NGOs and Non-Governmental Aid Agencies (NGAAs) and members of Research Institution, Training Development and Human Rights Organisations, Media/ Trade Union / Youth and Panther Movements and leaders of faith communities gathered from most of the States of India and from Nepal, Sri Lanka and Malaysia in New Delhi during 19 -20 February 2003 for the International Conference on” **Dalits and International Development Aid**”. This was organized by Voice of Dalit International UK and India and Dalit Solidarity Network UK, agreed upon this Declaration on this 20th day of February 2003.

We declare:

1. That the Conference adopted the paper of Dalit Solidarity Network UK on 'Dalits and International Development Aid' with minor modifications.
2. That Caste and Untouchability and other forms of social indignities that the social groups, irrespective of religion suffer in South Asian countries should become the main factors in formulating programmes of Non-Governmental Aid Agencies (NGAAs).
3. That a detailed study of the share of Development Aid received by Dalits and other suppressed communities is urgently required.
4. That the NGAAs should have representatives of Dalits and other suppressed communities in their policy-making bodies, preferably as heads of institutions at the National level. At the international level, all the NGAAs shall seek consciously to employ the representatives of Dalits and other suppressed communities in their organisations and policy-making structures as a particular way to develop their leadership abilities and enable them to formulate proper developmental policies in relation to these communities. The positive action adopted by the Government of India by means of reservation in jobs according to

the proportion of population of these communities should be replicated by all Non-Governmental Aid Agencies and other relevant institutions operating in South Asia, including multinational companies.

5. That the notion of development should be re-defined , keeping in view of the need for Development of Human Resources as one of the most important tasks of the NGO sector in developing well-trained, capable, English speaking, international exposed and experienced leadership, for both men and women of these communities.
6. That the present mode of understanding of development and distribution of funds, both national and international should ensure the change in the socio-economic condition of Dalits and suppressed communities and enable them to compete with the exploitative forces in all spheres of life.
7. That all NGAAs should have a policy to priorities the proposal given by Dalit Women's Organisations and pay special attention to developing Dalit women's leadership in the community. In every programme they should seek to ensure that 50% of the funds reach the women of these communities.
8. That the NGAAs and Multilateral Aid Agencies and others that give aid to Poverty Alleviation Programmes in South Asia ensure that the dimension of Caste, Untouchability and social segregation of women and other groups is reflected in their country policies. It should reflect the perspectives of Dalits and suppressed communities.
9. That the share of aid to Poverty Alleviation Programmes should match the proportion of Dalits and suppressed communities in each area of intervention.
10. That all funding to non-Dalit NGOs in the name of Dalits should be stopped and such funds should be directed to NGO's initiated by Dalits.

11. That the NGAAs should prioritise the policies of the Dalit organisations and movements pioneering the struggle of suppressed communities for the achievement of their basic rights on land and other resources.
12. That the in-house training programmes of NGAAs should have built-in Dalit and Gender Sensitisation aspect so that all staff should develop Dalit and Gender perspective.
13. That an adequate support fund should be allocated for developing leadership skills, capacity and professionalism amongst Dalit youths of both gender and suppressed communities. International exposure of these youth is very important to build courage and confidence and improve their reading, writing, communication and Information Technologies skills.
14. That the NGAAs should review their present funding positions in relation to Dalits and other Suppressed Communities. If they are not getting adequate share, the allocation should be re-worked in their favour.
15. That the evaluation team and consultants constituted for the programmes of Dalit NGOs should consist of a majority of Dalit professionals.
16. That NGAAs should review their development programmes in the regions and include an Integrated right-based, service-oriented approach. It should be one of the conditions of NGAAs whilst negotiating programmes with local NGOs and Governments of these countries.
17. Those NGAAs and other International Bodies should allocate adequate funds to develop English-medium education for the children of Dalits and other suppressed communities at the grass roots level.
18. That Civil Society Bodies should campaign with political parties to include caste and caste-related discrimination and atrocities in their political agenda.

19. That all the organisations must fight for the establishment of a Special Rapporteur on caste discrimination in the UN Human Rights Commission.
20. That the NGAAs should initiate seminars and workshops to inform all affected parties of the existence of the aid agencies in various countries, thus enabling Dalits and suppressed communities to approach them for aid.
21. That the NGAAs should allocate special funds to promote media coverage of Dalits and suppressed communities.

All Governments, International Donor Agencies and Multinational Corporations working in South Asia are requested to incorporate any of the above proposals which could apply to them also.

PART III

SUPPORTIVE FINDINGS

1. Special Features of Dalit Poverty: -

“Poverty is having to walk with a bowed head in front of our masters and having to suffer their taunts and insults. You know you are poor when you realise that you have been stripped of your dignity”. (Gujarati Dalit – Ref: VODI publication)

Dalit poverty is pre-determined, intergenerational, chronic and forms part of the societal mindset - of caste perpetrators and victims. Caste based mindset, is aimed, first and fore most, to inflict a psychological blow and hopelessness, to keep the victim perpetually weak, in constant fear, which are all often the basic hall marks of poverty stricken communities.

2. Department for International Development (DFID)

Caste 'causes poverty' and 'gets into the way of poverty reduction. It 'causes the poverty of a particular people leading to higher rate of poverty among the affected people'.

It 'reduces the productive capacity and poverty reduction of a society as a whole'.

It 'deprives people of choices and opportunities to escape from poverty and denies voice to claim their rights'.

'Poverty reduction policies often fail to reach' Dalits 'unless they are specifically designed to do so'.

(Ref: Reducing Poverty by Tackling Social Exclusion - Policy Paper by DFID)

3. Chronic Poverty traps findings: [affecting 0.5 Billion people globally]

- **Insecurity:** the chronically poor are frequently those who live in insecure environments, and who have few assets or entitlements to cope with shocks and stresses.
- **Limited Citizenship:** chronically poor people have no meaningful political voice and lack effective political representation. The societies they live in and the governments that exercise authority over them do not recognise their most basic needs and rights.
- **Spatial Disadvantage:** remoteness, certain types of natural resource base, political exclusion and weak economic integration can all contribute to the creation of intra-country spatial poverty traps.
- **Social Discrimination:** chronically poor people often have social relations - of power, patronage and competition - that can trap them in exploitative relationships or deny them access to public and private goods and services.
- **Poor Work Opportunities:** where there is limited economic growth, or where growth is concentrated in enclaves, work opportunities are very limited and people can be exploited.

Root Cause:- '**Powerlessness**' is the root cause and the distinguishing feature is the **duration** – this can be passed on from generation to generation.

Characteristics of Chronic Poverty:

1. Low income and assets;
2. Hunger and malnutrition, illiteracy, lack of access to basic necessities such as safe drinking water and health services;
3. Social Isolation and Exploitation.

Fighting Chronic poverty, the poor need:

1. Targeted support;
2. Long term social assistance,
3. Political actions which confront their exclusion;
4. Economic development which builds assets and re-distribute resources.

Broad Objectives to remove Poverty Traps:

1. Effective Social Protection;
2. Economic Growth.
3. Progressive Social Change.

(Ref: <https://www.gov.uk/government/case-studies/dfid-research-chronic-poverty-research-centre-ten-years-of-war-against-poverty>)

4. Laws Enforcing Poverty on Dalits:

Caste was the law in India until 1947; rather, until January 1950 when Dr. Ambedkar gave a Constitution. Caste deals with all socio-legal aspects and the rulers were to implement it strictly for 1000s of years. Laws of Manu (Ref: G. Buhler/ F. Max Muller) describes in Page 414 - Verse:

[50.] “Near well-known trees and burial grounds, on mountains and in groves, let these (tribes) dwell, known by certain marks, and subsisting by their peculiar occupations

[51.] But the dwellings of Dalits ('Kandalas' and 'svapakas') shall be outside the village. They must be made untouchables ('aparthas') and their wealth shall be dogs and donkeys. [52]. Their dress shall be the

garments of the dead, they shall eat their food from broken dishes, black iron shall be their ornaments, and they must always wander from place to place.

[53]. A man who fulfils a religious duty, shall not seek intercourse with them; their transactions shall be among themselves, and their marriages with their equals.

[54.] Their food shall be given to them by others, in a broken dish; at night they shall not walk about in villages and in towns.

[55]. By day they may go about for the purpose of their work, distinguished by marks at the Kings command, and they shall carry out the corps of persons who have no relatives, that is a settled-rule“. Poverty is prescribed by caste. [Ref: Laws of Manu]

5. DALITS & DATA REVOLUTION : No. of Dalits [Global Poor]

	Names of Caste /communities in S. Asian Countries	Country Population/ (Dalits)	Faith based % of Dalits	No. of Dalits in different faiths	% of Dalit Poor in each Group	No. of Dalit poor in each Group
1	25% of SC/ST (India)	1.2 billion	100%	250 million	90%	225 million
2	2.3% Christians * (India)	24 million	80%	19 million*	90%	17 million
3	13.4 % Muslims * (India)	138 million	70%	97 million*	50%	48 million
4	2% Sikhs (India)**	20 million	35%	7 million**	90%	6 million
5	0.8% Buddhists ** (India)	1 million	90%	0.9 million**	90%	0.8 million
6	45% BCs of all faiths (India)	450 million	35%	158 million	50%	79 million
	TOTAL [India]			532 million		376 million
7	Dalits (Nepal) i	5 million	100%	5 million	90%	4.5 million
8	Dalits (Pakistan) i	2 million	100%	2 million	90%	1.8 million
9	Dalits(Bangladesh) i	2 million	100%	2 million	90%	1.8 million
10	Dalits (Sri Lanka) i	5 million	100%	5 million	90%	4.5 million
11	Dalits (Malaysia) i	5 million	100%	5 million	90%	4.5 million
	TOTAL [S. Asia] (Excl. India)	19 million		19 million		17 million
	TOTAL S. Asia (incl. India)	-	-	551 million		393 million
12	Migrated Indians in 110 Countries	24 million	25%	6 million	90%	5.4million
	TOTAL [Global]			557 million		399 - 400 million

(Source: Voice of Dalit International)

* These groups are campaigning for restoring their lost Constitutional Rights as other Dalits.

** Dalit Sikhs and Dalit Buddhists regained their Dalit status in 1956 and 1990 respectively

I – Excluding Christians, Muslims, Buddhists etc

1. Ref: Census of India 2011- and caste composition based on Census of India 1931
2. Ref: Week of Prayer for Christian Unity (WPCU) 2013 - http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/weeks-prayer-doc/rc_pc_chrstuni_doc_20120611_week-prayer-2013_en.html)
3. Census of India 2011 and Ranganatha Mishra Commission / 'Dalit Muslims' by Aariz Mohammed (2010) in 'Constitutional Rights of Dalit Christians and Muslims'
4. Census of India 2011 and study by Prof. Harpal Singh. Sikh Dalits now recognised as Dalits with Constitutional rights
Census of India 2011. Buddhist Dalits now recognised as Dalits.
5. Mandal Commission Report - Backward Communities (BC)
6. 11. Statistics of respective countries
12. India High Commission London Website – 25% calculated as Dalit Number.

From the above conservative estimate, India continues to harbour 376 million Dalits as its share of Global poor [$1/3^{\text{rd}}$ of the Global poor]. Various other studies and reports indicate 400 - 500 million people living in extreme poverty situations in India: apart from Dalits. India also has others belonging to the Global poor category. As a result, the number of Dalit poor in S. Asia, in the table above, totals 399 - 400 million. They are Dalits and remain global poor due to caste reasons. Hence any statistics of Dalits must reflect this number; [not 250 -300 million, as is currently used]. International aid/ agencies should use minimum numbers of 400 million, as Dalits share of the Global poor. They are sidelined from: all developmental efforts by policy makers, academia, CSO/ INGOs / Faith based Charities/ media; also by UK general public, who are either unaware or choose to

ignore the Dalit situation. There are no specifically designed policies for Dalit development.

International development agencies and their counterparts in S. Asia claim that they mainly work with Dalits in India. This may be true as Dalits are the most deprived and their poverty is chronic. However, traditional development methods which are used relieve only poverty symptoms and fail to address the root cause which is caste.

'Caste is a disease of the mind, it needs to be treated' - Dr. Ambedkar.

'Caste is a contemporary form of slavery' - Archbishop of Canterbury, 2007.

6. Recent effort to put Dalit issue in the international development scenario:

Proposed by Voice of Dalit International and seconded by Skillshare International, brought in the following Motion in the Annual General Body Meeting of British Overseas NGOs in Development [BOND], 5th November 2013:

“That this house calls for BOND members to recognise the role of caste as a root cause of poverty and urges them to raise the profile of issues relating to Dalits”

PART IV

Commission for Scheduled Castes/Tribes & Backward Classes (CATHOLIC BISHOPS' CONFERENCE OF INDIA)

CBCI Centre, 1 Ashok Place, Gole Dakkhana, New Delhi - 110 001

Phones : (011) 2336 2660, (011) 2334 4470 Fax : (011) 8336 4815, 2336 2669 E-mail : cbciscw@gmail.com, geosmong@hotmail.com

23.11.2009

To

The President
The Catholic Bishops' Conference of England and Wales
39 Eccleston Square,
London SW1V 1BX

Subject: Representation to CAFOD by CBCI Commission for SC/ST/BC, VODI, CARJ and NCDC on addressing 'Dalit poverty through specifically designed policies',

Reference: Representation given by Bishops and leaders of different churches in India on 30th March 2006.

Your Eminence,

May the Peace and Joy of Christ be with you!

We, as members belonging to different organisations working for the empowerment of Dalits came together and discussed the need for addressing the poverty of Dalit community through 'specifically designed policies'. A number of points and suggestions emerged which are summarised in the enclosed paper, copy of which has been handed over to Mr. Chris Bain, the Director of CAFOD. We are happy to present them for the kind consideration of the Catholic Bishops' Conference of England and Wales.

Your perusal on the presented paper and positive response would help us to empower the Dalits, the most vulnerable sections of the South Asian societies.

Thanking you

Yours Sincerely in Christ Jesus,



(Most Rev. A. Neethinathan)

Member Bishop, CBCI Commission for SC/ST/BC

Copy to:

1. The General Secretary, The Catholic Bishops' Conference of England and Wales
2. Rt. Rev. John Rawsthorne, Chair, CAFOD, Bishop of Hallam
3. Rt. Rev. Kieran Thomas Conry, Trustee, CAFOD & Episcopal Chair CARJ
4. The Chair, CARJ

Chairperson: Most Rev. Charles Soren SJ, Bishop of Hoening
Member Bishops: Most Rev. A. Neethinathan, Bishop of Chingapat & Most Rev. A. M. Chinnappa, SDB,
Archbishop of Madras & Mysore
Executive Secretary: Fr. G. Cosmas Arunkan

REPRESENTATION FROM CHURCH LEADERS FROM INDIA ON DALIT CHRISTIAN ISSUE

We, the Bishops and leaders of different churches in India and Pakistan come together to address the International Conference on Dalit Christian Rights organised by Voice of Dalit International at Focolare Centre for Unity, Welwyn Garden City, UK, during 24-25 April 2006, greet you in the name of our Lord Jesus.

Though the Christians form a minority (2.4 per cent) in India, the majority among them (65 per cent or 16 million) belong to Dalit Communities covering all denominations. These Dalit Christians continue to suffer all forms of social ostracism and deprivation as Dalits, despite being members of the Christian church. Christianity as a religion does not brook any discrimination among human beings. But the situation in India is different. Our society is based on a caste system where human beings are born unequal and unequal they live and die. The Dalits of all religions and faiths live in the same society, ruled by caste values.

Though the Dalits were given equal rights and special protections and privileges in the Constitution, of India, irrespective of religion, the Presidential Order of 1950 promulgated in sharp contrast to the Constitution has denied these privileges and protection to the Dalits who embraced Christianity. The struggle of Dalit Christians for Equal Rights has been going on for the last 56 years. Now a Public Interest Litigation is pending in the apex court of India on this issue. Though the socio-economic and educational disability of Dalit Christians is obvious and the denial of rights to them is against the Constitution, the government has appointed a commission to examine the issue. The report of the Commission is also pending.

In the case of Dalits of Sikh and Buddhist origin, justice was rendered in 1956 and 1991 respectively by making proper legislation in the floor of parliament. But the cry of Dalit Christians hitherto is unheard. Besides, the anti-conversion legislations initiated in different states further show the antipathy against Dalit Christians.

The National United Christian Forum, which is the common platform of all the Churches in India, has accepted the Dalit Christian issue as one of the major challenges facing the Christian community

and as such has initiated plans and programmes to lobby with the Indian authorities.

In this regard we request the Catholic Bishops Conference of England and Wales:

To declare solidarity and support to the issue of Dalit Christians and our efforts in India to address this major challenge facing the Christian community.

Voice of Dalit International has raised this issue in the West and launched a programme of sensitising the western Christian community on the Dalit Christian issue and we request your valuable support in this process of sensitising the Western Christian community.

Acknowledge the Dalit Christian issue as a Christian issue and human rights issue to be addressed and supported by the Western churches.

Accept the Dalit Christian Rights issue as a subject for Development education through churches and church related aid agencies, educational institutions, etc.

Allocate sufficient resources of the churches as well as church related aid agencies on work relating to Dalit Christian rights in India.

Yours Sincerely

Most Rev. Dr. M. Joji, Archbishop of Hyderabad, India

Rev. Dr. Jaypaul David
President, National Council of Churches in India &
CS Bishop of Thiruvakall

Rev. Dr. Stephen Athipozhiyil
Chairman, KCRD Unit Commission & Bishop of Aappuzha

Rev. Dr. Karam Maslah, CNI Bishop of Dalt

Rev. Dr. Y. William, CSI Bishop of Velore

Mrs. Dr. Pauline Sathiyamurthy
General Secretary, Church of South India

Rev. Fr. Xavier John Busco S.J.
State Secretary, SC/ST/ BC Commission
Andhra Pradesh Bishops Conference

Fr. Thomas Gulfam, National Director, AOS/Sacred Heart Church, Andrew Road, Karachi, Pakistan

Rev. Fr. John Areekkal, Director, DCMC, Malankara Archdiocese of Irinavandum, Kerala, India

Rev. Fr. Francis Meelikonda, St. Paul's Church, Thirunavalpalem, Kottayam, AP, India

Eugene Gules, Director, Voice of Dalit International

V.J. George, Chairman, WOI India, 27 Brigade Lane
Tiruvandram-33, India

Notes Presented to CAFOD

on 23 November 2009 at CAFOD, London

Background: - VODI, based in the UK, was formed with decades of developmental experience of its Trustees from South Asia, particularly, India. Their experience suggests that some 95% of the developmental time and resources in S. Asia/ India is spent on combating opposition against development, because of a general mind set-based on caste discrimination, which has created a category of global poor called Dalits, 'the historically broken people', whose poverty is caused by caste discrimination. Many studies, including the latest reports on Poverty and hunger ('Hunger Free' by Action Aid and United Nations World Food Programme) reinforce this experience. These studies indicate that in spite of nonstop developmental activities by the aid agencies, poverty in India is increasing - adding 30 million during the last decade.

Voice of Dalit International (VODI) : - Apart from highlighting the human rights and developmental issues of Dalits, VODI's mission is to review international aid policies and urge that they include the development of Dalits, the 1/3rd of the global poor.

We held one round of discussions with the Director of CAFOD after a news appeared in The Universe May 7, 2006 – with title “Aid Agencies 'are ignoring the plight of the Untouchables'. During the discussion, he committed a contribution towards our proposed international conference on “Dalits and International development Aid”.

In the present discussion we would like to explore ways (among other things) which might provide funding through its Development Education Programme/ Fund for educating the UK public on caste caused global poverty. We are aware that in the past CAFOD has not given such support to projects for raising awareness of caste discrimination in the UK, because they feel that they do not have the expertise to work in partnership on this particular issue. However, we would like to explore whether the importance of the issue might motivate CAFOD to develop this expertise in partnership with VODI.

Failure to sensitize the Catholic believers and taxpayers in UK on caste discrimination and its linkage to poverty would be doing injustice to their right to information.

According to Department of International Development (DFID):

- *“Caste causes poverty' and 'gets in to the way of poverty reduction'.*
- *It 'causes the poverty of particular people, leading to higher rates of poverty among affected groups'.*
- *It 'reduces the productive capacity and poverty reduction of a society as a whole.'*
- *It 'deprives people of choices and opportunities to escape from poverty and denies them voice to claim their rights.'*
- *'Poverty reduction policies often fail to reach socially excluded groups' (Dalits) 'unless they are specifically designed to do so'.*

Despite this acknowledgement of the seriousness of the issue, the Dalit problems are yet to be addressed by the international aid agencies with 'specifically designed poverty reduction policies.'

Development Awareness Programmes: - Governments are spending billions of Pounds in different parts of the world on development and poverty reduction. In addition, DFID spends large amounts to educate the UK public through:

1) Programme Partnership Agreements (PPA) with major aid agencies who undertake to educate the UK public about the root causes of global poverty and its relation to the lives of people in the UK. CAFOD is one of the major recipients of these funds and has written agreements with DFID to educate the UK public on the root causes of global poverty, including that of Dalits (Ref: “How we work”). This commitment by CAFOD is in consistent with its Mission Statement - “raise awareness and understanding of the causes of poverty and injustice to inspire a commitment to lasting change”. CAFOD discharges this commitment either directly or through other partners working in the UK (Ref: Aims of CAFOD Development Education Fund -“To support education and campaigning work where CAFOD has not the resources to reach”)

The suggestion that CAFOD develop a new initiative to educate the UK public about the plight of Dalits is in line with the aims of CAFOD's development education fund suggest that resources would be well spent: a) To support education and campaigning work where CAFOD has not the resources to reach; b) To fund innovation and 'risk'; c) To support a portfolio of good practice so that CAFOD and its networks can learn, share and hone competencies in delivering education work

2) Directly funding NGOs in this country through their Development Awareness Fund:- VODI has approached DFID for this funding to raise caste discrimination awareness among the UK public. Although we are not funded yet, last year, DFID acknowledged that we had established a case and are eligible to revised submission for funding. (We remember with thanks the assistance we received last year for this from CAFOD staff on the advice of Bishop Kieran). We are to submit our project to DFID this year. We established our position that like Christian Aid, Hindu Aid, Muslim Aid, Sikh Aid, UK Aid etc. since Dalits form the single largest category of global poor, they deserve their own international aid agency – DALIT AID – to address their poverty through 'specifically designed development policies'. This is very encouraging from DFID, but needs support of sympathetic established institutions, structures and agencies– like CAFOD.

Although Dalits form 1/3rd of the global poor, not even a fraction of international developmental resources reach them through specifically designed approaches for addressing their poverty. Even during natural disasters, they are discriminated in relief and rehabilitations. The Indian based aid agencies including Church agencies are dominated by caste practicing communities. (Ref: Report of Disaster Emergency Committee on Gujarat Earthquake).

It could also be argued that funding agencies in UK are not giving sufficient attention to Dalits - see “Aid Agencies 'are ignoring the plight of the Untouchables' (The Universe -May 7, 2006) and the Article in British Overseas NGOs in Development (BOND) - Issue 67, 1st February 07 “Out of Sight Out of Mind- Aid Agencies are failing to address the needs of a third of the global poor”

The Scriptures and Social teachings of Catholic Church, the Address of late Pope John Paul II to the Catholic Bishops' of India, the Statements of the Catholic Bishops Conference of India, the Memorandum submitted by the Church leaders to the Catholic Bishops Conference of England and Wales in 2006, and the Vision, Mission and Values of CAFOD do strongly support the view that the needs of Dalits who form a third of the global poor have to be urgently addressed by aid agencies through specifically designed policies.

It is appropriate for Catholic Agencies in the UK to take on this cause, and VODI is already involved with some Catholic Agencies in doing this:

- 1) Realising the urgent need for addressing the practice of caste discrimination in the UK, the Catholic Association for Racial Justice (CARJ) which is another agency of the Catholic Church, has included it as a theme in its 25th Anniversary – 'The Changing Face of Britain'. In its various Diocesan events CARJ addressed the seriousness of this problem in the UK. Publicity materials containing this subject have been distributed throughout UK; prayers were held for them.
- 2) VODI in partnership with CARJ held an interfaith Conference on 'Addressing Caste Discrimination in the UK' at CARJ's venue and subsequently formed a 'Coalition Against Caste Discrimination' as a follow-up and as an interfaith effort. The Vice-Chair of CARJ is the Chair of this new Coalition.
- 3) Justice and Peace Groups of various Dioceses have expressed ignorance about the extent of caste discrimination in the UK and shocked to hear it is the cause of poverty of 1/3rd of the global poor, the Dalits.

We would ask CAFOD to consider the following:

1. Amend its Vision, Mission and Values document by including "caste" under the subtitle "Dignity". (as caste adversely affect 850 million people in the world, acutely affecting 250 millions)
2. Undertake an **evaluation of CAFOD's effectiveness on the basis of its impact on reducing Dalit poverty.** (VODI is willing to

undertake this study in association with the Dalit Commission of Catholic Bishops Conference of India).

3. Earmark CAFOD's proportionate share of resources for Development Education for sensitising caste discrimination as cause of poverty of 1/3rd of the global poor.
4. Make use of the expertise of CARJ and VODI as a joint effort to address Development education in the UK on caste discrimination as they are jointly addressing Caste Discrimination in the UK with decades of developmental experience of VODI and it being a specialised agency in addressing the issue.
5. Provide a spring board to launch DALITAID as a joint effort of CARJ, VODI and CAFOD with international Trustees from Dalit Commission of CBCI.
6. Ensure that CAFOD earmark a proportion of its resources for addressing Dalit Poverty and be routed through DALIT AID both in the UK and in South Asia. If CAFOD were to accept this in principle, a workable system could be devised.
7. To hold an international Conference on “Dalits and International Development Aid” in the first half of 2010 as one of the immediate outcomes of this meeting. There are many long-term and short term suggestions which could also be contemplated.

Some Additional Suggestions

We held a national conference on Dalit and International Development Aid in Indian Social Institute (ISI) New Delhi in 2007 and the following two suggestions emerged as the outcome of the conference, which we would like CAFOD to support for the implementation.

1. There shall be a National level Community Development–cum–Education project as a pilot project with location in a central part of India.
2. The training of Dalit leaders and future leaders in India and internationally

Prepared by: - R. Eugene Culas, Director, Voice of Dalit International, UK for discussion with CAFOD on 23rd November 09 - to be circulated to Rt. Rev. John Rawsthorne, Bishop of Hallam, Chair of CAFOD, Rt. Rev. Kiran Conry, Bishop of Arundel & Brighton, Trustee of CAFOD and Episcopal Chair of CARJ, Most. Rev. Dr. Anthonisamy Neethinathan, Bishop of Chingelpet, Member Bishop of Catholic Bishops' Conference of India (CBCI) Commission for Scheduled Castes (Dalits)/Scheduled Tribes (Adivasis) /Backward Classes, Rev. Fr. Cosmon Arokiaraj, Executive Secretary, CBCI Commission for SC/ST/ BC, Mr. George, Chair VODI- India & Convener National Dalit Christian Council, Mrs. Margaret Ann, Chair of CARJ, Mr. Haynes Baptiste, Vice- Chair of CARJ)

This document is amended by Fr. Cosmon Arokiaraj, Executive Secretary for CBCI Commission for SC/ST/BC, after a joint meeting and discussion with Bishop. A. Neethinathan, along with trustees of VODI.

References: -

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4. Address of Pope John Paul to the Bishops of India (Ref: Nov.17.2003 www.Zenit.org)
5. Copy of Memorandum submitted by the Church leaders in 2006 to the Catholic Bishops Conference of England and Wales
6. Copy of the Article from The Universe May 7, 2006 “Aid Agencies 'are ignoring the plight of the Untouchables'”
7. Copy of the Article from BOND newsletter “Out of Sight Out of Mind - Aid Agencies are failing to address the needs of a third of the global poor” (<http://www.bond.org.uk/networker/feb07/opinion.htm>)
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15. Ref: 3. House of Lords Monday 26th March 2007: Column 1434 India: Dalits
<http://www.publications.parliament.uk/pa/ld200607/ldhansrd/text/70326-0001.htm>
16. The Present Prime Minister of India has equated Caste with the apartheid regime (Ref: www.guardian.co.uk/india/story/0,,1979157,00.html
17. Sukhadeo Thorat, “Caste, Social Exclusion and Poverty Linkages – Concept, Measurement and Empirical Evidence.”

Signed by

Bishop Neethinathan
 (Bishop of Chingalpet)

Fr. Cosmon Arokiaraj
 Executive Secretary
 for CBCI Commission for SC/ST/BC

CONSOLIDATED REPORT

OF

THE VISIT OF

**BISHOP NEETHINATHAN'S
DELEGATION TEAM**

TO

ENGLAND, SCOTLAND & IRELAND

**DURING 26TH AUGUST –
TO 2ND OF SEPTEMBER 2013**

Coordinated By

**VOICE OF DALIT INTERNATIONAL
(VODI)**

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Most. Rev. Dr. A. Neethinathan
Bishop of Chingleput

July 22, 2013

TO WHOM SOEVER IT MAY CONCERN

I am the patron of DALIT AID INDIA. This developing consortium of Dalit NGOs and Civil Society Organizations is an initiative of the Dalit people in India, for empowering their communities, through development programmes and building bridges between them and their rightful share of in-country and international human and material development resources.

As you may be aware: Dalits are treated as 'lesser humans'; they live pitiable lives; are mentally and physically abused, day and night; they live in extreme poverty situations and have no opportunities to climb the social ladder. This is all due to the structure and mind set of India's society, which is all based on caste and the position of Dalits as outcasts of this structure. Alarming, caste discrimination is even rampant in India's Church structure: Week of prayer for Christian Unity 2013.

I had scheduled a visit to USA, to be followed by leading a delegation of DALIT AID INDIA to UK as part of sensitizing international Church leaders and communities. It has been organized by Voice of Dalit International (VODI), UK and due to start on 24th August 2013. Unfortunately I have now had to cancel the UK visit, as my trip to US has been re-scheduled and I find dates now clashing.

I propose that the UK visit goes ahead as planned and I am happy for the rest of my Team to represent me at the meetings which I know have already been confirmed. I fully endorse the mission of the delegation and the issues and proposals which they present. This is a follow-up of my previous visit in 2009. The members of the delegation are all well known to me for many years, as together we continue to serve the Dalit cause in India.

I will make every endeavour to make future dates available to lead the next delegation, possibly in early 2014.

My prayers and Best Wishes for the success of the mission.

With regards

† Most Rev. Dr. A. Neethinathan
Bishop of Chingleput
Chairman of CBCI office for SC/ST, India



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Notes on the Visit of Bishop Neethinathan and DALITAID Team to Europe



A team headed by Bishop Rev. Dr. Neethinathan, Chair of Dalit Commission, Catholic Bishops Conference of India (CBCI) proposes to visit Europe to meet with Church heads/ leaders and civil society organisations and to hold discussions on the Week of Prayer for Christian Unity (WPCU) 2013 theme 'Dalits and Caste Discrimination' of South Asia/ India (now also in UK legislation) and to exchange views on the need for Church/ communities' increased awareness and commitment in addressing it from faith and development perspectives. This is the follow-up of his visit to Catholic Bishops' Conference of England and Wales (CBCEW) in 2009 and prior to that by Team of Church leaders in 2006.

Duration of Visit: - is for one week starting on Monday 26th August to Monday 2nd September 2013.

Mission: - is to sensitise the Church/ communities and civil society organisations in Europe on the theme of Week of Prayer for Christian Unity 2013 – 'Dalits and caste discrimination' issues in S. Asia/ India/UK and explore possibility of establishing international linkages and networks.

Objectives: - The specific objectives of the visit are the following:

- 1) To sensitize the Church leaders, communities, organisations in Europe on the multiple discrimination suffered by Dalits/ Christians as minority community/ religion and as excluded and the need for international awareness and attention to address their problems.
- 2) To draw the attention of Western Churches/ communities and organisations to the fact that currently Dalits, who form 40% of the Global poor and sidelined by all developmental efforts and the need for apportioning due share of development efforts and resources for addressing Dalit poverty as they are 1/3rd of Global poor.

- 3) To explore the idea of initiating a national model Dalit community development project with joint international efforts as a lasting symbol of the WPCU 2013 in/near Kandamal, Orissa, India, where large scale atrocities against Dalits took place.
- 4) Explore possibility of a mechanism of international exposure and skill training for Dalit leaders and future leaders to enable them to be responsive to the needs of the community. (Creating more Rosa Parks!)
- 5) Implications of Church involvement: in implementing UK Caste Law and; of 40% of the Global poor, whose poverty is 'caste caused'.

Profile of Team Members

Dr. M. Mary John was a professor of Mathematics in Loyola College; Chennai. He holds Doctorate in Mathematics, M.A in Sociology, and M.Sc in Management of NGOs from London School of Economics and Political Science. He has been all along an activist,



associated with NGO programmes for the rural poor. As a member of caste victim community, he is particularly committed to the human rights and development of Dalit community. He is one of the founding leaders and the President of the Dalit Christian Liberation Movement (DCLM) and of the National Council of Dalit Christians (NCDC), which are taking up the issue of equal rights to Dalit

Christians within the Church and in the Indian Constitution. He has been leading many delegations for dialogue and negotiation with the Tamil Nadu Bishops Council (TNBC) on Dalit Christian issues and has organised many struggles. As educationist, he initiated many steps to promote higher education among the Dalit community in Tamil Nadu state, especially by advocating their cause and getting them access in the Christian minority institutions. He is also the chair of **DALITAID** which was established to address developmental issues of Dalits who constitute 1/3rd of the global poor.



V. J. George is the Chair of VODI India and General Secretary of *DALITAID INDIA*. He is a social worker for a long time. He is one of the founders of VODI-UK and one of the participants of VODI's Exposure Training Programme in 1999. While in UK he assisted VODI in the initial days. During his higher studies in the UK, he was invited by his State Government to work in Kerala. George has been office bearer of Dalit Students' Movement.

He has long years of involvement in the fisheries and Dalit sector. He has vast experience of managing big development projects, including implementing a multi-million project of rehabilitation to the victims of Tsunami. As a Government Senior bureaucrat, the Private Secretary to Minister for Welfare, Government of Kerala, India he is familiar with the norms and patterns of state administration and bureaucracy. At present, George is the National Convener of National Council of Dalit Christians (NCDC), a national platform, which is involved in several mass agitations and intense lobby work for the constitutional rights of Dalit Christians. He is also the General Secretary of *DALITAID* in India and coordinating this visit.



Eugene Culas: Straight after University studies, started working in the Marianad Community Development Project, for fishing community under Trivandrum Social Service Society, the first Diocesan Social Service Society in India by Bishop Peter Bernard Pereira. Initiated the first Fishermen Co-operative Society in south Asia with fish marketing as its cardinal activity surrounded by saving, credit, repayment, intermediate technology, land acquisition, housing, education, health etc.

which brought a traditional fishing economy upside down. (Refer 20 minutes film about work in Marianad, shot in 1975 and given in the front page of VODI website with the following link - <http://www.vodintl.org.uk/story.htm>) Marianad Fishermen Cooperative became the model for the State Government to enact “Kerala Fishermen Welfare Societies Act 1981”.

He is the founding Coordinator of Programme for Community Organisation (PCO), which provided intelligent mass based institutional backing to the Kerala fishermen movement which paved the way for the enactment of “Kerala Marine Regulation Act 1981”. PCO is handed over to the Latin Arch Diocese of Trivandrum. He is the Founder of South Indian Fishermen Federation (SIFFS), Coastal Education and Cultural Trust (CECT), Trivandrum and Fathimapuram Housing Project. He was the Executive Director of Trivandrum District Fishermen Federation (TDFF), Initiated Sea Street- Kudappaduva Fishermen Federation, Nigambo, Colombo, Sri Lanka.

One of the 8 Founding Members of Voluntary Action Network India (VANI), New Delhi <http://www.vaniindia.org/content.php?id=11> , Life Member of National Centre for Advocacy Studies (NCAS), Pune, India <http://www.ncasindia.org/general-body-3>, and founder and associate of number of local people's Organisations and NGOs in India. In 1998-99 studied Dr. Ambedkar and his thoughts while staying with a Dalit family in Trivandrum and realised the extent of caste based poverty in the global development scenario. In July 1999 left for UK for founding VODI as an international platform to work for Dalits, the “historically broken people”, who constitute 1/3rd of the global poor. He is the Director of VODI.

Voice of Dalit International (VODI) is coordinating their visit in UK and neighbouring countries.

Kindly contact the following in VODI related to the visit of the Team.

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Notes:

http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/weeks-prayer-doc/rc_pc_chrstuni_doc_20120611_week-prayer-2013_en.html

<http://www.bbc.co.uk/news/uk-politics-22267147>

<http://www.ctbi.org.uk/606/>

Report of Bishop Neethinathan's Delegation Team to Trocaire, Ireland



*(Eugene Culas, Prof. Dr. Mary John, Cardinal Sean Brady V.J. George
and Eamonn Meehan)*

The team, comprising of: **Prof. Dr. Mary John**; **Mr. V.J. George**, Chairman and General Secretary of DALITAID; also Chair and National Convener respectively of National Council of Dalit Christians [NCDC - a national campaign for equal Constitutional rights for Dalit Christians in India, including all major Indian Christian Churches] and; **Mr. Eugene Culas**, Director of UK based, Voice of Dalit International [VODI].

The team arrived at St. Patrick's College, Maynooth, Dublin at 21.30hrs on 26th August 2013 and were received by **Ms. Caoimhe de**

Barra, Director of International Division, Trocaire. The Team visited Trocaire's offices next day at 10 am. **Ms. Caoimhe de Barra** introduced the Team to: **Mr. Eamonn Meehan**, Deputy Director [shortly to be Director] and; **Ms. Muireann Kirrane**, Policy and Programme Officer International Division, Trocaire.

Eugene apologised on behalf of Bishop Neethinathan, for his inability to be in Ireland, as originally had been planned. He introduced Bishop's team members and explained the purpose of their visit - to share with Western Church leaders about the injustices and discrimination of particularly Dalit Christians in the Indian Church and generally in the society and to seek their solidarity from faith and development perspectives.

Prof. Mary John explained the situation and prevalence of discrimination against Dalit Christians on the basis of caste in the Catholic Church and gave some history of the constant struggle that the Dalit Christian Liberation Movement, [DCLM], which he has also been spearheading since 1990. He highlighted the domination by the non-Dalit Catholic hierarchy over Dalit Christians and the small number of Dalit Priests, Nuns and Bishops, in spite of the fact that 80% of Catholics in India are Dalits (Ref: Week of Prayer for Christian Unity 2013).

Mr. V.J. George spoke about the struggles of Dalit Christians for Constitutional rights in India, on a par with other Dalits. He described: NCDC 's large scale mobilisation of Dalit Christians taking place in different parts of India and the relentless equality struggles faced during the last 7 years and; during this period, the realisation that community developmental work amongst Dalit Christians was inadequate, which led to the formation of DALITAID, as a consortium of Dalit NGOs, CSOs, CBOs and movements. He explained DALITAID 's aim - to fill the gap in support systems for Dalits, in their struggle for real community development and equality. He cited the inadequate and ineffective role of the Indian Church in supporting the Dalit/ Christian struggle and the strategic inertia of the Christian community, dominated by a non-Dalit minority, as against 80% Dalit Christians, as the biggest challenges / obstacles which

Dalit Christians face in India today. [both in government and from the Church hierarchy.]

Eugene made a detailed presentation of the Background Notes prepared for the visit, largely around 4 important aspects: i] Week of Prayer for Christian Unity (WPCU) 2013, for which the theme is Dalit and Caste discrimination. The WPCU document, released jointly by the Vatican and the World Council of Churches; ii] Pope John Paul II's statement, on the need for the Catholic Church to be responsive to the Dalits; iii] DFID's Policy paper, clearly identifying that 'caste causes poverty' and 'gets into the way of poverty reduction'. Hence, a real poverty reduction approach should address caste, as the root cause of poverty. This is totally absent in the work of all international development agencies; iv] The UK Equality Act 2010, making 'caste to be an aspect of race' and caste discrimination illegal in the UK. Eugene requested Trocaire to join with the signature campaign, in support of implementing the Caste section of the Equalities Act 2010, so that it could become a precedence for other caste affected countries to follow and bring about a positive impact on Dalit development. In UK, some of the Churches have taken up this issue and organising local meetings which will lead to a national Conference in February 2014 in London for the Church and its organisations – its hierarchy, leaders, priests, nuns and others. From these, Eugene explained that: the very approach of Aid agencies is ineffective /inadequate, as they are not addressing the root cause of poverty of Dalits, who form 1/3rd of the global poor but rather they are preoccupied with addressing the symptoms of poverty only. He argued that the Aid agencies should review their aid policies and strategies, to address the root cause of poverty in South Asia, particularly India - that is caste.

Prof. Mary John then spoke about one of three main programmes which the delegation aimed to further develop further - the need and benefits of international exposures for Dalit youth, leaders and future leaders. He gave himself as a positive example of international exposure and increased skills training and also explained the increased capacity building of his team members themselves, due to the international exposure opportunities which they had availed in the past. In this regard, he strongly highlighted the need for strengthening the Leadership for Social Change [LFSC] course which VODI, in

partnership and association with the Catholic Association for Racial Justice [CARJ] and Maryvale Institute, Birmingham respectively, are conducting in UK, for future Dalit leaders, particularly the youth.

Mr. V.J. George briefly presented the second of three main programmes, sharing the concept and notes of a Model sustainable Dalit Community Development Project which DALITAID is developing and planning to implement in Orissa. The initial project, [which can be replicated in other areas] proposes the start up of 10 Model Dalit villages, forming a township, with educational institutions and infrastructure for addressing the needs of Dalit communities - quality, vocational education, non vocational skills training, practical development opportunities. It aims to create an environment for growing self-confidence, self-management and community empowerment [freeing them from caste and cultural dominations]. The very approach of the project was taming the elephant by taking it out of the forest. The lessons for this Project are taken from a similar, very successful Church lead project in Trivandrum, Kerala, S. India.

Eugene concluded the presentation, by challenging the analysis and approaches of aid agencies, including Trocaire, to include addressing caste as the root cause of poverty of Dalits in S. Asia, who form one third of the Global poor. He also suggested anyone working with the poor in India should have an understanding of Dr. Ambedkar, his speeches and writings:

- i] Life and Mission of Dr. Ambedkar by Dhananjay Keer.
- ii] Annihilation of Caste – Writings and Speeches of Dr. Ambedkar (Vol. 1)
- iii] What Gandhi and Congress have done to the Untouchables – Writings and Speeches of Dr. Ambedkar (Vol. 9) [All available from Bombay]
- iv] The Laws of Manu – By G.BUHLER (The Sacred Books of the East – Edited by F. Max Muller -620 pages) [Available though MOTILAL BANARSIDASS – Delhi, Varanasi, Patna, Bangalore, Madras]

Eamonn expressed his interest to have copies of these books and Eugene volunteered to get it for Trocaire.

Ms. Murireann, then gave a presentation of Trocaire's work in Orissa. Eugene had expressed his reservations about the use of terminologies of 'low caste / high caste' and equated it to the use of the humiliating 'N' word, pointed out that such terminologies are intended to inflict psychological and demeaning blows at the outset to a person aimed and hence should not be used in the development field. He asked whether Trocaire is taking care to see that their partners have the structural capacity to absorb Dalits into their decision making bodies and that assets created from Trocaire's grants are registered in the name of the people, rather than the NGO in charge - cheque signing and decision making by the effected people. Murireann also explained the difficulties Trocaire has in establishing a Trocaire Country Office in Orissa. Eugene suggested Trocaire explore the possibility of DALITAID associating in the planning, monitoring and evaluation of their projects with a Dalit perspective. The meeting came to a close by 12 noon

Initial areas of agreement: Trocaire:

- i] would like to have the books suggested by Eugene.
- ii] would be interested to have two places in the next LFSC Course [possibly 2014]
- iii] is willing to join in the signature campaign, to implement the UK Caste legislation.
- iv] is willing to participate in the February 2014 Conference, for creating awareness for UK Christians (earlier reference)

Visit to Cardinal Sean Brady:

The team were then taken to Armagh in Northern Ireland by Mr. Eamonn. During the 2 hours journey by car, the team and Eamonn continued the discussion regarding various aspects of Dalit empowerment to be a principal yardstick for INGO partners for addressing poverty in India. The team also shared instances from development projects in India where INGOs and NGOs unknowingly neglect Dalit empowerment issues but are more involved in mainly feeding Dalits through their projects and relieve their poverty symptoms.

The meeting with **Cardinal Sean Brady** started at 2.30 pm. The Cardinal came after reading the materials which had been sent to him.

He asked, “How did you manage to get the caste/Dalit issue into the WPCU?” Eugene replied that it was by providence and not by us, “I have heard the cry of my people”.

Prof. Mary John explained the situation in the Catholic Church for Dalits, the marginalisation, discrimination, lack of recognition of their historical existence and absence of rightful representation which Dalit Christians face in the Catholic Church, despite the fact that they constitute 80% of the Catholic population in India.

Mr. George V.J., categorically presented that though the Church has come forward recently to address the issue of the denial of rights to Dalits, it has not tried to address it as a prime issue of the church.

Cardinal Sean, to this immediately suggested that we should meet the Catholic Bishop's Conference of Italy and convince them. Eugene requested the Cardinal to use his influence to take us to the Vatican to meet Pope Francis. To this the Cardinal replied that we must approach **His Em. Card. Peter Kodwo Appiah Turkson**, President of the Pontifical Council for Justice and Peace, who was his student in the seminary and, as from African descent, is very sympathetic and concerned as to the issues of the marginalised. We must convince him of the issue of Dalits. He suggested using his reference to Cardinal Kodwo in this regard. Another option that Cardinal made was to approach **Cardinal Filoni Fernando**, Prefect of Propaganda Fide and if he is convinced, it is easier to take up the matter to Pope Francis. Another approach he suggested was to take it to His Em. **Cardinal Tarcisio Bertone**, S.D.B, Secretary of State to the Vatican. He suggested that without these people being convinced of the issue, it would be rather impossible to take it up with Pope Francis. He also suggested to approach and convince the **Apostolic Nuncio, Salvator Pennacchio**, in India, as any representation to the Vatican from India would be referred to him for his opinion. In all of these efforts, Cardinal Sean offered his support and willingness to use his reference. Cardinal also welcomed the proposal for having a meeting with the **World Superiors of Religious Congregations**. In this matter, he advised us to contact **Fr. Jose Rodriguez Carballo**, **Head of Catholic Religious Congregations**. Cardinal also told us to convey his regards to **His Grace Archbishop, Philip Tartaglia**, **Glasgow**, during our visit to Scotland next day.

Concluding the meeting with Cardinal Sean, Trocaire's Deputy Director, **Eamonn made the following as his plans / outcomes of the discussion with the team.**

1. The visit has convinced of the need for addressing the issue of Dalits and caste and this is an eye-opener to him and will be reflected in the future work of Trocaire
2. He will try to ensure that his own team working in India has members of the Dalit community as staff.
3. He will also ensure that the partners associated with Trocaire follow the policy of inclusion of Dalits in their staff teams and decision making bodies.
4. He will send two persons to the next round of Leadership and Social Change [LFSC course, which VODI is conducting with associates/partners. [possibly 2014]
5. He said he will attend the conference in February 2014, in London
6. Trocaire will join with the signature campaign for UK caste legislation.
7. He will discuss the learning gathered from the meeting, with his team members in Trocaire and will reflect on ways of future association.
8. For policy matters, he said he will discuss it with Trocaire's team. After the meeting with Cardinal Sean Brady, Eamonn drove us back to Dublin airport, to take our onward flight to Scotland.



Mr. Eugene Culas, Mr. **Eamonn Meehan**, Ms. **Muireann Korrane**,
Prof. Dr. Mary John

Meeting with ArchBishop Philip Tartaglia of Glasgow



On 28th August 2013, the second day of the UK wide visit of Bishop Neethinathan's delegation Team, at 9.30 am, we met **Archbishop of Glasgow, Most Rev. Philip Tartaglia**, in the Curial Offices, as scheduled. The Team members conveyed the apology of Bishop Neethinathan for his inability to attend this meeting and then introduced themselves: **Prof. Mary John; Mr. V.J. George [Chair and Secretary of DALITAID-India, respectively and; Mr. Eugene Culas [Director of UK based Voice of Dalit International [VODI].** The team gave a copy of the Background note of the visit. After quickly going through the notes, **Archbishop Tartaglia** asked us how we managed to get this Theme, Dalits and Caste discrimination, for the Week of Prayer for Christian Unity 2013. We replied that it is the work of the Holy Ghost, who is behind it and 'I hear the cry of my people'.

Then **Archbishop** asked 'Who is Dalit?' **Eugene** explained it, referring from the WPCU 2013 and the address of Pope John Paul II.

They are 80% of Christians/ Catholics in India.

The next question of **Archbishop** was 'How does the discrimination on the basis of caste manifest in the Christian community?'

Mary John: Caste discrimination exists in the Catholic Church, due to the domination of non-Dalits. Caste is practised by Christians, like in any other religion in India. When 80% of the Christians in India are Dalits, only 3% are Catholic priests and nuns from Dalit communities. The institutions and hierarchy of the Catholic Church are dominated by the Caste Christians. Out of 160 Bishops, only five are Dalits. None of the heads of Catholic Congregations are Dalits. He further explained the very recent situation of Sivaganga Dioceses, Tamil Nadu, India, where a Dalit youth after 13 years of training in the seminary was denied the opportunity to become priest, due to no fault of himself.

George: explained the continued existence of separate worshipping places, separate mass timings, separate cemeteries etc. for Dalits in the Catholic Church. He also pointed out the incident in Erayur connected to the burial of the dead body of the mother of a Dalit catholic priest: carrying the dead body through the public path and the burial in the cemetery was opposed by the caste Christians, which eventually led to police shootings and the loss of 3 lives.

Archbishop: “ Is the Caste discrimination amongst Christians prevalent in Goa also? I had a Bishop visiting from Goa who said nothing about it and I have an invitation to visit Goa”

Mary John and Eugene: The Bishops from India, when visiting other countries, do not mention about the existence of caste discrimination within the Catholic Church. Mary John explained that the victims of Christian violence are Dalits.

Archbishop: Nobody from India whom he met in Vatican or visiting Glasgow said anything about it. He asked what % of the population are Dalits?

Eugene explained that: only 15% of the whole population in India are those who benefit from the Caste practices; 60% of the people are considered as slaves – workers and; 25% of the population are those

who are treated as Untouchable, Unseeables and 'lesser humans', who are the historically broken people and are called Dalits.

George explained about the Dalit Christian struggle for their Christian Constitutional Rights, which was denied to them in August 1950. Seven months after the Indian Constitution was adopted, originally with all rights to Dalit Christians, they were subsequently robbed of their rights by a special Presidential Order, for the sin of embracing Christianity. Due to the lack of support from the church, the denial of their rights continues even today. The struggle for equal Dalit Christian rights is the longest struggle in the independent India.

Archbishop: 'it is my first hand information about caste and the existence of caste in the church.'

Eugene cited the recent case of Ilavarasan, in Tamilnadu, where the whole Dalit community in the village was economically well developed. A boy from the village married a girl of a different caste from the neighbouring village, with the permission of the parents. However within months the father of the girl had to commit suicide due to caste pressure. Next day the armed people from the girl's caste attacked the boys village and destroyed it completely, bringing down more than 250 houses to the ground, with all belongings in them. This is the type of community punishment normally Dalits face, for crossing personal and individual caste boundaries. Finally, the perpetrators also got back the girl to her house and later killed the boy in suspicious circumstances.

Archbishop: 'I know a couple of Syro Malabar persons, who never said anything about caste'.

George: The Syro-Malabar persons are very well placed, influential, even in the government but are very much against Dalits. They are a set of people who practice caste discrimination within the Church. He gave the example of Mr. A.K. Antony, second in command in the Central Government, who is the main person to obstruct the Central Government to consider the issue of Constitutional Rights to Dalit Christians for political expediency. The Syro-Malabar Christians are not supporting Dalit Christian issues.

Archbishop: 'What about the UN'?

Eugene explained that in a 2001 Durban Conference, S. Africa, it was the Vatican which finally initiated a motion to include Caste, within the ambit of race but was defeated with the political game play of India and USA. However in the subsequent years, the issue gained visibility in the UN agencies, including CERD and now the international governments are required to report progress in the area addressing caste discrimination under human right violations. Even the UK Parliament has passed the UK Equality Act 2010 with the recent caste amendment in the Enterprise and Regulatory [ERR] Act, effecting the implementation of Section 9(5). The implementation of the Section is also being kept pending, due to the pressure of caste perpetrating UK Hindu temples and their members. He requested the Scottish Catholic Church to come to the rescue of over 1.2 million UK Dalits, Christian and spanning other faiths and joining them on their journey for equality.

George: The UN Rapportiers and CERD reports have and continue to highlight the issue.

Mary John: The Indian Bishops visiting UK talk about an egalitarian church and suppress the situation of Dalits in the church.

Eugene: Caste is no more an Indian issue. It is practiced in 132 countries, including 110 countries where South Asians have migrated to, as in the case of the UK and where there is a legislation defining 'caste as an aspect of race' and to be made illegal. In this situation, again he requested the international Church to come to the rescue of Dalits, who are victims of caste discrimination within the Church and in the society.

Archbishop Tartaglia: Is there caste operating amongst migrants?

Eugene: Yes. It is practiced amongst the Asian society in the UK and elsewhere. Also he spoke about DFID 's Policy Paper , “Reducing Poverty by Tackling Social Exclusion”, wherein it states that 'caste causes poverty' and 'gets into the way of poverty reduction'. It 'causes poverty of particular people, leading to high rates of poverty among

the affected groups'. It 'reduces the productive capacity and poverty reduction of a society as a whole'. It 'deprives people of choices and opportunities to escape from poverty and denies voices to claim their rights'. 'Poverty reduction policies often fail to reach socially excluded groups, Dalits, unless they are specifically designed to do so.'

Archbishop: You must speak to SCIAF about it.

Eugene: We will do that. However we need the specific support from the UK Church to support the Dalit struggle, such as we have recently launched DALITAID- India.

Archbishop: 'I will talk the matter to SCIAF and you must talk to them as well.' He also mentioned Minority Ethnic Christians Together in Scotland and said that you can also access them and discuss the matter.

Eugene: Usually the Asian Diaspora groups are the most difficult groups and most inimical when it comes to the question of Dalits.

With this the discussion came to a close and the Team thanked Archbishop Tartaglia for providing this opportunity to meet with him.

Report of Discussion with SCIAF Bishop Neethinathan's

Team Delegation Visit

Following the meeting with Archbishop Philip Tartaglia, the team visited Scottish Catholic International Aid Fund (SCIAF) on **28 August 2013 at 11 am.**



Eugene gave the apology from Bishop Neethinathan and introduced the Indian Team : Prof. Mary John; Mr. V.J. George, the Chair and General Secretary of DALITAID - India respectively and himself, Eugene Culas, Director, Voice of Dalit International [VODI]. SCIAF introduced themselves: Ms Philippa Bonella, Head of Communication and Education; Mr. Percy Patrick, Programme Manager, Africa; Ms Joanne Oneil, Policy Officer and; Ms Sadie Scullion, Programme Officer, India. Mr. Robert Angove, Programme Manager from the International Department joined later.

Prof. Mary John started the presentation by talking about his background as a Dalit and the discrimination he suffered as a consequence. An Irish father started a school for the education of

Dalits in his village which enabled him to acquire schooling and further education and finally became a teacher in a well known Jesuit College in India. He also had an opportunity to get advanced training in social work from the London School of Economics (LSC) which helped to shape him as the man he is today.

Prof. Mary John further explained discrimination existing in the Catholic Church on the basis of caste and the sufferings which Dalits face within the Church and society. Until 1990, there was no Bishop from the Dalit Community in the Catholic Church. He organised a movement called Dalit Catholic Liberation Movement (DCLM) and it raised the issue of alienation that Dalits suffer in the Catholic Church and is made worse due to the lack of Dalit representation in the hierarchy and clergy. He said we now have 5 Dalit Bishops, out of 160 Catholic bishops. [with 3 % clergy, as against 80% Dalit members in the Catholic Church]. The struggle continues without the hierarchy indicating any of their willingness to address our issues. He feels that the solution will not come from within the caste ridden Indian Church but that support was needed from the international Christian community to take our struggle forward.

Eugene further continued with the remarks which Pope John Paul II has said about Dalits and caste discrimination and that we need a long term-policy of the church to address this issue. He also shared his experience of 30 years of working with fishermen communities in India, wherein he realised that the root of poverty of people in India is caste based. He requested aid agencies to address caste issues, as caste causes poverty (reading from the DFID policy paper). We need to make a causative, instead of symptomatic analysis of poverty. He stressed the need for those officers in aid agencies working for/ in India to be well versed with the writings of Dr. B.R. Ambedkar, a Dalit emancipator and the architect of the Indian Constitution, particularly the following Books:

- i. Life and Mission of Dr. Ambedkar by Dhanajay Keer
- ii. Annihilation of Caste – Writings and Speeches of Dr. Ambedkar (Vol. 1)
- iii. What Gandhi and Congress have done to the Untouchables – Writings and Speeches of Dr. Ambedkar (Vol. 9) [The above three books are available from Bombay]

- iv. The Laws of Manu – By G.BUHLER (The Sacred Books of the East – Edited by F. Max Muller) [Available through MOTILAL BANARSIDASS – Delhi, Varanasi, Patna, Bangalore, Madras]

Also he explained about the UK Equality Act 2010, Section 9(5), which is now facing hostile opposition from dominant caste perpetrators in the UK. A recently formed Catholic Church group in Southall has begun steps to educate Christians about this and is organising a national level Conference, in February 2014 for the hierarchy, Church organisations, priests/ sisters, church members and others. He requested support and solidarity from SCIAF and all other Church agencies, by way of joining in with the signature campaign and participation in the demonstrations of Dalit Diaspora communities to support caste legislation in the UK and for taking part in the February 2014 conference. He requested SCIAF to accept Dalits and Caste discrimination as a thematic area in their work, as 1/3rd of the global poor are Dalits. Also, to: to allocate a certain percentage of their organisational income and activities to address this issue and to; influence other/partner aid agencies to follow this model of accepting the issue as a thematic area and setting apart a rightful allocation of international funding for Dalit development.

George: The church has a responsibility to respond to the injustice facing Dalits, for following Christ's teachings and being Christians in India. Since the caste ridden Indian church is not responsive to the sufferings and constitutional rights of Dalits in India today, he said we need the international church and international Christian organisations to come to their rescue and support their cause.

Philippa: We wanted to take up the issue of discrimination in India and for that we took two journalists to Bangalore to make the story relating to this from our projects. However they made only the story on gender and other issues and ignored the Dalit issue. To this Eugene said it is because of lack of awareness about the issue and suggested that the issue needs to be further highlighted in UK. One way could be by through more training of Dalit people in the UK and through their interaction/sensitisation programmes with Church/aid agencies and communities.

Percy said that In India SCIAF work in two locations, the target groups are largely Dalits and their marginalisation is the main focus of the work/projects of SCIAF in India.

Philippa: We raise our funds from the Lenten campaign and last year India was the focus. However it is difficult for us to generate funds as there is a feeling that India is developed now. We are trying to tell them that the groups marginalised are still a challenge to development.

Eugene: The attempts for reducing poverty must address the issue of caste. Now what is happening is that “poor people of rich countries are feeding rich people of poor countries” and requested SCIAF to reflect this factor in their approach to address poverty reduction. He further cautioned about the use of terminology whilst describing caste – 'higher and lower', 'so-called higher and lower' etc. should be avoided.

Ms Sadie said, “we are small and what we can do is very small. Scotland is very small compared to India. What you need us to do you may tell and within our limits we could try to do”. To this Eugene suggested the following:

1. **Consider to accept Dalits and Caste discrimination as a thematic area.**
2. **Consider allocating a percentage of SCIAF fund/resources to address Dalit issues.**

To this **Ms Sadie** said that they have a policy to work project based, selecting partners based on certain norms and enquired whether the team has any project in mind.

To this **George** explained about a model national project, to be implemented in Orissa, which is the brain child of DALITAID-India, a recently formed consortium of Dalit NGOs, CSOs and CBOs. He also explained the project's sustainable and participatory approach and its major contents. He requested the participation of SCIAF in the model community development project. He further stated that this proposed project is of a long term nature and envisages the involvement of many partners. Therefore we would only be requesting SCIAF for part funding of this project. We aim to draw other partners also into its concept. The participation by SCIAF could

be through an initial project start-up cost, provided SCIAF in principle may agree. (For which a project plan could be submitted).

Eugene explained the further aspects of the project, addressing the issue of caste discrimination which Dalits face. He compared the present developmental efforts as like treating a TB patient for cough and fever, which are only symptoms of TB, without analysing and treating the root cause of the disease.

To this **Philippa** replied, “We seek to support the poorest of the poor and so of course that will include a focus on Dalits in India” and

Ms Sadie said, “we can look at the future possibility of associating with programmes addressing caste and Dalits”.

Sadie stated that “we can look at how we can work with our partners to strengthen equality within their organisational policies and programming to ensure that all marginal groups are included not only Dalits? We would work with our partners to ensure that there was no caste discrimination within our partner organisations and programmes. This is the level that as a Programme Officer can work at.” Regarding funding or participation of SCIAF in the DALITAID Model Community Development Programme, it was also stated that “we can work at local level with partners but SCIAF does not have a national reach within India for advocating issues on behalf of the Dalits”.

Eugene further said that in the UK also, SCIAF could take up development awareness for the UK public on Dalit issues.

Ms Sadie further enquired, “how far are you supported by the church in India for the campaign”.

George replied that after the involvement of Bishop Neethinathan, there is some support now coming but it is not in proportion to what the Church should and could be doing.

Philippa said that the WPCU is a good document and could be used for creating awareness among its supporters – 22,000 of them in Scotland.

Robert exclaimed that 'there is apathy for Dalit issues and asked why is BOND [British Overseas NGO in Development] not taking up the issue of Dalits? **Eugene** replied that our views are not reflected in BOND's policy documents, which is shaped by the views of a small handful of major I/NGOs in UK, who contribute more finances to BOND.

Prof. Mary John concluding the presentation saying that we are late in addressing Dalit issues. This is due to the Indian hierarchy preventing/ obstructing access to take up this matter into the hierarchy of the Catholic Church elsewhere and with the Vatican.

The outcomes of the Discussion:

1. SCIAF was interested in hearing about the Model Project but it was made clear that SCIAF work through their partners to address inequality and discrimination. (**Sadie**).
2. SCIAF was not agreeing with the visitor's suggestion to follow a specific pro-Dalit policy. It was explicitly mentioned that SCIAF could not support this campaign because of the sensitive nature of the church relationship with the Equality Act (**Philippa**).

Report of Visit to Bishop Pat Lynch at the CBCEW, London



The team was received by Bishop Pat Lynch at the Catholic Bishops Conference of England and Wales at 11.20 am. The first question that Bishop asked was “How was your visit to Trocaire and others? Eugene explained about the meeting with Trocaire, Cardinal Sean Brady, Arch Bishop Philip Tartaglia and SCIAF Scotland. V.J. George explained the outcomes of the meetings and the Plans that the Deputy Director of Trocaire Mr. Eamonn Meehan have in connection with the visit of the Team from India.

After the introduction, Bishop suggested the Agenda and the meeting proceeded accordingly.

1. September 7th Meeting –
2. February Conference: -
3. Signature Campaign in support of implementing UK caste legislation & Trafficking
4. Injustice within the Church Dalit Christian issue in Catholic Church
5. Injustice in England

The Agenda was discussed one by one:

1. September 7th Seminar: – The Seminar is the result of series of meetings Christian groups interested in the subject had in Southall. It is being organised by Fr. Gerard in association with other Christian groups for creating awareness among the Church communities and leaders in Southall area about Caste discrimination and UK legislation. The General Secretary of CastewatchUK is invited to explain the issue and the UK situation. It was reported that Fr. Gerard sj of Southall is taking care of the arrangements; hence the discussion was limited to reading the invitation.

2. February Conference: - The Christian Network against Caste discrimination formed around Southall has decided to have a national level conference in London for the hierarchy, Church organisations,

leaders, priests and sisters in the month of February 2014. Bishop Lynch welcomed the idea and made the following suggestions: Maximum number of Bishops from the UK must be invited and ensure that they attend the conference; similarly the Bishops from India also must be invited, particularly Bishop Neethinathan and Sarat Chndra Nayak (2nd name included while compiling the report). Suggested probable venues are: i.) Amigo hall in St. George's Cathedral near Waterloo which could accommodate up to 125 persons; ii) Basement of Westminster Cathedral with more capacity; iii.) Farm Street – Jesuits; iv.) Kensington Church Street;

Those **to be invited** include the following:

- i.) Bishop William Canny as he has good connection with Justice and Peace in Vatican, where the delegates are advised to finally take their issue;
- ii.) Request Archbishop Vincent Nichol to delegate one bishop to attend from Westminster Archdioceses;
- iii.) Someone from the Diocese of Leeds – Bishop or Vicar General. Also from Bradford, at least VG.
- iv.) Ethnic Chaplaincies and the Bishop in charge of Chaplaincies – Bishop John Arnold and Msg. John Armitage ;
- v.) invite representatives from Troacire and SCIAF as well as all UK Catholic Organisations
- vi.) One or two representatives from Muslim Community to the Conference – from Bradford, Tooting, Woolwich, Tallworth, Plumstate etc.
- vii.) and representatives from the Dalit communities; As far as

speakers: i.) apart from Bishop Neethinathan, two powerful speakers, including from the field of development and couple of witnesses;

Bishop Pat Lynch expressed his willingness to welcome the gathering; The discussion then proceeded about the **funds for** the programme - Bishop expressed his happiness and satisfaction in the

fact that Fr. Gerard is taking active interest in the conduct of the programme. He said that we must mobilise some funds for the conference to pay travel expense to the delegates from India – perhaps sharing between CARJ and CAFOD. He was suggesting that he would be meeting CAFOD regarding Human Trafficking and would talk about the Conference also. He wanted Eugene to prepare a two page Note on why CAFOD should support the Caste discrimination issue. He also needed a copy of the Notes Bishop Neethinathan presented to CAFOD during his last visit in 2009.

Regarding the Committee in charge of the Conference, he suggested to have Yogi Sutton and Rosie to represent CARJ and approach CARJ to share travel expenses of the speakers from India. He suggested requesting Archbishop to arrange a follow-up meeting with Bishop John Arnold, who is in charge of CAFOD. He also suggested informing him at the earliest the date of the February Conference.

3. The Signature campaign for UK Caste legislation:- Eugene reported about the willingness of the Trocaire and SCIAF to associate with the signature campaign, hence wondered whether CAFOD could also be approached. Bishop told to speed up the campaign as it is very important. Bishop wanted us to talk about Signature campaign to Archbishop when the team meet him on Monday 2nd September. He told Eugene to prepare a short explanation of the situation and why the signature campaign is required, which Bishop will circulate through the Church networks. He also suggested the Team to request Archbishop to circulate information through CBCEW to all the Dioceses so that every Parish in UK would be informed about it

Trafficking is another area the Bishop wanted to share with the team. He said he is visiting Nigeria in this connection and there is a Conference planned on Trafficking in which he is working to get the Police authorities and Church heads from countries affected by Trafficking. George said that Trafficking is a very important issue in Nepal (borders with India) and he offered to give some details later to Bishop. Bishop also requested to provide some Statistics on Trafficking and Religious orders of women working on trafficking

Injustice within the church:-

The injustice within the church on the basis of caste was the next agenda of discussion. Bishop said that though he has some awareness about the issue, much need to be understood further. George explained about the various rites in the Catholic Church and the prevalence of caste discrimination in Catholic Church under the shadow of these rites. Bishop requested the team to furnish him a two page note on the various rites and discriminations on the basis of caste in Kerala/India in these rites. He said it will help him when he meets the heads of Churches from UK as well as India

Eugene requested Bishop to help us in taking the issue to the Vatican. He first of all replied that he is an amateur in this matter and suggested to raise it with Arch Bishop Vincent when we meet.

Injustice in England and India in churches

The discussion went on the injustice in UK as well as India among the Christians. The team said that the groups that dominate the church in UK are the Syro Malabar Christians. In this Bishop said that he would like to have a meeting with the ethnic chaplains. This is another reason for meeting Bishop John, he said.

Narayan, who is a Commonwealth Professional Fellow attached to VODI, explained about Dalit situation in Bangladesh to the Bishop. He said that there are 7 ½ million Dalits in Bangladesh out of which 80% Hindus, 7% Christians, remaining Muslims, Buddhist and others. Dalits in Bangladesh are voiceless and are not acknowledged by the Government. Narayaan made a representation to Hon. Prime Minister Sheik Haszeena about the plight of Dalits in Bangladesh following which the government allocated 10 Million rupees to the Social Welfare Department for the education of Dalit Children. Narayan requested the Bishop all possible support for the Dalit people Bangladesh.

Report of Meeting with Skillshare International



The DALITAID team visited Skillshare International at Leicester on 2nd September 2013 at 11.30 am. The team comprised of Prof. Mary John, V.J. George, Eugene Culas, Narayan Chamarkar, the Commonwealth Foundation Fellow and Miss Cucku George, the volunteer.

We were received by Elaine Stevenson (Programme Funding Manager), Claire Hill, the member in her team. Straightaway we started the discussion.

George introduced the team members and Eugene started the discussion. The main points of discussion were:

1. Caste as cause of poverty
2. The need for addressing the Dalit poverty
3. The possibility of using caste as tool for raising funds
4. The possibility of joint fundraising and joint funding by SKI and VODI
5. The Leadership for Social Change course of VODI
6. The Joint campaigning by VODI and SKI for addressing caste in the UK
7. The Model project of DALITAID in India

Using the DFID Policy paper, quoting from 'the Laws of Manu' and Address of Pope John Paul II, Eugene explained the situation of caste as the cause of poverty affecting 400 million Dalits of various faith who form 1/3rd of the global poor.

The need for having special programmes and approaches to address Dalit poverty also was explained in the context of the incident of Ilavarsan and Chanchal. The team explained that the existing patterns and priorities in development will not lead to sustainable development of Dalits. There should be programmes and initiatives specially designed to address Dalit poverty.

From this, George took and told them that in their fund raising tools and approaches, 'caste' should be used as a very powerful tool. Other tools are slowly swindling in importance and hence, there should be special focus on caste as a tool by the fundraising team.

The possibility of joint fund raising by SKI and VODI to address Dalit poverty was also put forward by the team and it was welcomed by Elaine. She further said that the funding proposals have become very tricky and complicated now and very competitive that we need to put special focus on it.

The concept of Leadership for Social Change Course was also discussed in the light of the case of Rosa Park (sitting in the bus) – Martin Luther King (standing / walking - with historical freedom speech) and – Barrak Obama (Running for the post of President of USA).

The Joint signature Campaign issue was discussed and the proposal presented by Eugene in the background of the campaign for Equality Act 2010. George also told them to participate in the campaign as the campaigning must precede every fund-raising as through campaigns, we could strongly put forward the issue that helps raising fund for it.

The model project that DALITAID conceived has been presented in a nutshell by Eugene and requested the team to be part of it. To this Elaine replied that Julie, the country coordinator has to be consulted in such issues; but they expressed their happiness on this.

The team was given a lunch by the SKI and the meeting continued on the lunch table also and eventually concluded at 2 pm.

Outcomes of the meeting:

1. The concept of the Dalit issue, caste and caste causing poverty of 1/3rd of the global poor could be well conveyed to a Fundraising team of a British charity which has more than 50 years of reputation in UK and abroad.
2. Possibilities of joint collaboration was explored and could be initiated in future
3. Association of SKI could be secured in future for the Campaigns in Briton.

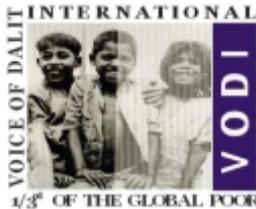
PART V

Leadership for Social Change

A Six- Month Course for
Activists, Future Leaders and Trainers,
Addressing issues of
Race, Caste, Religion and Social Class

Jointly sponsored by:

Voice of Dalit International (VODI) Catholic Association for
Racial Justice (CARJ) Maryvale Institute, Birmingham



Global society is currently being shaped by a variety of social movements. This six - month course aims to prepare activists, future leaders and trainers to work effectively for social change – especially in those movements defined or inspired by issues of 'race, caste, religion and social class'.

The course is designed to appeal to local, national and international participants and especially to those working in NGOs, the voluntary sector, community groups and faith-based organisations

The course will enable students to gain:

- an understanding of different traditions of social analysis and social thought;
- a knowledge of the history, theory and practice of selected social movements;
- language and communication skills: public speaking, writing and media;
- organisational skills: leadership, groupwork, campaigning, advocacy, training, fund raising, project planning community development and community organising.

Eligibility

Participants may come from the UK, South Asia or any other countries where groups experience discrimination based on race, caste, religion or social class.

The course is open to people with different levels of academic qualification. Candidates should have sufficient fluency in English to undertake the course.

Registration

Following initial registration with VODI, students will be formally registered with Maryvale, and Maryvale will send a letter of acceptance to each student.

Awards and Assessment

Maryvale is a Higher Institute of Religious Sciences and will confer the awards. The Certificate will be awarded on successful completion of the course. The Diploma will be awarded to those who successfully complete the course along with the assessed elements, which may include written examinations, papers and spoken presentations.

Location and Duration

Lectures and seminars will take place five mornings a week in Southall, where participants will normally live with families or in hostels or rented accommodation. The first course will begin in first week of March and finish at the end of August 2012.

Visas

We anticipate that students coming from outside the UK may come on a 'Student Visitor Visa'. Maryvale is accredited by the UK Border Agency.

Course Fees

The Course fee for six months is £3,000. Students will have additional costs for accommodation, food, books, etc. Partial or full bursaries may be available for a few candidates.

Further information and Registration:

VODI

ICG House, Station Approach
Greenford, London UB6 OAL
T. 020 8813 2380. vodi@vodintl.org.uk.

Sponsoring Partners www.carj.org.uk
www.vodintl.org.uk
www.maryvale.ac.uk

Disappointed by an anti-Dalit attitude and resultant performance of Indian NGOs and International Development Aid Agencies, various Dalit groups have been discussing how to hold them accountable in addressing the centuries old plight of Dalits and their caste related poverty. Deliberations in New Delhi in 2003 brought together affected communities from different South Asian countries. They arrived at the conclusion that poor - friendly Indian NGOs and their international aid agencies, although raising the voice of the poor, are increasingly found to be failing the development and empowerment of Dalit communities.

The concept of DALITAID, as a cohesive, Dalit led platform, came initially from the 'Delhi Declaration' of an international conference, 'Dalits and International Development Aid', held in New Delhi, India in 2003. This was organised by VODI - India and associates, with 200 participants from across India and beyond attending.

The conference was followed by 5 State level conferences in 2003 and 2 national level [Nepal 2003, India in 2008]. All Conference declarations highlighted the need of a national Dalit led platform in India to provide a long term and sustainable development approach to the special issues which Dalit communities are confronted with.

The 2008 conference also stressed the need for initiating a National Model Dalit Community Development Project, possibly in Orissa, as a pilot project for the Government and other concerned agencies, to take examples of effective Dalit development.

DALITAID was officially launched in New Delhi, India on 20 July 2011. 24 Organisations across India attended and a full committee was constituted.

DALITAID was registered in 2012 as a national organisation under Central Act. Dalit led NGOs are taking membership, with Individual and Organisational Membership, including Aid Agencies, being considered.

A Council of Patrons is being constituted.

Voice of Dalit International [UK] continues to offer direction to its development and promotion to its aims and objectives.

DALITAID INDIA

(A consortium of Dalit led NGOs & their Supporters - Reg. No. 332/12)

IS SEEKING CO-OPERATION TO IMPLEMENT

A NATIONAL MODEL DALIT COMMUNITY DEVELOPMENT PROJECT

IN ORISSA

(Based On Marianad Community Development Model)

(Web:) <http://www.vodintl.org.uk/story.htm>

Involving :

- * Settlement for Dalit families [Dalit Township]
- * Acquiring land & constructing houses.
- * Committed and qualified community workers, living & working with the people on a long term basis.
- * Developing socio-economic, educational and community building activities on cooperative principles .
- * Imparting and developing values of equality, democracy, justice and gender balance.

For more information:-



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