

Database and Management of Information Systems

SEDP

Diocese of Amritsar

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INTRODUCTION

Context

The organizational development initiatives within the Synodical Board of Social Services (SBSS) have altered in many ways its partnership with 24 Diocese Board of Social Service (DBSSs) of Church of Northern India (CNI). At the level of perspectives, the shift towards rights-based development has begun to address programmatic interventions along with the thematic issues. The issues of land and dalit rights; Adivasis and social exclusion; and livelihood and food security have gained strategic focus along with cross-cutting themes of Gender, Lobbying, Advocacy and Networking (LAN) and the Church Mission Engagement (CME). Significantly, issue-based interventions and the dynamics of people's organizations are also shifting and altering the operational reach of DBSSs. Efforts at networking in a few instances have also brought new stakeholders in partnership. The development context of the 24 DBSSs is not only diverse but continues to be dynamic.

Against this backdrop, developing and consolidating database along the lines of new perspectives and strategies of SBSS-DBSSs gains significance. At one level, awareness and understanding of what is data (manifestations) and its relevance for intelligent decision-making processes has to deepen at all levels within SBSS-DBSS.

SBSS-DBSSs would stand to gain vastly if they can build a creative database that facilitates analysis of development processes for deepening the ongoing development initiatives. A sound and dynamic database invariably pushes frontiers of knowledge for innovation and advancement of the causes of tribals, dalits, women and children.

Objectives

1. To develop and consolidate database on specific thematic (issue-based) interventions - land rights, tribal identity, livelihood and food security, Self-Help Groups(SHG)s, and federations, cooperatives, people's organizations and movements through guiding frameworks. This database would provide guiding frameworks for planning and monitoring and impact assessment.
2. To enable DBSSs Coordinators and Resource Centre (RC)s to maintain dynamic database. Facilitate awareness on the relevance and use of scientific data among various stakeholders. As instrument knowledge data can be effectively used for various purposes such as visibilising issues, building alliances and lobbying, benchmarking micro and macro trends, establishing linkages etc.
3. To use database for developing Management of Information Systems (MIS)

Time Frame

1. The first round of visits will be undertaken in the last week of April. Field visits to select DBSSs and the four CNI Centres for Social Action – Calcutta, Ranchi, Agra and Pune will be made.
2. The second round of visits will be to the remaining DBSSs in CNI Centres for Social Action, will be organized to see how the process is being adopted and accepted. These visits will be undertaken in the months of July- August.
3. By October, DBSSs and RCs should have finalized their database.
4. In December, the final round of discussions would be held to finalize database and MIS at the SBSS level.

First Round: Process and Purpose

The following frameworks were evolved through a participatory process. A four-member team visited the four CNI Centers for Social Action and five DBSSs (North East India, Chhota Nagpur, Cuttack, Amritsar and Marathwada) for discussions and consultations with different stakeholders viz. the community members, DBSS staff and staff of CNI Centers for Social Action. The field visits in the select DBSSs and subsequent dialogues with the staff of DBSSs gave us glimpses of ongoing shifts and emerging concerns of the reference communities. Debriefing sessions were held in all the select DBSSs for evolving the frameworks. Valuable inputs were received from the Coordinators and staff of respective DBSSs that the four-member Team visited. A striking outcome of Team's visits is the realization that systematic collection of data would have various benefits to the stakeholders – be it identifying emerging the needs, issues of the reference communities, ongoing trends, planning, preparing proposals, monitoring, advocacy, studies etc. More importantly, the relevance of data is contextual and it is hoped that a dynamic database would allow for informed responses from different stakeholders.

The four-member team also had an opportunity of sharing the frameworks with the Chief Coordinator of SBSS and teams CNI Centers of Social Action of Agra and Pune. Given below are a few pointers.

- The following frameworks are drafts and have to be discussed for by each of the CNI Centers for Social Action.
- Wherever required, definitions of some terms (which are used in the frameworks) can be elaborated – if need be for common understanding.
- CNI Centers for Social Action should send their feedback and inputs to the concerned person/s in SBSS for finalization by 20th May. The final 'Database Frameworks' will then be sent to the Regional Resource Centers by the 1st of June for further dissemination to the DBSSs.
- While visiting the four CNI Centers for Social Action, it was possible for the four-member team to visit only one DBSS in each of the CNI Centers for Social Action. Therefore if additional frameworks are required as per the context of the DBSSs, the CNI Centers for Social Action should prepare them. This would be welcomed.
- Wherever possible, to capture the richness of impacts, write a brief case on specific themes.
- During consultations, it is highlighted that data and frameworks on CME, CBCLA and already exists. Therefore frameworks on these themes are not incorporated in the following sections.
- The following frameworks have to be filled by DBSSs. The CNI Centers for Social Action have to facilitate the process. While filling the tables you can expand the spaces to suit the content.

FOREWORD

(Specimen)

Despite so many determined efforts, the fight against poverty and hunger, especially in rural areas, remains a huge challenge! Given the complexity of the problems and the enormity of the task, more innovative and effective approaches are urgently needed. The key actors are those who suffer most – the rural poor themselves. It is crucial to recognize that they have their own strategies to secure their livelihoods which vary from household to household depending on numerous factors such as their socio-economic status, education and local knowledge, ethnicity, and stage in the household life cycle.

At the same time, the strategies of these different groups of people are heavily influenced by and respond to the broader socio-economic, cultural, political, religious and institutional context in which they live. In many cases, the strategies of different groups are complementary and mutually beneficial while in some cases they may uncover latent conflicting interests that call for negotiation and resolution. Within this broader context, these different categories of households belong to and draw support from a multiplicity of formal and informal local institutions. The latter often provide essential goods and services to the rural poor, particularly in the absence of appropriate public policies, well-functioning markets, effective local governments and official provision of safety nets for the vulnerable. However, policy-makers and development practitioners have paid relatively little attention to understanding this local institutional context and its positive or negative impact on the livelihood strategies of the rural poor. At times, acting in a top-down manner, policy-makers and development practitioners have even created new institutions that did not meet the needs of poor rural stakeholders or have undermined existing institutions that were appreciated by the rural poor.

These guidelines attempt to address these issues by suggesting practical ways of analyzing the role of local institutions and their influence on the lives of the rural poor with a view to assisting policy-makers and development practitioners in identifying more appropriate entry points for strengthening these institutions as well as the legislative and regulatory framework in which they operate. We hope that these guidelines will be broadly disseminated and used by professionals working in rural and agricultural development.

Acknowledgement

(Specimen)

Many people have contributed directly and indirectly to the completion of these guidelines. The original research work that stimulated the development of these guidelines was carried out under a research programme entitled "Rural Household Income Strategies for Poverty Alleviation and Interactions with the Local Institutional Environment" undertaken by the Rural Development Division of FAO. Thanks are due to everyone involved in that research programme, in particular to those involved in the field research: in India, Vasant P. Gandhi (Coordinator) and Vikas Rawal (Researcher on FAO's Young Professionals Programme); in Mexico, Raúl García Barrios (Coordinator) and in Mozambique, Bart Pijnenburg (Coordinator) and Carlos Ribeira (Main Researcher).

Within FAO's Rural Development Division several people supported the authors in different ways: Jennie Dey-Abbas, Chief of the Rural Institutions and Participation Service, was the overall supervisor of the research programme; Kirsten Appendini, Joint Co-ordinator of the programme and Monique Nuijten, Visiting Expert at FAO from Wageningen Agricultural University, drew conclusions on the methodology of the research programme. Robin Marsh, Joint Coordinator of the programme, provided fundamental inputs and guidance in shaping the guidelines; Eve Crowley subsequently took up the responsibility for overseeing the production of the guidelines; Bernd Seiffert supported the completion of the guidelines; Stephan Baas provided useful comments. Much useful advice was also provided by Alice Carloni, FAO Investment Centre; Jim Bingen, FAO Visiting Expert from Michigan State University; and Mohamed Massouri, Western and Central Africa Division at IFAD. Manuela Evangelista also provided essential support and ideas. Brett Shapiro undertook the technical editing of the final draft and his comments were valuable in finetuning the end result. Sarah McAnespie finalized the layout of this publication. Discussions with many other development practitioners have also had a significant influence on the way these guidelines have been developed.

Thanks go to Jock Campbell, Integrated Marine Management Ltd. and to Venkatesh Salagrama, Integrated Coastal Management Ltd., for the numerous stimulating discussions of institutions and livelihoods over the course of three years of research for the Sustainable Coastal Livelihoods Project funded by the UK Government's Department for International Development (DFID). Discussions with Julian Hamilton-Peach, at IFAD, and Rathin Roy, in India, have also stimulated the thinking behind some of the content.

ACRONYMS (ABBREVIATIONS)

SEDP	Socio-Economic Development Program
MESKAS	Mazdoor Evam Simant Kisan Adhikar Sangathan
GVS	Gramin Vikas Sangathan
VLO	Village Level Organization
CC	Cluster Committee/ Block Level Organization
AC	Area Committee/ Regional Level Organization
SC	Scheduled Castes
ST	Scheduled Tribes
OBC	Other Backward Castes
SHG	Self Help Group
BPL	Below Poverty Line
POs	People's Organizations
CBO	Community Based Organization
CME	Church Mission Engagement
LAN	Lobbying Advocacy Networking
PME	Planning Monitoring Evaluation
PRI	Panchayat Raj Institutions
CE	Community Enabler
NTPF	Non Timber Forest Produce
TACIRIE	Transparency, accountability, comprehensive, inclusive, representative, informed, empowered
VFC	Village Forest Committee

CHAPTER 1

HISTORICAL PERSPECTIVE OF SEDP, AMRITSAR

GENESIS AND CONTEXT
ISSUE/STRUGGLES/SHIFTS/
TRENDS: CRITICAL ANALYSIS, ACHIEVEMENTS,
CHALLENGES, OPPORTUNITIES, SUGGESTIONS AND RECOMMENDATIONS

CHAPTER 1

HISTORICAL PERSPECTIVE OF SEDP, AMRITSAR

YEAR OF FORMATION OF SEDP	2nd August 1979
MAIN REASONS/ CIRCUMSTANCES FOR FORMATION OF SEDP	<p>Formation of SEDP</p> <p>The 1978 Calcutta consultation on “Church’s Role in Social Services and Development” and the subsequent “Consultation on Socio-Economic Development in the Diocese of Amritsar” in 1979 is the main landmark in the genesis of SEDP in diocese of Amritsar. These two events inspired the Amritsar Diocese to initiate the Socio Economic Development activities in its geographical area. The Calcutta Consultation provided the theological and philosophical orientation and basis for SEDP while Amritsar Consultation helped to develop the structure, strategy and focused roadmap towards empowering people and communities.</p> <p>Main Mandate</p> <p>The conceptual base for development oriented intervention for churches was developed in the World Council of Churches (WCC) held at Upsala and Nairobi. The meeting expressed the view that churches should give priority attention to developmental programmes in the underdeveloped countries and provide assistance for such work. In line with the views of WCC, the Amritsar Consultation attempted to develop specific roles of churches and congregations in the development interventions. The paper by Rev. Bishop A. Chandu Lal on “Role of Congregation in Development” was a pragmatic attempt to define the role of churches and congregation in development. It proclaimed the importance of congregation as the vital driving force of development at the grass root level. In the milieu of evangelism and its response to the graving issues of mankind, the primary role of the congregation was identified as the ‘Base-Ecclesial Communities’.</p> <p>Secondly, the congregation must play the role of ‘enabler’ by identifying and stating the priorities based on the felt need of the community and issues confronting them. Thirdly, as a source of information and expertise, the congregation must enrich the communities and help them to realize alternative methods of engagement in both mission and services. Thus congregation should harmonize faith and action and prepare the communities to imbibe this role at the base level. These processes were conceived to be manifested through organizations like Sunday Schools, biblical study centres in parishes’ etc. Finally, the congregations, functionally defined as ‘Base Ecclesial Communities’ must play the role of enabler for developing managerial capabilities for the communities in order to administer the community resources. Thus churches, congregations and parishes were integrated into the body of organisation of socio economic development with well-defined roles and functions.</p> <p>In order to fulfill the main mandate SEDP had to under go many changes in approach, strategies and programmes as under:</p> <p>1979-1986</p> <p>In the beginning, the strategy of intervention was largely relief oriented, based on philanthropic non-institutional support. The objective was to help the reference communities for self-employment mainly through material help. The Calcutta and Amritsar Consultations brought about conceptual clarity in the SBSS/ SEDP interventions and reset the strategies and objectives. The major shift was the</p>

change of thrust from specific charity based limited institutional support to comprehensive people centred, community based non-institutional intervention.

A board of Socio Economic Development Programme (SEDP) was formed, which included representatives of all the components of the church i.e. youths, women, trust, educational, health institutions and stewardship programmes etc. The same was registered as a society under societies registration act. (XXI) 1860 in the year of 1984.

The programmatic thrust in the first phase confined largely to poverty alleviation among the reference communities. Towards this objective, SEDP implemented programmes of integrated rural development in selected rural areas. Other concerns at the first phase were promotion of health care, family welfare, adult education and other such welfare schemes for the rural poor. SEDP gave special emphasis for the self-employment programmes for educated unemployed rural youth.

1986-1990

The first phase was extended further till 1987. IN the year of 1988 a consultation on “Development Concepts and Programmes” was held. It provided new insights to the programmatic intervention of SEDP. This was primarily aimed at the reorientation in the programmes of SEDP. The major shift was the introduction of a people centred approach in various steps and processes of the programmes from planning to implementation. The diocesan level participatory evaluation in 1988 was another worth mentioning affairs, which highlighted the need of change with the contemporary pace.

1991-1995

In the early 1990s (1992-93), CNI-SBSS had enabled the formulation of a ‘People’s Plan’, reflecting the aspirations of the people in the reference areas, based on their knowledge, skills, resources and potentialities, in which SEDP had been an active partner. Formulation of peoples plan was an important development towards framing of a new vision for SEDP. It was mainly based on decentralised participatory approach, emphasising more on action rather than service. In 1994 a comprehensive peoples plan for community development was implemented in SEDP by SBSS along with all the participating dioceses. On completion of two years of execution of the people’s Plan, a participatory evaluation was conducted in 1995. This resulted in a paradigm shift for SBSS and SEDP as well. This had endowed with new insights for SEDP and led to a paradigm shift from social service to social action as a result of the larger policy changes at the SBSS level. The nature of the programmes thereafter changed largely from material support to forms of social action such as rallies, processions and social education programmes in almost all the participating dioceses.

1996-1997

Second phase of the peoples plan was implemented in the period 1996-98. This was a continuation of phase I, covering the limitations of the first phase. The paradigm shift was visible in the programme implementation. In 1998-99 an evaluation of these programmes were conducted and brought out the complete programmatic shift from social service and economic development to empowerment through ‘rights-based approach’. In 2001, the new phase “towards building a community of resistance and hope” was introduced.

1998-2001

The major programmatic thrusts in this project period were on women empowerment, youth development, strengthening of people's organization, vocational training and awareness generation. Youth groups were organized in all the villages at various levels and training programmes for skill and leadership development were initiated. Under the women empowerment programmes, special camps and workshops were organized for women. People's organizations had gained unprecedented momentum in this period and many programmes such as processions, rallies and awareness generation camps were organized through these bodies.

This period also witnessed many movements initiated by SEDP on various issues. In March 1998 the people of Shahpur area met together in Batala to start on a powerful movement against the corrupt practices during election. In the meeting which was attended by 270 people, it was decided to motivate maximum number of candidates from dalits and labour class to file nominations in the Panchayat elections and to reject the flow of liquor and money for the purchase of votes. Three rallies were organized during this period on equal rights for dalit Christians.

Rights-Based Approach: The New Development Paradigm

The shift of approach from social service to social action is followed by the idea of rights-based approach in the interventions of SEDP, which is gaining momentum in the development sector. In the new phase, SEDP imbibed rights-based approach as the strategy of intervention. As a result it focussed its interventions on empowering people largely through awareness generation based on rights-based approach.

Thus evolution of SEDP from its inception to the present stage involves many conceptual, structural and functional organisations and reorganisations. The striking thing is that SEDP stood contemporary in its intervention in every phase responding to the need of the time. The ideological background, philosophical orientation and strategies of approach continuously underwent modifications as per the changes in the development sector. One can see it all through the processes of the evolution of SEDP from a charity based to a rights-based organisation. This course of synthesis of ideas backs up the organisation to be up to date and enriches its conceptual base.

SEDP In The New Phase (2001-2006)

In this period the thrust of the programmes thereafter shifted largely to social action and rights based interventions. During this period the plan period of 1998-2001 was extended for one and a half year. After the expiry of this period another 16 months were kept for preparation to under take perspective plan from 2005-2008. In this period the people of reference community and staff have been capacitated to undertake perspective plan in an effective way. People's organization like: Cooperative Societies have been formed for income generating programmes. Ani Ghati Gramin Chetna Sangathan, Border Area Sangharsh Samitee, Voter Jagrukta Manch, Mahila Shikayat Niwaran Sabha, Lok Sebhagi Sabha, Area Committee have been formed to implement the plan. In order to provide strength and guidance an organization called Awaz-E-Awam have been formed which includes people from media (print and electronic), educationist, social workers, retired police officers, people from revenue department, a panel of lawyers and village volunteers so that facilitation as per the need of the people can be provided. The youth and members of Self Help Groups have been provided training in various professions. Village leaders were given training on Panchayati Raj Institution etc. The staff members were given training in specific areas. In this period participatory review process was under taken by representatives of SEDP and SBSS. During the interaction with the

	<p>people of different constituencies issue of “livelihood” emerged powerfully.</p> <p>We can see that evolution of SEDP from its inception to the present stage involves many conceptual, structural and functional organisations and reorganizations. The striking thing is that SEDP stood contemporary in its intervention in every phase responding to the need of the time. The ideological background, philosophical orientation and strategies of approach continuously underwent modifications as per the changes in the development sector. One can see it all through the processes of the evolution of SEDP from a charity based to a rights-based organization. This course of synthesis of ideas backs up the organization to be up to date and enriches its conceptual base.</p>						
YEAR OF REGISTRATION	<p>Under societies registration Act. 1860 No. 427 dated 19th December 1984. Under Foreign Contribution Regulation Act. 1976 Registration No. – 11521003</p>						
OPERATIONAL AREA IN THE INITIAL YEARS	How many villages?	Panchayats/ Gram Sabha	Blocks	District	States	No. of Staffs	
1979-85 1986-90 1991-95 1995-2000 2001-2006	289	221	16	7	2	----	
WHAT WERE THE PROBLEMS / ISSUES THAT WERE ADDRESSED BY SEDP THEN? 1979-85 1986-90 1991-95 1995-2000 2001-2006	<p>1979-85</p> <ul style="list-style-type: none"> ➤ Unemployment ➤ Migration <p>1986-90</p> <ul style="list-style-type: none"> ➤ Illiteracy ➤ Gender inequality <p>1991-95</p> <ul style="list-style-type: none"> ➤ Deforestation ➤ Modernization <p>1995-2000</p> <ul style="list-style-type: none"> ➤ Marginalization of people (women, children, labourers, farmers and youth) ➤ Deforestation <p>2001-2006</p> <ul style="list-style-type: none"> ➤ Livelihood and Food Security 						
SINCE FORMATION HAS SEDP WITHDRAWN FROM ANY VILLAGES/PANCHAYAT S/GRAM SABHA/CLUSTERS/ AREA	<p>212 villages 2 areas (Solan - 2005 & Chamba /Dalhousie - 2001 in H.P)</p> <p><u>Reasons for withdrawal</u></p> <ul style="list-style-type: none"> - Due to lack of staff and big distance coordination was very difficult in Chamba area both from Amritsar and Palampur. (Head office and regional office respectively) - The reference community in Solan area was Bangalas (mainly known as ex-criminal tribe). They had been working in collecting junk etc. Initially they were economically supported so that they may be able to liberate themselves from the debt and expectation of rich businessmen. After SEDP’s 10 years of work the community has become economically self-reliant and don’t need SEDP’s intervention. 						

<p>HAS YOUR OPERATIONAL REGION HAD ANY HISTORY OF PROTEST/STRUGGLE? KINDLY CLASSIFY IT PHASE WISE</p>	<ul style="list-style-type: none"> - During journey of development the people through their organizations had to struggle for their rights. For example: people of villages Bhindi Saidan and Dial Bhatti had to fight for the protection the rights of landless farmers cultivating government land. - Palledar movement : The labourers working in the grain markets used to be exploited by middle men in connivance with rich commission agents. Palledar groups fought for genuine labour rates, for which they had to sit on dharna for 17 days continuously. - Movement on quality primary education for dalit children : The People’s organization at regional level had rallies, protest march and gave memorandum to education minister. A self help group of village Singhpura took direct action and ensured regular presence of teachers in the school. - Movement on compensation for border area’s dalit people : The reference community in Punjab area mostly live on India and Pakistan border. During any tension on the border these people are dislocated and suffer a lot. The government give compensation to the farmers who lose their crops but the agricultural labourers who are also dependent on the crops are not paid anything. The people held rallies and give memorandums to the minister concerned. - Church Bachao Andolan: Some take people projecting themselves as office bearers of the church are selling properties to the land mafia, who have nexus with political leaders and some govt. officials. The people had to observe a series of rallies and processions to protect the church property Batala and Amritsar. - Equal rights for Christians of scheduled caste origin : The Christians of scheduled caste held many rallies to press their demand for the equal rights and privileges given to the counterparts of the religions participate in Chandigarh and Jalandhar. - Atrocities on dalit women and human rights violation : Mahila Adhikar Sangathan held rallies to press their demands for the protection of human rights of women. They through their Mahila Shikayat Niwaran Sabha has addressed many issues of domestic and social violence against women. - Bonded labour liberation : SEDP through its lobbying and advocacy cell Awaz-E-Awam has built a movement against bonded labour and atrocities on women. Cases of child labour of village Palasour, torture of a pregnant woman of village Kuttiwal are worth mentioning. - Women organized protest against liquor vending in Himachal Pradesh. - Protest on road construction through the fields of small and marginal farmers. - Struggle against discrimination in water resources: Gram Vikas Sangathan of village Bauri raised strong protest against discrimination with dalits in providing and pumps by the government. - Struggle & protest against efforts of grabbing common land of dalits by high caste people of village Kotlu in Himachal Pradesh. -
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<p>GIVE BRIEF NARRATION OF THE NATURE OF STRUGGLE/TIME PERIOD INVOLVEMENT AND OUTCOMES AND IMPACT /SEDP</p>	<p><u>Nature of Struggle</u></p> <ul style="list-style-type: none"> - Dharna Like: Palledar movement on 1996 and Church Bachao Sangharsh Committee in 2001. - Rallies : Rally on education held on 19th January 2003 at Gurdaspur and memorandum handed over to education Minister Mr. Khushal Behal at Gurdaspur. : Rally held on 25th January 2003 at Amarkot and memorandum handed over to Irrigation Minister Punjab and demands to give compensation to the border area agricultural farmers. : Rally on Children rights held on 30th March 2003 at Amritsar. : Rally on Environmental Degradation held on 2nd August 2003. : Awareness campaign on Environment Degradation held on 22nd July 2003 at Amritsar. : Rally held on 13th Dec. 2005 Shahpur Jajjan on Christians right. : Rally against WTO held on 17th November 2005 at Amritsar and 26th November at Palampur. : Rally on Christians right held on 20th May 2006 at Chandigarh. : Rally on gender justice (Kuttiwal case) held on 10th July 2006 at Amritsar and memorandum handed over to the Deputy Commissioner Amritsar. : Zonal Level Women rally held on 29th September 2006 at Amritsar. It was the follow up rally of International Women Day. - Court cases : Kuttiwal Case - Press conference : 26th July 2004 on a dalit minor girl rape case of village Shahpur Jajjan. : 16th April 2005 on Global Week of Action at Amritsar. : 8th September 2005 on related church property. : 16th November 2005 on WTO. : 18th May 2006 on equal rights of scheduled caste origin. - Posters - Lobbying - Networking : Dalit Dasta Virodhi Andolan and Lok Morcha Adhikar meeting held on 8th September 2005 at Amritsar.
	<p><u>SEDP involvement</u></p> <p>The SEDP was involved in the struggle of the people through Physical presence of its staff members, through education and Awareness Building, Community Organization, advocacy through media (print and electronic) & pressurize the Govt. machineries through People's organization for proper action.</p>

	<p><u>Outcome and impact</u></p> <ol style="list-style-type: none"> 1. People have gained confidence. The People's organizations have started addressing their own issues through legal as well as democratic process. Like: cases of Bachiwind where dalits were stopped from going to the fields of landowners for natural calls. The Gram Vikas Sangathan took legal action and the landlords had to apologize. Same is the case of village Basarke and many other villages. 2. They have started reacting to such situations of oppression and injustice on their own in many cases: The people specially the bonded labour used to think that it is the right of the feudal lord to beat or abuse a person who owes money to him, but now they have started reacting to such situations of oppression and injustices done to them. 3. Their trust in SEDP/people's organizations have increased : The people gained confidence and have realized that Awaz-E-Awam and MESKAS is the organizations which will help them to get justice.
<p>ARE THESE STRUGGLES STILL CONTINUING</p>	<p>- Struggles initiated by SEDP are continuing as well as getting strengthened. More groups of Palledars are getting involved. MESKAS is strengthening its movement to protect the rights and interests of workers of unorganized sector specially liberation of bonded labourers. They are struggling for ensuring education of their children. Women through Mahila Shikayat Niwaran Sabha and Mahila Adhikar Sangathan are actively involved to fight for equal rights and against atrocities on women. Movement for equal rights (provision facilities and privileges) for Christians of scheduled caste origin is going on. Political awareness movement for equal share in the decision making process and political structure is being strengthened.</p>
<p>SEDP INVOLVEMENT AND SCOPE OF DEEPENING ITS WORK</p>	<p>- Because of intervention of SEDP in the cases of atrocities, oppression, violence and injustice the people of other than identified villages getting themselves involved in the struggle of people. Electronic and print media has played a great role in creating awareness among the people. The number as well as confidence among the people is increasing. The People's organizations are becoming able to take up their issues on their own. Networking with other organizations has boosted the morale of the people. Which indicates that there is lot of scope for SEDP to deepen its work, enlarge its tents and enabling the people to be self-reliant and have their own sustainable organizations to become a political power to reckon with.</p>

**TREND ANALYSIS
OF THE HISTORICAL
BACKGROUND**

Approach

1. Development approach
2. Community building
3. People's organizational approach
4. Rights Based Approach

It is observed that evolution of SEDP from its inception to the present stage involves many conceptual, structural and functional organisations and reorganisations. The striking thing is that SEDP stood contemporary in its intervention in every phase responding to the need of the time. The ideological background, philosophical orientation and strategies of approach continuously underwent modifications as per the changes in the development sector. For example:

Development Approach: During 1979-86 SEDP had been working purely on development/Relief Oriented approach.

People's Organization: The consultation on 'Development Concepts and Programmes' in 1988 provided new insights to the programmatic interventions of SEDP. The major shift was the introduction of a people centred approach in various steps and processes of the programmes, from planning to implementation.

The people began to own the programme. Participation of women and youth has been increased. Many people volunteered themselves to work for the community.

Community Building Approach : In the early 1990s (1992-98), CNI-SBSS had enabled the formulation of a 'People's Plan', reflecting the aspirations of the people in the reference areas, based on their knowledge, skills, resources and potentialities, in which SEDP had been an active partner. A participatory evaluation conducted in 1995 endowed with new insights for SEDP and led to a paradigm shift from social service to social action. The nature of the programmes thereafter changed largely from material support to forms of social action such as rallies, processions and social education programmes.

Number and contribution in the rallies has increased tremendously. More than five thousand people participated in rally held at Delhi in 1990. Almost same number of people in 3 rallies in Amritsar participated but their contribution was much more. People organized two rallies in villages Nagkalan and Shahpur Jajjan on their own. Palledars observed dharna in Khemkaran. They were financially supported by other groups of Palledars organized with SEDP's initiative.

Rights based approach : In 1998-99 there was a complete programmatic shift from social service and economic development to empowerment through rights based approach in 2001, the new phase "Towards Building a Community of Resistance and Hope" was introduced.

During the period of 2001-2004 in line with the paradigm shift in its philosophical orientation, conceptual base and strategies of approach, SEDP reframed its vision, mission, and objectives.

With the paradigm shift the people of reference community became cautious about their rights. They became concerned about the education of their children, people wages and gender justice. They realized their own worth and began to address their problems themselves. For Example: people of village Bachiwind got their BPL cards inspite of opposition from the traditional leaders. Women Self Help Groups and Gram Adhikar Sangathans have successfully addressed issues of atrocities and bonded labour in villages Bagwan Pura, Basarke, Suffian, Dogar, Karyal, Bhala Pind and Bachiwind. Mahila Shikayat Niwaran Sabha took up cases of sexual harassments and family problems like villages Bhura Kona, Ratoke, Kacha Pacca, Palasour, Nai Abadi, Nepal, Jhangi, Karyal and Jaffarkot etc.

Achievements : With the changes in approach, strategies and reframing the vision and mission the SEDP had succeeded to a large extent to enable the people to fight for their own cause. The land owning community and state machinery specially the police is beginning to realize the power of People's organizations. The people who are totally dependent on village traditional leaders mainly from the land owning community are now able to go to any government office to take their issues.

Challenges : Though there is a trend of liberation of reference community from the oppression of the land owning community yet there is a long way to go because of many reasons i.e. caste based society, lack of resources, depressed psyche of people due to centuries old oppression.

Learning : Justice and rights can be achieved through people's struggle only.

CHAPTER 2

CURRENT PERSPECTIVE OF SEDP, AMRITSAR

VISION & MISSION
STRATEGIES AND APPROACH TO TRANSLATE VISION INTO PRACTICE
TRENDS: CRITICAL ANALYSIS, ACHIEVEMENTS, CHALLENGES, OPPORTUNITIES
SUGGESTIONS AND RECOMMENDATIONS

2. Perspectives

Introduction:

In line with the paradigm shift in its philosophical orientation conceptual base and strategies of approach, SEDP revisited its vision and mission. The executive committee had amended the rules and regulations under the new phase of its programmatic interventions in 1999. This was the period when SEDP rejoined the SBSS fold after the direct relationship with EZE. The vision and mission of SEDP under the new phase could be stated as follows:

Vision: SEDP visualizes a just and free society based on equality, justice and peace

Mission: SEDP affirms its faith in establishing communities of resistance and hope, which would counter the life threatening forces in restoring God's Kingdom on Earth.

1978 - These changes have strong theological basis given in the gospel according to St. Luke 4:18-19 known as Nazareth manifesto, which clearly defined in the consultation held in Calcutta in 1978 on the theme "*Church's Role in Development*".

1979 to 1986 – The programmatic thrust in the first phase confined largely to poverty alleviation among the reference communities. Towards this objective SEDP organized a group of Palledar of village Gujhampir of Ajnala area and helped it economically to part tender and get work directly from the procurement agency. It succeeded to get the work on the rates above than the specified rates in 1983.

In the year of 1984 SEDP organized people of village Bhindi Saidan and village Dial Bhatti of Ajnala area to support 14 landless farmers families of Bhindi Saidan and 8 families of village Dial Bhatti who cultivate the land owned by state government. Some land lord in connivance with government revenue department purchased land in fake auction. They took the possession forcibly and sowed wheat and install tube well also. The people of the village were organized. They took the possession back and had to fight with landlord, Punjab Police and Central Reserve Police Force (CRPF). A case was registered against 14 persons but they did not give up. A deputation was lead to Chandigarh by SEDP and memorandum was given to the education minister who was elected from Ajnala state assembly constituency. As a result the farmers were given land under their cultivation on reserve price, which was very very low as compare to open auction. An other concerns in the first phase were promotion of health care, family welfare, adult education and other such welfare schemes for the rural poor.

1987 to 1993 – The consultation on "Development Concepts and Programmes" had a great influence on the programmes of SEDP. The major shift was the introduction of a people centred approach. During this period main thrust of SEDP was to organize Christians of scheduled caste origin to struggle for the equal rights.

1990 – More than 5000 people attended a rally on this issue at Boat Club Delhi organized by Christian's People Forum in collaboration with Church of North India and some other churches.

1990 - As a follow up a rally was organized at St. Paul's Church premises Amritsar which was attended by NCCI, ISPCK and Christian People's Forum. More than 10000 people from all over the state of Punjab attended the rally.

1991 - A rally was held in the villages of Shahpur Jajjan Distt. Gurdaspur and Nag Khurd of Distt. of Amritsar.

1993 – A participatory evaluation was conducted. On the basis of observations and recommendations a comprehensive "People's Plan" reflection the aspirations of the people in the reference areas, based on their knowledge, skills, resources and potentialities in which SEDP had been an active partner was evolved. Formulation of "People's Plan" was an important development towards framing a new vision for SEDP. It was mainly based on decentralized participatory approach, emphasizing more on action rather than service.

On completion of two years of execution of people's plan a participatory evaluation was conducted in 1995. Conclusions based on the reports had endowed with new insights for SEDP and led to a paradigm shift from social service to social action as a result of the larger policy changes at the SBSS level. The nature of the programmes there

after changed largely from material support to forums of social action such as rallies, processions and social education programmes.

During implementation of people's plan 1996-98 in continuation of first phase. The paradigm shift was visible in the programme implementation. In 1998-99 an evaluation of these programmes were conducted and brought out the complete programmatic shift from social service and economic development to empowerment through "Right Based Approach".

In 2001 the new phase "Towards Building a Community of Resistance and Hope" was introduced. In time with the paradigm shift in its philosophical orientation, conceptual base and strategies of approach, SEDP reframed its vision, mission and objectives. The SEDP Executive Committee had amended the rules and regulations under the new phase of its programmatic interventions 1999. This was the period when SEDP rejoined the SBSS fold after the direct relationship with EZE (Tripartite relationship).

2001-2004

In this period the thrust of the programmes thereafter shifted largely to social action and rights based interventions. During this period the plan period of 1998-2001 was extended for one and a half year. After the expiry of this period another 16 months were kept for preparation to under take perspective plan from 2005-2008. In this period the people of reference community and staff have been capacitated to undertake perspective plan in an effective way. People's organization like: Cooperative Societies have been formed for income generating programmes. Ani Ghati Gramin Chetna Sangathan, Border Area Sangharsh Samitee, Voter Jagrukta Manch, Mahila Shikayat Niwaran Sabha, Lok Sebhagi Sabha, Area Committee have been formed to implement the plan. In order to provide strength and guidance an organization called Awaz-E-Awam have been formed which includes people from media (print and electronic), educationist, social workers, retired police officers, people from revenue department, a panel of lawyers and village volunteers so that facilitation as per the need of the people can be provided. The youth and members of Self Help Groups have been provided training in various professions. Village leaders were given training on Panchayati Raj Institution etc. The staff members were given training in specific areas. In this period participatory review process was under taken by representatives of SEDP and SBSS. During the interaction with the people of different constituencies issue of "livelihood" emerged powerfully.

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In 2001 the new phase "Towards Building a Community of Resistance and Hope" was introduced. Strong people's organizations like Mazdoor Evem Simant Kisan Adhikar Sangathan, Mahila Adhikar Sangathan, Mahila Shikayat Niwaran Sabha and Yuva Adhikar Sangathan are coming up. During this period the community got itself politically stronger through Voter Jagrukta Manch Punjab. With in four constituencies i.e. Ajnala, Fatehgarh Churian, Valtoha, Raja Sansi in Punjab and two constituencies in Changer and Kangra in Himachal Pradesh state assembly elections. During midterm election of Ajnala constituency in February 2005 the Chief Minister along with four ministers had to come to Bishop's office to seek the support of people's organizations.

In order to address the issues of atrocities on dalits, domestic and social violence against women a strong lobbying and networking cell by the name of “Awaz-E-Awam” has been formed. It has provided confidence to the people and enabled them to stand against injustice done to them by the land owning community as well as state machinery. Five cases of atrocities of land owning community on dalits of villages Karyal, Kotbudha, Basarke and Bachiwind were successfully advocated and solved through advocacy cell Awaz-E-Awam. One case of atrocities of land owning community in connivance with police on bonded labour and women of village Kuttiwal has been successfully and powerfully raised through media, meetings and procession and court of law. Six cases of bonded labour of villages Karyal, Suffian, Bhagwan Pura, Pindi, Malakpur and Dogar were successfully solved. Two minor girls of village Palasaur from the bondage were liberated. Two cases of unorganized labourers for compensation have been successfully taken up.

1994 – A rally was held in Chandigarh on the issue of Christian dalits and a memorandum was given to the governor of Punjab. Palledar group of Khemkaran organized Dharna at Khemkaran grain markete to demand the rates fixed by them. Dharna continued for 17 days. They did not let the grain lifted. Our Palledar groups from other marketes joined the dharna. First the police threatened them but of no avail. Ultimately the Deputy Commissioner Amritsar had to intervene and then there was a compromise between commission agents and Palledars.

The vision and mission of SEDP has a theological and ideological basis church being a body of Christ is duty bond to further God’s plan for liberation of human being as written in the Holy Bible.

God created Man to His image and likeness. Male and female – no discrimination was made. So were the other creatures. While man shares, other creatures do not. This sharing is the very basis for God and Man’s friendship and relationship. The relationship between Man and Nature is destroyed. But the Son of God brought back this relationship together. That was the very basis of His coming. Christ has set the pattern. The Church has only to continue this task of relationship building. This is the Mission of the Church. Development is an integral part of Christian Mission... the new kind of creation of justice. In this new creation God’s bias is basically with the poor. The whole journey should have this bias for the poor and the needy, *for ‘Blessed are those who are poor’ is the very essence of the Bible.* The progress of the Church would, therefore involve a total commitment for the cause of the poor, release the captives, uplift the neglected lot, save the oppressed.... We have a clear choice. The Primary agent of development is the Community.... Sensitivity towards injustice and discrimination, especially to women and other marginalized sections of the society, should be our primary concern

The shift of approach from social service to social action is followed by the idea of rights-based approach in the interventions of SEDP, which is gaining momentum in the development sector. In the new phase, SEDP imbibed rights-based approach as the strategy of intervention. The striking thing is that SEDP stood contemporary in its intervention in every phase responding to the need of the time. The ideological background, philosophical orientation and strategies of approach continuously underwent modifications as per the changes in the development sector. One can see it all through the processes of the evolution of SEDP from a charity based to a rights-based organisation.

If these have change then, when and what, Are the new strategies?

(2001- onwards)

Strategies:

- ❖ Political empowerment
- ❖ Building capabilities and assets
- ❖ Issue based networking

- ❖ Church Mission Engagement
- ❖ Mahila Adhikar Manch

Community based centre for learning and advocacy
 Objectives: After adopting RBA several shifts are observed in SEDP approach, strategies, operational areas and reference communities. This framework aims at stock taking the ongoing changes that are underway.

Vision and Mission of SEDP – present	<p><u>VISION</u> We aspire for a society in which everybody have a right to dignified life, which implies the right to food, water, decent environment, education, medical care and shelter. A Society in which a person man and woman is assured of all facilities to develop him/her self and is free from restrictions which inhibit his/her growth.</p> <p><u>MISSION</u> Socio Economic Development Programme of the Diocese of Amritsar, a faith based organization working with dalits of Punjab and tribals of Himachal Pradesh and Jammu and Kashmir on the issue of livelihood affirm its faith to continue its struggle through right based approach to create a society in which everybody gets a right to live as a human being.</p>
Strategies adopted to translate this mission	<p><u>Strategies</u> People’s mobilization/participation for access to political institutions and systems for equal share in policy decision making.</p> <p><u>Supporting Strategies</u> On going Capacity building of the reference communities and staffs, Inter and Intra networking, Lobbying and advocacy; formation of grassroots organizations to strengthen and provide mass support to the people’s organization.</p> <p><u>Means</u> Rallies, Dharma, Meetings, Gherao and Demonstration purely based on hard core data/facts.</p>
<p>Trend analysis of the emerging perspectives:</p> <ul style="list-style-type: none"> • Change from general to focused intervention on the issue. • More participatory in approach. 	

TRENDS: THERE IS A CHANGE FROM DIFFERENT APPROACHES TO RIGHTS BASED APPROACH. COMMUNITY IS ORGANIZED AND STRENGTHENED

CHAPTER 3

OPERATIONAL AREA: DEMOGRAPHIC PROFILE

INTRODUCTION
TRENDS: CRITICAL ANALYSIS, ACHIEVEMENTS,
CHALLENGES, OPPORTUNITIES
SUGGESTIONS AND RECOMMENDATIONS

CHAPTER 3

OPERATIONAL AREA: DEMOGRAPHIC PROFILE

Introduction: SEDP is working in 3 geographical areas i.e. hills of Himachal Pradesh (Srikhand and Dhauladhar), Plain of Punjab and state of Jammu & Kashmir. The reference people are socially backward, politically powerless, educationally backward and economically poor. Because of lack of unemployment the educated youths are migrating to other states and cities. Reference community members from even other than adopted villages have started getting themselves actively involved in SEDP/People's organization.

According to the geographical area of the Himachal Pradesh the No. of villages are very limited i.e. minimum 12 families and maximum 60 families situated in one village. Distance from one village to another also is very far. In these villages the reference people are very limited numbers like out of 60 families about 15 families are our reference people approximately. Due to that the limited reference people does not able to pressurize the Panchayat for to get Govt. benefits. But after intervention of SEDP these limited people become politically empowered and they able to stand in Panchayat election and in some places they win and some places they defeated as word member. At present people are not prepared themselves to stand for Sarpanch seat or MLA seat. But now they able to do political bargain with standing MLA's and MP's in total SEDP area.

These organizations are struggling for their due share in natural and national resources and social identity. They have realized that unless and until they have political power/bargaining power, the policies and decisions will remain biased against Mazdoor and Simant Kisan (labourers specially labourers of unorganized sector and marginal farmers). Therefore they are actively getting themselves politically involved. During general assembly election in 1986 they had separate election office for the candidate of Ajnala constituency. In March 1998 the people of Batala area met together to start a powerful movement against corrupt practices during election. 270 people attended the meeting. It was decided to motivate maximum number of candidates from dalits and labour class to file nominations in the Panchayat election and reject the flow of liquor and money for the purchase of votes. Voter Jagrukta Manch was formed and emerged as a decisive force during general assembly election in 2002 specially in four constituencies i.e. Ajnala, Fatehgarh Churian, Raja Sansi, Valtoha in Punjab and Changer and Kangra in Himachal Pradesh played a vital role. During Panchayat election 308 candidates filed their nomination papers out of which 221 (193 male and 28 female) were elected as Panch/Ward Panch, Sarpanch/Pradhan.

During midterm election in 2005 for assembly seat of Ajnala constituency the Chief Minister had to come to diocesan office to seek support for the candidates of his party. This could become possible because the people's organizations from village level to regional level have a strong nexus. Gram Vikas Sangathan is a unit of Mazdoor Evem Simant Kisan Adhikar Sangathan at village level. Mahila Adhikar Sangathan and Yuva Adhikar Sangathan (MESKAS) are Mahila And Yuva wings of MESKAS. Mahila Shikayat Niwaran Sabha is grievance cell of Mahila wing, which is responsible to deal with cases of domestic and social violence against women. Women Self Help Groups play a vital role in the issues related to women. Youth wing looks after the issues related to young people as well as task force of MESKAS. Church youth has started a movement against social evils in the society. It will ensure congregational engagement in social actions.

There is strong division in the society on the basis of castes in the state of Himachal Pradesh. It is very difficult to have significant impact on decision making at Panchayat level. It is because of scattered population and adopting one or two villages in a Panchayat. Initially it was discussed that we should identify whole Panchayat instead of one or two villages in a Panchayat. Afterward it was realized that there was not a single Panchayat in which there is homogenous group of people. In every Panchayat there are only one or two villages where people of reference community can play a significant role. Therefore instead of withdrawing from these villages, it has been decided to form a common forum of elected Panches and Sarpanches of the Panchayats/villages of our intervention.

Objective: This frame aims at benchmarking the operational areas of SBSS-DBSSs.

State/s	District/s	Blocks	Panchayats/ Gram Sabha			Pastorate
3	6	13	Area 7	Blocks 13	Panchayat 53	12
- Punjab	Amritsar Tarn Taran Gurdaspur	Patti, Valtoha, Bhikiwind, Derababa Nanak, Fatehgarh Churian, Ajnala, Chugawan, Harshshina,	Khemkaran	Bhikiwind Valtoha	Basarke Amarkot Chima Khurd Bhura kona Bhura Karimpura Toot Ramsinghwal Rasul pura	Khemkaran
- Himachal Pradesh	Kangra Shimla Kullu	Dharamsala, Kangra, Lambagaon, Bhawarna, Narkanda and Ani,	Ajnala	Patti Gandiwind Chogaowan	Kotbudda Sito Veni Rajut Shahoora Bacchiwind Dhariwal Pandori Manj Nawa Jeevan Dhanowa	Gharyala Attari Circle
			Shapur	Harshashina Ajnala Dera baba Nanak	Karyal Suffian Nepal Bhindisaidan Motla hunj Kudawali Shikamachian Talwandirama Shingpura Massrala	Thoba Ajnala Bhindi Saidan Shikar Maschian Shahpur Jajjan

			Fathegarh Churian	Doggar		Fatehgarh Churian
			Ani	Ani	Khani Takrasi Kamand Karar Shilli Bakhnow Choai Jaban Taluna Ani	Krista Mukti Church
			Changer	Lamba Gaon	Bandahu Gandher Marera Dhaniara Skoh Paplah	
				Bhawarna	Snooh Bachhowai	
			Kangra	Kangra	Takipur Tarsu Kachhayari	St. James Church <u>Municipality Area Palampur and Panchrukhi & Bhawarna Block</u> St. John Church in the wilderness Palampur
				Rait	Kajlot Kandi (Uppper Dari) Tangroti	St. John Church in the wilderness Dharamsala
- J & K	Uri	Uri			Parampillan & Bani	

Total population -
Total no. of Pastorates - 12
Total no. of congregations

Khemkaran:

Mastgarh, Medipur, Cheema and other villages within 10 Kms. including Drazke.

Gharvala

Bannala, Ackarpura, Chuslewal, Toot, Kotbudha, Patti, Fazupura, Seeto, Toot Ranghola, Jodh Singh Wala.

Attari Circle

Attari, Asrapur, Bhenia, Dhariwal, Pandori, Rajatal

Thoba

Sighpura, Shampur, Khanowal, Jatta, Pashia, Pandori, Rudewal, Padewal, Dujowal, Katle, Gaggal, Gillowal, Ramdas, Suffian.

Ajnala

Gujjarpura, Terha, Terhi, Kayampur, Rajian, Raja Sansi, Kukadawala, Ramkot, Ashampur, Raipur Bhureka, Daddian, Chadpur, Gurala, Jagdeh Khurd, Chakwala, Bal Gil, Chandewali, Baldwal, Sarangde, Granthgarh.

Bhindi Saidan

Motla, Nepal, Karyal, Jastarwal, Bhindi Aulakh, Umarpura, Kuttiwal, Brian.

Batala

Raichak, Shikar Machhian, Batala

Shahpur Jajjan

Ratta, Abdal, Khudawal, Khanna, Radewali, Magian, Zaggi, Talwandi Tapala, Mashrala, Man, Balorpur, Dera Baba Nanak, Kotha, Khusalpur, Tapala, Navi nagar, Choda, Benyal.

Talwandi Rama

Udowali, Bauli, Malukwali, Rupowala, Molowalli.

Fatehgarh Churian

Dogar, Rupowali, Dadujod, Badowal, Rawal, Vishowa, Khokhar, Shishrewal, Kashwal, Malkowal, Makowal.

Valtoha

Palbhanke, Madi Megha, Madi Kamoki, Amarkot, Mahmood, Kalanzar, Tulki, Sankatra, Algon, Thatti Jamal Singh, Lakhna, Chak Bamba, Basarke.

Ani

Nevi, Runa, Ani, Naghdhar, Riwah, Lambidhar.

Kotgarh

Dabi, Baru, Dokhri, Jabalpur, Bhareridhar, Bathal, Rewara, Thangrail, Panera, Savari, Dib, Bareebag, Kotgarh.

Kangra

Tanda, Jwalaji, Gaggal, Chetru, Kangra.

Palampur

Arla, Lohna, Rajpur, Palampur, Tika Aima, Brudaban, Banari.

Dharamsala

Dari, Dharamshala, Nagrota.

Total no. of urban congregations - 2

Total no. of rural congregations - 10

Trend Analysis

SEDP began its intervention with organizing the people to stand against their exploitation like organizing Palledars and fight for their rights like landless farmers of Bhindi Saidan and Dyal Bhatti villages. They succeeded in their mission but main thrust was in material support. People were also motivated politically. During general state assembly election. Lok Sebhagi Sabha of Ajnala area had direct relation with the candidate and set up separate election office in mission compound Ajnala. This office was totally managed by Lok Sebhagi Sabha. During a flash flood in 1988 SEDP got involved more in social service like distribution of relief and after that in rehabilitation work like providing seed, fertilizers etc. During 1990 onwards congregations were involved in demanding the equal rights i.e. all the privileges and facilities being given to their counterparts of the religions. Rallies and demonstrations were organized. In 1993 a vision and mission was reframed. It led to a paradigm shift from social service to social action such as rallies, processions like direct action by the people of reference community when they faced direct confrontation with landlords supported by state police and Central Reserve Police Force (CRPF). The community succeeded to get back the possession of the land, which was occupied by landlords with the help of state machinery. Some people had to go to jail but remained firm and got the ownership of land on reserved price. There was a complete programmatic shift from social service and economic development to people's empowerment through "Right Based Approach".

CHAPTER 4

COMMUNITY BASED ORGANIZATIONS

INTRODUCTION
CBO ON THE BASIS OF GENDER AND AGE⁵
CBO ON THE BASIS OF CASTE⁶
TRENDS: CRITICAL ANALYSIS, ACHIEVEMENTS,
CHALLENGES, OPPORTUNITIES

CHAPTER 4

COMMUNITY BASED ORGANIZATIONS

Introduction: People's organizations like Gram Vikas Sangathan, Mahila Adhikar Sangathan, Yuva Adhikar Sangathan, Mahila Shikayat Niwaran Sabha and Women Self Help Groups (SHG's) work under the umbrella of MESKAS. They are units of MESKAS at different level. Sangathans at cluster/Block level is formed by the Gram Vikas Sangathans and representatives of Gram Vikas Sangathans form functional committee of cluster level organizations, functional committee of MESKAS at area level committee is formed by the representatives of cluster/Block level committees. All the members of SHGs are members of Mahila Adhikar Sangathan and Gram Vikas Sangathan at village level. Members of Mahila Shikayat Niwaran Sabha are elected from among the members of Mahila Adhikar Sangathan. All the units work in solidarity with each other for common goal and objectives.

For example issue related to domestic violence against women come into the knowledge and even bonded labour came to Mahila Adhikar Sangathan and MESKAS through SHGs of villages concerned. Issues regarding women were looked after dealt through Mahila Shikayat Niwaran Sabha referred to by Mahila Adhikar Sangathan and cases of Bonded labour through Awaz-E-Awam referred to by MESKAS.

By increasing membership at unit level, cluster/Block level and area level, different people's organizations like Mahila Adhikar Sangathan, Yuva Adhikar Sangathan, Mazdoor Evem Simant Kisan Adhikar Sangathan and Voter Jagrukta Manch collectively empowering each other towards political participation of the dalits. Through participation in Panchayat, they are trying to access and control over natural and Govt. resources. About 36 women leader actively participating in the process and leading the women group towards the goal. Out of that 28 are Panchayat, block and Jila Parishad members. 193 male also the member of the same in total area of SEDP.

Objectives: This framework aims to collect basic data on village level institutions; changes if any.

Panchayat/ Cluster	Gram Vikas Adhikar Sangathan/VLO unit of MESKAS)				CC/Block level unit of MESKAS	AC/Regio nal level unit of MESKAS	SHG	CBCLA	Cooperatives	Any Other
	GMAS	GYA S	MES KAS units	Any others						
16 Clusters	25	22	60	- 30 units of Awaz- E-Awam - 15 units of MSNS - 5 units of VJM	13	05	36	35	Registered - 01 Under process - 05	1 regional level and 8 block level units of A-E-A 02 Baal Vikas Manch (Ani)

GMAS – Gramin Mahila Adhikar Sangathan, GYAS – Gramin Yuva Adhikar Sangathan, MESKAS-Mazdoor Evem Simant Kisan Adhikar Sangathan

Total No. of Village – 79 (30 Pb + 23 Kangra + 26 Ani)

Total Population - 21511 (16805 Pb. + 2399 Kangra + 2307 Ani)

* Figures from J & K not included

Total Families – 4199 (3311 Pb. + 443 Kangra + 445 Ani)

Male - 11246 (8782 Pb. + 1266 Kangra + 1198 Ani)

Female – 10265 (8023 Pb. + 1133 Kangra + 1109 Ani)

<p>Core Achievements</p>	<p>GRAMIN VIKAS ADHIKAR SANGATHAN: The purpose of these People’s Organization is to liberate the people of reference community from the age old oppression of traditional political leaders of the villages concerned and develop leadership from among themselves. It has helped the people to move forward towards self-dependence and address their own issues. It has also encouraged and strengthen them to raise their voice for equal distribution of resources and fair wages. Many GVAS has successfully raised their voice. For example: people of village Kot Budha have succeeded in raising their wages through a written agreement. GVAS of village Seeto has started a powerful movement to get the land vacated allotted to them for garbage pits. This land has been forcibly taken by landlords.</p> <p>Village Level Committee</p> <ol style="list-style-type: none"> 1. People specially the women raised their voice against alcoholism and did not let the vendors open liquor shop in the villages Tahu, Chola and Banghotu. 2. Electricity board was not supplying electricity in the village Gunamar since one year. People collectively raised their voice and succeeded to get electricity supply. 3. People are becoming sensitive on the issue of education. About 270 people including male, female of village Singhpura took up the issue of availability/non seriousness of teachers towards the education of dalit children and discrimination in Anganwadi with the district education officer. The movement was lead by the MSGs women. They succeeded to ensure the presence as well as proper attention of teachers towards the education of children and discrimination against dalit children is stopped. 4. (a) Five cases of atrocities of land owning community on dalits of villages Karyal, Kot Budha, Basarke and Bachiwind were successfully advocated and solved through advocacy cell Awaz-E-Awam. (b) One case of atrocities of land owing community in connivance with police on bonded labour and women of village Kuttiwal has been successfully and powerfully raised through media, meetings and procession and court of law. (C) Six cases of bonded labour of villages Karyal, Suffian, Bhagwan Pura, Pindi, Malakpur and Dogar were successfully solved. (D) Two minor girls of village Palasaur and Ratoke were liberated. (E) Two cases of unorganized labourers for compensation had been successfully taken up. <p>MAHILA ADHIKAR SANGATHAN Though all the women of reference community are members of GVAS (village level units of MESKAS) yet there are certain issues, which are exclusively related to women. Mahila Adhikar Sangathan is working as Mahila wing. (women cell) of GVAS. They take care of issues related to women. Mahila Adhikar Sangathan is responsible to strengthen women movements like Awareness building, women’s participation in political process, social activities and income generating programmes. It has already organized rallies in village Shahpur (against rape of a minor girl) and in Amritsar for equal rights and against domestic and social violence against women. There are 25 units of GMAS.</p> <p>Mahila Shikayat Niwaran Sabha Punjab: Mahila Shikayat Niwaran Sabha Is A Very Active And Effective Organ Of Mahila Adhikar Sangathan. It Is Responsible to deal with all the complaints related to domestic and social violence against women.</p> <ul style="list-style-type: none"> - Mahila Shikayat Niwaran Sabha has solved 12 cases of domestic violence and saved the families from breaking. - Mahila Shikayat Niwaran Sabha has taken up three cases of sexual violence of villages Shahpur Jajjan, Mashrala, Kotburchand and Bhura Kona powerfully. All these cases were registered with the police, which could not have been possible with out the intervention of Mahila Shikayat Niwaran Sabha.
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Mahila Mandal: (GVAS in Himachal Pradesh)

- The women of Kotlu villages took lead in getting the common land meant for dalit community vacated , which was forcibly taken by a powerful person belonging to upper caste.
- Jagriti Mahila Mandal (GVAS) Gandhar solved a case of domestic violence.

Gram Yuva Vikas Sangathan

It is Yuva wing (youth wing) of MESKAS. It is responsible to take care of all the issues related to youth. It Also is known as powerful component of MESKAS which take lead in dharnas, rallies and other movements organized by MESKAS. Youth was the main force when Kuttiwal atrocities case was taken up by MESKAS. There are 22 units of GYVS.

Mazdoor Evem Simant Kisan Adhikar Sangathan

MESKAS is the main organization of people at regional level to safe guards the interests of (Mazdoor) labourers and marginal farmers (Simant Kisan). It is to take up all the issue related to livelihood of labourers and marginal farmers. It also take care of the interests labourers of unorganized sector. There are 60 village level units of MESKAS.

Advocacy

People' Organizations have established good relations with print and electronic media. It has successfully raised the case of Kulwant Masih of village Karyal, Jassa Masih of village Bahwan Pura, Jaspal Masih of village Kuttiwal (all bonded labourers) and Raj of Kuttiwal, Puja of Palasour and other cases of Rajni (Minor daughter of a migrant labourer from Orissa) of village Ratoke, Kot Burchand and Bhurakona (atrocities on women) etc. it was due to advocacy the victims could get justice.

Leadership

It is through these people's organization leadership from among the people of reference community is coming up. Specially the women are taking lead. During women's rally and dharna by Church Bachao Sangharsh Committee the women were on the forefront. With initiative of village level organizations 193 men and 28 women were elected as Sarpanches, Panches and Ward Panches.

Mobilization of resources

The women of village Karyal and Suffian managed to get grant for toilets from development quota of the local MLA. Rs. 50,000/- was received from the social welfare department for organizing 5 awareness generation project for rural and poor women. Rs. 20,00,000/- (twenty lacs) have been received from United Nation Development Programme (UNDP) through Govt. of India to developed village Raja Sansi as a tourist place which will enhance the income of local people.

SELF SUSTAINING OF PEOPLE'S ORGANIZATION

People's Organization are being registered under societies registration act to make them legal entity. It will enable these People's Organization to governed by its own rules and regulations and also help them to generate funds from different sources including governments. Thus these organizations will continue to work even after withdrawal of SEDP from these villages.

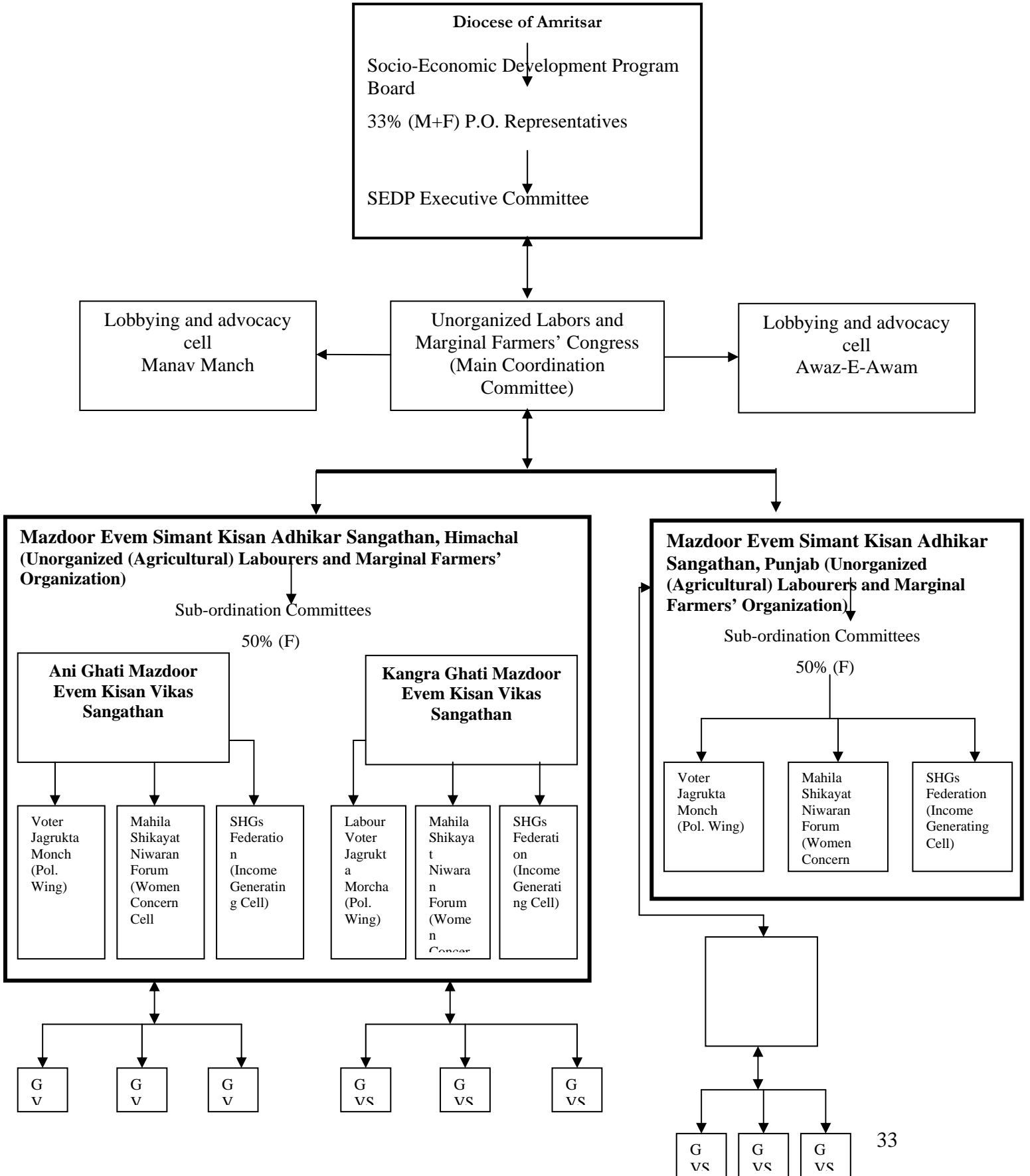
LINKAGES OF VARIOUS PEOPLE'S ORGANIZATION TO ATTAIN THE DESIRED GOAL

These People's Organization are closely linked with each other so that common goal should be achieved. S the following structure clearly indicates that all these organizations are organs of MESKAS.

Operational Structure of People's Organization

SEDP-Diocese of Amritsar

LC: Labor Cooperatives



Challenges	<p>It is a big challenge because Castism also exist within the scheduled caste community. It is identified that Chamar caste is most vulnerable caste and lohar caste, which is also SC but they are identified as upper caste. Lohar caste is also low caste but do not associate with so called low castes At Panchayat level dalits are discriminated against by the upper caste people and untouchability still exist there. The people of reference community want to raise their voice against injustices, but unable to do that because of dependency on high caste people in terms of livelihood.</p> <p>The people of reference community are economically poor and mainly dependent on the upper caste people because the resources are in their control. Because of their dependency they cannot caste their votes independently. Who will the vote for is decided by the rich people and not by themselves. Therefore all the policies and decisions are made according to the interests of rich high caste people. Strong caste system and untouchability the psyche of the people is low and very difficult to organize them against high caste people.</p> <p>By increasing membership at unit level, cluster/Block level and area level, different people’s organizations like Mahila Adhikar Sangathan, Yuva Adhikar Sangathan, Mazdoor Evem Simant Kisan Adhikar Sangathan and Voter Jagrukta Manch collectively empowering each other towards political participation of the dalits. Through participation in Panchayat, they are trying to have access and control over natural and Govt. resources. About 36 women leader actively participating in the process and leading the women group towards the goal. 28 of them are Panchayat, block and Jila Parishad members. There are 193 male Panchayat/ward Panches who are becoming an instrument to further the vision of SEDP.</p> <p>Normally the oppressors belong to upper caste which is economically and politically powerful group of the society. Because of their political influence the state machinery and police department always biased in favour of them. The structure and system of the govt. also influenced by these groups of people. Therefore the police and the other state machinery take the side of oppressors.</p> <p>A vast majority of MESKAS are landless labourers of unorganized sector. They do not have any common forum to put forward their demands. It is a great challenge before SEDP to bring these labourers on one platform so that they may have a platform from where they can raise their voice powerfully.</p> <p>There is a nexus among land mafia, smugglers and political leaders. They try their best to grab the land wherever they get the chance. For example Bhindi Saidan case was of the same nature. There was a nexus among land mafia and state revenue officials. Both of them had political leaders to protect them and land mafia purchased the land under the occupations of landless owners in connivance with political leaders. Auction was done in the office of Sub-Divisional Magistrate without any information to any body. This kind of nexus is very active to grab church properties through so called office bearers of the church trust. Lot of time, energy and money is wasted because of such people.</p>
Trend analysis	<p>With the initiative of SEDP in the cases of atrocities, domestic and social violence against women and bonded labour the people of dalit community have gained confidence. More and more cases are being highlighted. Individual cases are now taking shape of movements. People of unorganized sector are becoming members of Mazdoor and Simant Kisan Sangathan and Awaz-E-Awam. They are becoming conscious of the issue of livelihood.</p>

CBOs 4.2

CBO ON THE BASIS OF GENDER AND AGE⁵

Introduction:

It is very important to analysis the membership of People’s organization on the basis of age and gender. It helped the different components of People’s organization’s to know their strength and potentials. Women and young people know their worth and will become the basis for sustainable organization. Women through their Mahila Adhikar Sangathan are able to raise their issues in MESKAS and youth is able to do the same. Youth specially church by knowing their strength has gained confidence. They have organized two camps for youth of surrounding parishes on their own. One another in Khemkaran on the theme “*I am the Light of the World*” and one in Ajnala on the theme “*Drug Abuse*”. Next will be organized by the youth of Fatehgarh Churian. This way it is becoming a chain.

Objective: This frame aims to capture the gender composition and age profile to indicate the CBOs are veering towards older generation

Community Based organizations	Age range No. of men				Age range No. of women				Age range Total Membership				
	0-18	18-35	35-50	50 +	0-18	18-35	35-50	50 +	0-18	18-35	35-50	50 +	G. total

Total Population of village level Sangathan including children

Ani	368	438	254	138	451	356	208	94	819	794	462	232	2307
Kangra	163	328	631	144	166	266	551	150	329	594	1182	294	2399
Shahpur	756	524	428	478	690	481	398	430	1446	1005	826	908	4185
Ajnala	940	325	246	273	879	268	197	232	1819	593	443	505	3360
Shahoorra	844	440	338	372	756	434	330	356	1600	874	668	728	3870
Seeto	507	267	204	103	472	249	170	93	979	516	374	196	2065
Amarkot	856	462	321	105	798	382	286	115	1654	844	607	220	3325
Total	4434	2784	2422	1613	4212	2436	2140	1470	8646	5220	4562	3083	21511
GVS/VDCs		303	345	115		141	157	36		444	502	151	1097
CCs (Block Committee)		55	65	13		48	35	06		103	100	19	222
Khyatriya Committees		64	71	18		34	38	11		98	109	29	236
SHGs		24	02	---		208	278	20		232	280	20	532
Youth Org.		296	---	---		61	---	---		357	---	---	357
Women Org.		---	---	---		239	263	50		239	263	50	552

Trend Analysis Functionality Challenges/ Opportunities and limitations	<p>From the above analysis based on age and gender it is observed that people (male and female both) of the age between 20-50 are more active in the work. Previously from our own experiences (though we do not have any data) it was observed that people from 40 and above were more involved. Number of women used to be negligible. Now participation of women and young people are more significant and becoming a strength and power of MESKAS.</p> <p>With the participation of church youth, congregations are getting involved, which is very positive trend towards fulfilling the mandate given to the church. At the same time youth is facing lot of criticism from the elders who feel threat to their power and authority. But the youth is using it as on opportunity to show the result.</p> <p>Women also face lot of criticism from some people. But they are taking it as a challenge and actively involved in the work.</p>
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CBOs 4.3

CBO ON THE BASIS OF CASTE⁶

Introduction: The people of reference community are landless labourers. Most of them work in the unorganized sector. Main components of the reference community are Christians of scheduled caste origin, Mazbi Sikhs (scheduled caste Sikhs) and some Sansi's (tribal). They are educationally backward. Literacy rate scheduled castes is 41.1% in comparison of 65.1% of other castes. (Human Development Report 2004). As per survey conducted by SEDP staff 3431 children in 26 villages do not go to school. 825 (male 387 and female 458) are dropouts. Only 2691 (male 1504 and female 1187) go to schools. Thus the children of dalit community are being kept away from education in a very very planned and organized way. Privatization of education will aggravate the situation more. Out of 5878 only 107-house hold s have water supply connections. Out of 26 villages only 12 villages have dispensaries and that too without doctors and medicines. In some dispensaries nurses visit once or twice a week. Many people die because of want of treatment. 90% of delivery cases are handled by untrained traditional birth attendants. Socially Mazbi Sikhs do not have social inter course with other Sikhs. In the rural area they have separate Gurudwaras (place of worship). In many villages they are not allowed to cook food in community lunch.

In the state of Himachal Pradesh Kolis, Gaddis, Dumnas and Chamars who are considered untouchables. They are not allowed to enter Mandirs (Hindu temples). They cannot go up to the drawing room of so called high caste people. It is a common saying that Jutta and Kutta (shoes and dogs) can go inside but a scheduled caste can not. They are forced to do menial jobs. In any social function like marriages they are invited but they have to take their own utensils. Normally plates made of leaves called Pattals are used. In this case they have to remove their plates (pattals) themselves which is not in the case of others. They have to wait till every other person has eaten. High caste people are invited to such functions by SCs but do not eat cooked food. They are given uncooked food. Women are not treated equal to men. Parda Pratha is still there. Educationally they are backward and economically poor and politically powerless.

It is because of socio, political and economic condition of the above mentioned people the SEDP intervened.

Objectives: This frame aims to analyze the homogeneous and heterogeneous composition of the CBOs and its implications

Community Based organizations	Dalits			OBC		Tribes			Total Membership				
	Caste 1	Caste 2	Any other Christians	Obc1	Obc2	T1	T2	Any other	Dalit	OB C	Tribe s	Any Other	G. total
Total caste based population including children													
Ani	1853 Harijan			57 Kumhar				397 Rahu rajput	1853	57		397	2307
Kangra	1774 Harijan	205 Julah		325 Gaddi, Chaudhar y		95 Badi Gaddi			1979	325	95		2399
Punjab	7843 Mazbi Sikh, Sansi, Mehera, Marasi, Nai, Julah							8962 Dalit Christian	7843			8962	16805
Total	11470	205		382		95		9359	11675	382	95	9359	21511
GVS/VLO	760	56	174	52	---	14	---	---	990	52	14		1056

CC/Block level Organization	127	17	56	16	---	---	---	---	200	16	---		216
AC/Regional level Organization	139	15	71	11	---	---	---	---	225	11	---		236
SHGs	293	01	122	76	---	19	---	---	416	76	19		511
Youth Org.	191	---	96	06	---	---	---	---	287	06	---		293
Women Org.	294	45	---	115	---	19	---	---	339	115	19		473
Trend Analysis	They are working with mutual understanding and solidarity. No inter caste conflict within the committees. Only they do not make relation by marriage and also they don't eat together.												

Note:

VDCs - 40 Rahu (Rajput), CCs - 7 Rahu (Rajput), SHGs - 21 Rahu (Rajput), Youths - 64 Rahu (Rajput), Women - 79 Rahu (Rajput)

The economical, social and political status of Rajputs in particular area of Himachal Pradesh is same as dalits. Due to these reasons SEDP started working among them. But because they belong to upper caste of the society they do not allow to participate in the decision-making process like: they are not the member of area committee i.e. MESKAS and Mahila Adhikar Manch.

SEDP decided to withdraw the particular portion of the area in due time but the relationship will continue only when required for the interest of the dalit people. The money, energy and time will not be spent more for this area.

WHAT IS THE EDUCATIONAL STATUS OF DALITS?

In Himachal Pradesh 64%

In Punjab 41% - male 49.8% (in comparison of non dalits)

- female 31.0% (Total 65.1%, male – 71.1% and female – 57.7%)

CHAPTER 5
DALITS AND LIVELIHOOD,
ACCESS AND CONTROL OVER RESOURCES:
INTERVENTIONS AND IMPACT

INTRODUCTION
ACCESS AND CONTROL TO LIVELIHOOD RESOURCES
INTERVENTIONS AND IMPACT⁷
LABOUR: BONDED LABOURERS, CHILD LABOURERS¹⁹
TREND ANALYSIS
RECOMMENDATIONS & SUGGESTIONS

7. Dalit and Livelihood: Access and Control to Resources: Interventions and Impact

Introduction: Context of SEDP

Dalit communities are among the poorest and most deprived sections in Punjab, today, inspite of massive efforts, mainly through policies such as reservations and subsidies, dalit communities have still not fully entered the political, economic and social mainstream.

Punjab has the highest proportion of scheduled castes within its population. The spread of religions such as Islam and Christianity, the birth and spread of Sikhism, the rise of social and political movements in the state, especially peasant movements all these were driven, as some point or the other by the deprivation, discrimination and subjugation experienced by dalits. However, the status of dalits has not registered notable changes and is benefit of social, economic and political opportunities. Dalits are still deprived of ownership of crucial assets like land, capital etc. and access to basic social infrastructure.

Christians of scheduled caste origin:

Conversions to Christianity began in the mid-1870's, mainly amongst the Balmikis etc. who were at the lowest level of the caste hierarchy, overwhelmingly illiterate, backward and socially deprived. After independence these converts are discriminated against on the basis of religion which is against the spirit of our constitution. They are denied all the facilities, privileges and subsidies which are given to their counterparts of other religions like Hindus, Sikhs and Buddhists etc.

The Socio Economic Development Programme (SEDP) works in the rural areas of Punjab, Himachal Pradesh and J & K. The people of reference community in Punjab are scheduled caste Sikhs (known as Mazbi Sikhs) 30.7% of the total scheduled caste population and Christians of scheduled caste origin 270 of the total population. People of reference community in Himachal Pradesh are scheduled castes like Kolis, Gaddis, Dumnas, Kumhars and Chamars. They are facing mainly the following problems: Because of the centuries old oppression people of reference community are suffering from low self image and so called high caste people's oppression is continuing. In many areas untouchability is one of the main reasons for depriving them of the opportunities of having equal share in the means of livelihood. 62% of dalit families live below the poverty line. 78% Mazbi Sikhs are agricultural labourers. There are only 4% cultivators among Mazbi Sikhs.

Poverty:

The people of reference community are unemployed/underemployed, unorganized landless agricultural labourers. The main reason is mechanization of agriculture sector; migrant labourers from other states like, Uttar Pradesh and Bihar have caused very limited job opportunities for labourers of Punjab. The people of reference community have no control over natural resources. As a result they face food insecurity and under go indebtedness which make them socially and politically dependent on the land owning community. The following statistics show their social and economic condition: There are 6340 men working as agricultural labourers, 306 bonded labourers and 144 masons (a particular section of the society known as carpenters). Only 148 persons have a chance to get Government jobs which means only these 148 persons have regular source of income. Only 155 people have telephone, 620 people have televisions and 496 people have refrigerators. Only 1761 families have electric connections. Same is the condition in Himachal Pradesh also. Because of poverty they cannot have excess to safe drinking water. Out of 4870 families only 107 families have water connection. Because of unorganized labourers there is no provision of compensation in case of accident at work place or natural calamity. Because of lack of purchasing power they cannot avail public distribution system.

Most of labourers here are deeply indebted to land owners and moneylenders. A great numbers of people work as permanent labourers or farm servants. They are paid in cash and in some cases with a share of the crops that ranges from one fifth to one twelfth of the total produce. Farm servant also contract additional loans from their employer at an interest rate between 36 to 60 percent per annum. If they leave their employment without completing the full term of service. They are forced to return the entire amount. Their working conditions are particularly harsh. A typical work day includes irrigating the fields at night, bringing and feeding the animals as well as participating in harvesting and threshing. On an average a work day lasts 13-14 hours and even longer during peak season. As most become severely indebted to their employers, by the end of the year they must either continue with the same employer or take a loan from a new employer to pay off their debts to the old one.

CASE STUDY (Village Bachiwind, District - Amritsar)

In village Bachiwind a reserved constituency the prominent caste groups are the Jat Sikhs and Mazbi Sikhs. 60% of the populace belongs to scheduled castes. The numbers notwithstanding, the social structure and division of land is such that the upper caste Jat Sikhs and non Sikhs are the dominant group. The Jat Sikh, own almost all the land. The scheduled castes in the village work as landless labourers. There is a dependence on the owners for work and for wages. In addition, the scheduled castes own cattle and for fodder, have to depend on the whims and fancies of the Jat owners. In the absence of basic civic facilities such as toilets, the scheduled castes have to go to the fields of the owners for their ablutions. Because of this they have to face lot of humiliation at the hands of land owners. Recently a man was beaten very badly. The women folk have to face even the verse treatment. They have also been facing another threat because they have to face a stiff competition from the migrant labour force, who due to their willingness to work at cheaper rates are preferred to the local scheduled caste labourers. Migrant labourers and use of machines has minimized the work opportunities for local work force.

Land Holding

According agriculture census of Punjab 1995-96 government of Punjab Chandigarh distribution of operational land holdings in Punjab 1995-96 following is the land holding pattern in Punjab:

Size class (in hectares)	1995-96	
Marginal (0-1)	203876	(18.65)
Small (1-2)	183453	(16.78)
Medium (2-4)	320340	(29.31)
Large (4-10)	305792	(27.98)
Extra large (10 & above)	79612	(7.28)
Total	1093073	(100.00)

In a state dominated by agriculture, ownership of land is the crucial base from which emanate social status, political power and diversification of livelihood. In the census 1991 there are only 4.3 dalit cultivators (and can assume that this categorization of census comes closet to ownership of land holding or those with access to cultivable land.) The dalits constituted only 4.3% that means that dalits who are 28% of the total population hold only 4.3% land.

Discrimination against women: Women constitute almost 50% of the reference community. They face double discrimination against. Firstly because they are women and secondly because they are dalit women. Some of the main reasons are men dominated social structure and old traditions, lack of awareness and education of women. As a result women are deprived of their right to participate in the decision making process in the family as well as in the society. They are not given equal opportunities to grow. Women are paid much lesser wages than their male counter parts for the same work. Sexual harassment at work places is one of the main hindrances for the women to go for work independently and freely. There are 28 female Panches elected in the last Panchayat elections. But very few of them attend meetings of Gram Panchayat and make any significant impact on the decision making process.

Lack of community assets: Because of ages old, social oppression and economic exploitation the people of reference community do not have their own community assets. Therefore there is no source of sustainable livelihood.

Related problems : Because of lack of resources job opportunities, equal opportunities to grow and underemployment, the people face the following related problems:

Political powerlessness: The people of reference community are politically powerless. Main reasons for the political backwardness are social backwardness and economic dependency on land owning and affluent community, lack of political awareness, unity and disorganization. As a result they have no participation in the decision-making process and governance of the country. Therefore most of the decisions are against the interest of reference community. They do not get equal share in the national sources of income and have no control over natural resources. Which creates a great hindrance in their living as human being. 193 Panches/Ward Panches were elected during last Panchayat elections.

Educational backwardness: They are educationally backward. In Punjab total literacy rate among the dalits is 41.1% in comparison of 65.1% non dalits where male and female literacy rate is 49.8% and 31.0% in comparison with 71.7% and 57.7% respectively. In SEDP reference area out of 10582 children 5451 children go to school. 80% of the people of reference community are illiterate. The reason for educational backwardness is mainly poverty, dependency on land owning community. Majority of the government teachers belong to the land owning and business community who do not want dalit children to be educated. Their behaviour is biased against these children. The parents who work in the fields and house of land owning community are continuously motivated to send their children for work instead of sending them to school. As a result most of the parents do not send their children to school. Those who go to school majority of them leave the school before they reach to fifth standard. Ultimately a vast majority is deprived of education, which is one of the important component of education. They become landless agricultural labourer and remains unemployed/underemployed, which directly affects their livelihood. As mentioned above government have become synonymous to dalit schools. Most of them are single teacher schools. These teachers owing to various reasons (non educational duties by government, leave, furlow) remain absent from duty.

Lack of Health facilities: Lack of proper food, safe drinking water and proper living conditions of some of the main reasons of poor physical and mental health of the people of reference community. Nutrition levels of mothers and children is an important indicator of health. In 1998-99, 47 percent of mothers belonging to dalit communities were either mildly, moderately or severely anemic, while the same for non dalit mothers was 38 percent. Similarly in children under four years of age, 82 percent of dalit children were anemic, while 70 percent other children were anemic. Diaphoresa and anemia in the children are very common. Tuberculosis is very common among the adults of people of reference community. Health facilities are not sufficient in the reference area. 27 villages out of 56 villages have dispensaries but no doctor is present in these dispensaries. As a result in many cases the earning member of the family gets ill and the family gets indebted for ever. Mahila Adhikar Sangathan of MESKAS has decided to start a movement against lack of education and health facilities.

Social Status:

The social status of the dalits in Punjab is not simply the result of poor literacy, employment and health, economic and political discrimination. The major problem dalits face today is that political power is not in their hands and they are dependent on dominant castes like Jat Sikhs for fodder, fuel and toilet facilities.

They are also dependent on the use of Shamlat lands for cultivation and as cremation grounds as well as the use of ponds in Shamlat lands for discharge of polluted water flowing from the drains of the dalits is not allowed to accumulate in ponds located in Shamlat lands or in the village Panchayat lands. This is only a single instance of the many discrimination in daily life that dalits must still endure. Therefore they cannot use their right to vote independently. Caste system is another strong factor, which is responsible for the present status of dalits (specially in Himachal Pradesh).

Before SEDP initiative people of the reference communities were made to believe that their present condition was a fruit of their deeds of their previous birth. They have to submit to the people of high caste if they want to achieve higher level in the next birth. But now after the initiative of the SEDP the people have realized that this condition was not God made as taught by high caste Hindu (Brahmans) priests rather it was all man made system. Men and women are now taking it as a challenge. Women folk are more active and ready to fight for equal rights.

Process of Identification of Problems:

During assessment process a team of SBSS representatives, SEDP Coordinator, SEDP Board members, representatives of people’s organizations and a priest had interaction with the people of different constituencies. During this interaction the issues of livelihood emerged very powerfully.

SEDP Intervention:

There is certain agricultural land belong to the state government and some land to the centre government. SEDP through MESKAS is raising its voice that the land belong to the governments of India and Punjab should be given to the land less cultivators on nominal price through easy installments. It has also started a movement that each dalit family should be given plots for building house and a plot of land to make pits for garbage. As mentioned above dalit people are dependant on dominant castes even for toilet facilities for which they have to go to the fields belonging to Jat Sikhs. SEDP has also motivated People’s organizations specially GMAS to demand the government for construction of toilets in every house hold of dalits. Movement for drinking water supply is also being started.

Impact

Many people have got grant for the construction of toilets and plots of land measuring five marlas each for construction of house. But our struggle will continue till each and every family get grants for toilets, plots for house and garbage pits and supply of safe drinking water.

Natural Resources

Cluster/ Panchayat	Zameen Community Resources (Lease of Lands, Community centers etc.)	Jangal Forest Products (NTFP)	Jal Ponds & other Water resources
Kangra, Dharamsala, Changer, Khanag Changer Cluster	<p>Interventions: Women got land from Panchayat and others for constructing Mandir and Mahila Bhawan. Some land as donation and some on lease. The total area of land is 1 kanal and 4 marla’s.</p> <p>Common land of dalits about 3 marla’s was encroached by an upper caste person in village Kotlu in Changer area. 95 Dalit people male, female and youth took a stand and got the land back.</p>	<p>Interventions: - 17167 trees were planted in Himachal and Punjab area for forest product like fruits, fodder and fuels.</p> <p>-----</p>	<p>Interventions:</p>

¹ Please note while collating information for the interventions and impact kindly refer only to our reference communities and give both quantitative and qualitative references

Seeto Cluster & Shahooraa	About 300 people of Seeto and Shahooraa Cluster saved the graveyards from the grip of Jamindar.		
Changer, Kangra, Khanag & Raghupur Cluster	-----		- Water tank (Bauri) construction and cleaning. - IPH hand pump establishment
	Impact: Collective efforts made by the villagers and increasing self-confidence, strengthened People's organizations.	Impact: - Getting fruits, fodder and fuels - Managerial skill developed.	Impact: - Getting safe and clean drinking water. - SC people got their own water resources. - Kitchen gardening promotion.

Bonded Labour	
Shahpur, Ajnala, Shahooraa, Seeto and Amarkot Cluster	Interventions: <ul style="list-style-type: none"> - Initiated a detailed survey on bonded labour in Punjab area. The total number of bonded labour is 336. All are dalits. - They are getting Rs. 35-40 for 24 hours work. When they don't go to work then they are charged Rs. 100 per day by the land lords. - People organization demanded that they must get Rs. 100 per day and the time limit should be the 8 hours and also one day leave in a week. - Cases are going on in high court, which is fighting by the Dalit Dasta Virodhi Andolan, the SEDP network organization.
Ajnala & Shahpur	Impact: <ul style="list-style-type: none"> - 6 bonded labour of villages Suffian, Karyal, Bhagwanpura, Pindi, Malakpur and Dogar were liberated. They are working in outside village and getting Rs. 100 per day. - People organization strengthened - This movement spreading in other villages.

Child labour			
Objective: In the operational areas, there is incidence of child labour – in different sectors such as construction (brick kiln, for example in Tezpur), agriculture, domestic service etc. This frame aims to capture the status of child labour for interventions.			
Sector	Cluster/ Panchayat	Girl child	Boys
- Domestic work	- Shahpur Cluster	16	--
- Athri	- Shahpur Cluster	--	18
- Khaddi	- Shahooraa Cluster	29	39
- Shop's	- Shahooraa Cluster	---	10
- Domestic work	- Shahooraa Cluster	30	---
- Athri	- Shahooraa Cluster	---	22
- Shop's	- Seeto Cluster	---	03
- Athri	- Seeto Cluster	---	04
- Shop's	- Amarkot	---	14
- Domestic work	- Ajnala	13	---
- Athri	- Ajnala	---	69
	Total	88	179

Trend Analysis
 Causes for child labour
Low income (✓)
Poverty (✓)
 Migration

Child labour: Intervention and Impact					
Ajnala, Shahpur, Seeto and Amarkot	<p>Interventions: Data was collected on child labour at Ajnala, Shahpur, Seeto and Amarkot area and found :</p> <table border="0"> <tr> <td>Handloom workers – 68</td> <td>Working in shops – 28</td> </tr> <tr> <td>Domestic Servants – 59</td> <td>Khet Mazdoor – 112</td> </tr> </table>	Handloom workers – 68	Working in shops – 28	Domestic Servants – 59	Khet Mazdoor – 112
Handloom workers – 68	Working in shops – 28				
Domestic Servants – 59	Khet Mazdoor – 112				
	<p>Impacts:</p> <p>47 children are attending the community based study centre out of the above numbers of children.</p>				
<p>Trend Analysis: The women are becoming more confident and have started working independently. They are able to plead the cases of victims of domestic violence as well sexual harassment at various levels. People are showing confidence in women organization. They prefer to approach women cells of police department through women organizations so that they may get fair hearing and justice.</p>					

CHAPTER 6

SHGs AND COOPERATIVES IN ENTREPRENEURSHIP DEVELOPMENT

INTRODUCTION
BASIC DATA ON SHGs.¹¹
SHGs CREDIT AND SAVINGS: PATTERNS IN UTILIZATION OF LOANS¹²
ROLE & IMPACT OF COOPERATIVES AND SHGs IN
ENTREPRENEURSHIP DEVELOPMENT⁸
COOPERATIVES FRAME¹⁶
TRENDS: CRITICAL ANALYSIS, ACHIEVEMENTS, CHALLENGES, OPPORTUNITIES
RECOMMENDATIONS & SUGGESTIONS

CHAPTER 6

SHGs AND COOPERATIVES IN ENTREPRENEURSHIP DEVELOPMENT¹¹

6.1. Self Help Groups (1)

Objectives: This frame aims at collecting basic data on SHGs.

Introduction: There are 36 Self Help Groups/MSGs having total membership of 532 in 34 villages. These Self Help Groups do not confine themselves to financial transaction only. They are very important component of Gram Vikas Sangathan and play a vital role in social, economic and political development of the society. Most of the cases of atrocities on bonded labourers and domestic violence came to MESKAS.

Name of CE	Name of the SHG/ Village	Total member	M /F	Subscrip-tion per month	Total Saving	Loan received from Bank/G ovt.	2 nd loan	3 rd loan	Rate of Interest of SHGs	Rate of Interest of bank	Rates %	
											Reco very	Default
Mr. Jagdish Kumar	Durga SHG Tahu	30	30	20/-	25800/-	---	---	---	2%	---	97%	3%
	Luxmi SHG Chola	13	13	20/-	4880/-	---	---	---	- do-	---		
	Annapurna SHG Tangroti	13	13	20/-	4620/-	---	---	---	- do-	---	98%	2%
	Saraswati SHG Banghotu	16	16	20/-	3840/-	---	---	---	- do-	---		
	Ekta SHG Kholi	18	18	20/-	18320/-	---	---	---	- do-	---	95%	5%
	Prerna SHG Kachhiyari	20	20	20/-	12220/-	---	---	---	- do-	---	96%	4%
	Radha SHG Dadh	12	12	20/-	15020/-	---	---	---	- do-	---		
	Shetna SHG Tarsu	12	12	20/-	8580/-	---	---	---	- do-	---	96%	4%
	Ekta SHG Takipur	16	16	20/-	4800/-	---	---	---	- do-	---		
Mr. Naven Kumar	Ambedkar SHG Shantal	14	10	10/-	5000/-	---	---	---	-do-	---	96%	4%
	Raj SHG Kotlu	10	10	10/-	3500/-	50000/-	---	---	- do-	1%		
	Sanjay SHG Gandher	10	10	10/-	2100/-	---	---	---	- do-	---	97%	3%
Miss. Kanta Thakur	Durga SHG Bakhnau	13	13	25/-	5165/-	---	---	---	- do-	---	97%	3%
	SHG Khoon	10	10	10/-	1000/-	10000/-	---	---	- do-	1%		
	Mahila Vikas Samuh Boidhar	15	15	20/-	1100/-	---	---	---	- do-	---	95%	5%

	Yuva Vikas Samuh Boidhar	14 Male	14 Male	25/-	700/-	---	---	---	- do-		98%	2%
	Shakti SHG Kanda Khamarla	13	13	20/-	1100/-	---	---	---	- do-		98%	2%
	Shakti SHG Dingidhar	17	17	20/-	6000/-	---	---	---	-do-			
	SHG Khoon	16	16	20/-	4000/-	14000/-	22000/-	15000/-	- do-		98%	2%
	Shakti Samuh Charmatan	11	11	20/-	500/-	---	---	---	- do-		96%	4%
	SHG Gunamar	16	16	20/-	12473/-	14000/-	---	---	-do-		98%	2%

Punjab

Mr. Jagdish Masih	05 SHGs Shahpur	86	86	50/-	54765/-	---	---	---	2%	1%	92%	8%
Mrs. Parvesh	04 SHGs Ajnala	66	52 F 12 M	80/-	52382/-	---	---	---	-do-	-do-	95%	5%
Mr. Sagar Masih	02 SHGs Shahoora	35	35	50/-	17383/-	---	---	---	-do-	-do-	90%	10%
Mr. Kishan Kumar	01 SHG Seeto	12	12	50/-	7800/-	---	---	---	2%	1%	95%	55%
Mr. Hira Singh	02 SHGs	24	24	50/- 100/-	48594/-	---	---	---	-do-	-do-	90%	10%

6.2. SHGs Credit and Savings: Patterns in Utilization of Loans (2)

Objectives: This frame aims to capture how the members are making use of the loans. Several patterns could be captured, such as – whether there is high degree of internal lending among members, debt repayments and number of times women are taking loans for debt repayment. For SHGs to grow – women should be encouraged to get into productive use of loans by the third loan towards tiny and small enterprise etc.

	Cluster/ Panchayat	No. of women members	No. of Men members
Consumption Marriage	- Changer - Dharamsala - Shahpur - Ajnala - Shahoora - Seeto - Amarkot	- 2 women - 3 - 16 - 12 - 03 - 03 - 09	8 men
Children's education	- Kangra - Dharamsala - Shahpur - Shahoora - Seeto - Ajnala	- 02 women - 01 - 20 - 03 - 04 - 22	

Medical Treatment	- Kangra - Changer - Shahpur - Ajnala - Shahoorra - Seeto	- 02 women - 01 - 08 - 12 - 04 - 02	05 men
Festival/ceremonies	- Ajnala - Shahpur - Ajnala - Shahoorra	- 02 - 09 - 03	- 07
Birth	- Ajnala	- 07 women	
Productive Agriculture – Seed, fertilizer, buying equipment/ tools	- Khanag (Ani)	- 111	
Enterprise Development	- Amarkot - Ajnala - Shahpur - Shahoorra - Seeto	- 10 - 13 - 03 - 03 - 01	--- - 09
Debt Repayment	- Changer - Amarkot - Ajnala - Shahoorra	- 07 - 01 - 04 - 01	
House Repair	- Dharamsala - Seeto	- 02 - 05	
House hold furniture	- Changer	- 04	
Buying Cattle	- Dharamsala - Ajnala	- 01 - 05	
Trend analysis	58 % of Women are used loan from SHF/MSG for non productive work. But it saved them from the debt and heavy interest of money lender. 6 Self Help Groups of village Raja Sansi, Karyal and Shikar Maschian have started their small income generating programmes. Though these small enterprises are at a very small scale but the members of the groups are certainly encourage to enlarge these enterprises which will enhance their family income.		

6.3.SHG As Mahila Adhikar Manch (3)

Objective: This frame aims to collect data on trends in SHGs going beyond their original mandate of savings and credit and emerging as socially and politically empowered village level institutions.

Formation of SHG/MSG was an endeavor to empower the women socially, economically and politically. The name MSG was given to different role from SHG, which was restricted to financial only. In due course of time MSG/SHGs become synonyms. All the members of MSG/SHG are the members of Gram Vikas Sangathans which is a unit of MESKAS at village level. They are also very active members of Mahila wing (Mahila Adhikar Sangathan) of MESKAS. These MSG/SHGs are play a significant role in empowering the women socially, politically as well as economically. Some groups like Shikar Maschian, Karyal, Raja Sansi have started income generating programmes with their savings. Groups of Suffian and Karyal make an effort to get funds from the local MLA for village development which is an achievement for the groups.

Activities other than savings and credit.	Initiatives relating to liquor and alcoholism	Village development – laying of roads, improving	Leading protests and campaigns with men on issues of equal rights	Contesting for Panchayat elections and getting elected	Emerging as strong leaders – interfacing with police and state machinery	Any other
Cluster	or					

Panchayat-Wise		sanitary conditions				
<i>Capture quantitative and qualitative interventions and impact</i> Dharamsala Cluster	About 59 women of SHGs from Banghotu , Tahu and Chola continuing their protest against alcoholism	---	---	---	Nikko Devi (Tangroti) Dhaneswari Devi (Chandmari) Brahmani Devi (Gamru)	---
Changer Cluster	---	---	---	---	Soma Devi (Jangle) Asha Devi (Gandher) Parantu Devi (Shantal) Kushma Devi (Bandahu)	---
Kangra Cluster	---	---	---	---	Geeta Devi (Dadh) Kamla Devi (Tarsu)	---
Shahpur Cluster Ajnala Cluster Seeto Cluster Amarkot Cluster Shahoora	15 SHGs 223 women decided to stop alcoholism in the villages and specially at the time of election	--	Leading protest and Campaign on the issues of Primary School education, Bonded Labour, Child bonded labour	---	---	---
Seeto Cluster	---	---	---	- Women raised voice against minimum wages at Kotbudha village with men. They demanded Rs.10/- per hour for who are bonded labour in domestic work and minimum wages for who are bonded in the agricultural field work. - Bonded labour	Raj Kaur (Seeto)	---
Shahoora Cluster	---	---	---	Sukhwant Kaur (Panch)	Amriko (Manj) Amarjeet Kaur (Nawajivan) Alka (Nawajivan) Amarjeet Guljar (Nawajivan) Sukhwant Kaur (Nawajivan)	---
Shahpur	---	---	Rape case – at Shahpur Jajjan a dalit girl repeatedly raped by a Zamindar	---	Asha Devi (Shikar) Shindo (Shikar) Neeru (Shikar) Kashmiro	---

			and became pregnant.		(Galowali) Shanti (Dogar) Lakhbiro (Dogar) Sadika (Singhpura)	
Ajnala Cluster	---	---	---	---	Simmi (Karyal) Martha (Karyal) Razi (Karyal) Swinder (Nepal) Paramjeet (Nepal) Saravjeet (Nepal) Sumitra Kaur (Jhunj) Sheela Kaur (Jhunj) Mindoo (Bhindi Saidan) Gurmeet (Bhindi Saidan) Sosan (Suffian) Bakshis (Suffian) Passo (Suffian)	
Amarkot Cluster	---	---	---	---	Bhagwanti (Basarke)	
Trend Analysis	<ul style="list-style-type: none"> - Mahila Shikayat Niwaran Sabha and different SHG's have started solving the local issues relating to women. - Women members are becoming more vocal. <p>30 Number of women emerging as visible leaders in the whole area. There has been an awareness and sense of empowerment among women that is visible as women are coming on the streets against social evils as well as restore their basic human rights and dignity.</p>					

6.4. SHGs: Outcome and Impact (4)

Objectives: To analyze the impact of SHGs (quantitative and qualitative) in a holistic way.

	Outcome and Impact
Economic	Asset creation <ul style="list-style-type: none"> - 11 women running shops (Shahoorra Cluster) - 7 women running shops (Ajnala Cluster) - 5 women running shops (Amarkot Cluster) - 2 women running tailoring shops (Shahpur) - 5 women bought buffalos (Ajnala Cluster) - 1 man bought masonry tools (Ajnala) - 11 women started as working as street hawkers through their husband (Ajnala) - 5 women started as working as street hawkers through their husband (Amarkot) - 111 women doing farming (Ani) - 20 women running small scale industries (Shahpur) - 10 women running small scale industries on producing Neel (Ajnala)
Political	Smt. Sukhwant Kaur - Member Panchayat (Shahoorra) Smt. Kamla Devi - Member Panchayat (Tarsu) Smt. Asha Devi - Pradhan (Gandher)
Social	SHG's are in a process to convert into powerful pressure groups to solve social issues like mid-day-meal, regularize the teachers in the primary schools, proper management of the balwadi etc.
Trends	There have been deliberate initiatives to start income generation program in the project area along with participation in Political process in visible form. Since the whole process is in a very nascent state a proper system of production, marketing and equitable distribution of profit should be evolved. More or less people are working on a traditional work that keeps them in chronic poverty. The local alternative arrangements have to be made so that their income

may not remain to just shop keeping but to go beyond.

6.5 Cooperatives

Objective: There are different types of cooperatives in the operational areas. This frame aims to collect baseline data on their activities and achievements and challenges.

The state of Himachal Pradesh is rich in fruits, herbal and wool growing. During the season most of the herbals like: Amla, Harar, Behera go waste. Marginal orchadists cannot afford to sell their fruits in main markets. Thus they do not get proper price of their produce. It was also realized that third grade fruits which are not sold in the market also goes wastes which can be converted into money. Therefore MESKAS of Ani area has formed "Rolidhar Fruit & Vegetable Producer Marketing Society Limited" Registered : 2nd March 2006 (Regd. No. 780) to form a cooperative society for preservation of vegetables and fruits. MESKAS of Kangra area has decided form a cooperative society to collect herbals from the forests and supply these herbals to the Pharmaceutical companies in Amritsar and Dabur etc. Village Raja Sansi is popular for carpet weaving. In order to save themselves from middlemen and big trades men. The workers have formed "Sher-E-Punjab Carpet Weaving Cooperative Society". These societies will be accountable to MESKAS.

History		
Years of establishment Registered and unregistered	October 2005 Rolidhar Fruit & Vegetable Producer Marketing Society Limited Registered : 2 nd March 2006 (Regd. No. 780)	
Reasons for setting up cooperatives	<ul style="list-style-type: none"> - Small and marginal apple grower being unable to send their produce directly to market hence do not get genuine rate. - They should get packaging material so that they able to sale their own. - They will save themselves from the grip of exploiter agent & thekedar. - Employment will be created 	
Membership	Men	Women
	37	5 Total Share Rs. 22000/-
Impact in terms of growth	To be captured in terms of Activities	
	Profits <i>Note:</i> 4 cooperatives under process 1. Preservation of fruits and vegetables - Khanag 2. Marketing of pickles, jam, Jelly - Khanag 3. Khaddi Cooperative - Choai 4. Pickle making and marketing cooperative - Changer 5. Sher-E-Punjab Carpet weaving Cooperative society - Punjab	

Cooperatives Raghupur & Ani area	Interventions: Rolidhar Fruit & Vegetable Producer Marketing Society Limited (Regd. No. 780, 2 nd March 06) for horticulture and marketing is registered and other 4 are under process for fruit and vegetable processing, horticulture development, handloom and pickle making.
	Impact: <ul style="list-style-type: none"> - Feeling of collectiveness increased - 42 people got involved from 6 villages.
SHGs Shahpur, Ajnala and Shahoor Cluster	Interventions: <ul style="list-style-type: none"> - SHG's 126 women have got training in small-scale industries like: Neel, Pickles, Jam and Jelly, surf and soap making. - SHG's have become pressure groups, which are able to solve cases of domestic violence and other atrocities on women.

	<p>Impact:</p> <ul style="list-style-type: none">- 68 women of villages Karyal, Shikar, Nepal, Singhpura and Bhindi Saidan are making Surf, Neel, Pickles, Jam and Jelly.- Women have gained confidence and getting empowered.- 11 women related cases have been solved through Mahila Shikayat Niwaran Sabha.- Financial transactions among the SHGs have saved their members from the exploitation of money lenders.
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CHAPTER 7

PROFILING GRAM SABHA

INTRODUCTION

PROFILING GRAM SABHA/GRAM PANCHAYATS

TRENDS: CRITICAL ANALYSIS, ACHIEVEMENTS, CHALLENGES, OPPORTUNITIES

RECOMMENDATIONS & SUGGESTIONS

CHAPTER 7

PROFILING GRAM SABHA

As per the 73 rd amendment in the constitution Panchayati Raj Institution has got constitutional status. Gram Sabha in Himachal Pradesh is active but in Punjab people are not very much aware about the concept of Gram Sabha.							
Objective: This frame aims to capture the trends in the functioning of the Gram Sabhas							
Cluster/Panchayat	No of Gram Sabhas		Men	Women	Total	Interventions	Outcomes
53 Panchayats	Functional and strong	Non-functional				Training & awareness building on PRI by SEDP	People motivated to attend the Gram Sabha regularly
<u>PUNJAB ZONE</u>							
Seeto Cluster <i>Seeto*</i> <i>Kotbudha*</i> <i>Rasulpur*</i> <i>Ram Singh Wala *</i> <i>Toot *</i>	---	5	1483	1357	2840	2 exp. 25-30 participants from all the clusters	Panchayat 308 Members contested for Panchayat/Block/ Zilla Parishad 198 M/ 110 F 193 M + 28 F
Amarkot Cluster <i>Bhura Karimpura *</i> <i>Cheema Khurd *</i> <i>Bhura Kohna *</i> <i>Amarkot *</i> <i>Basarke *</i>	---	5	2359	1969	4328		Elected to 193 M + 28 F Elected in year 2004
Shahoora Cluster <i>Shahoora *</i> <i>Bachiwind *</i> <i>Pandori *</i> <i>Dhanova *</i> <i>Manj *</i> <i>Nav Jeevan *</i> <i>Behni Rajput *</i> <i>Dhariwal *</i>	---	8	3082	2665	5747		The trainees got motivated and promised to educate the people about the role of gram Sabha. A member Panchayat of village Dogar has already started a campaign and had to face the anger of local MLA but remained firm on his stand and the majority of the people are with him. Though he could not yet succeed in getting the gram Sabha held yet the struggle is going on more strongly.
Karyal Cluster <i>Karyal *</i> <i>Jhunj *</i> <i>Suffian *</i> <i>Bhindi Saidan *</i> <i>Nepal *</i> <i>Motla *</i>	---	6	2324	1679	4003		
Shahpur Cluster <i>Singhpura *</i> <i>Mashrala *</i> <i>Talwandi *</i> <i>Shikar Maschian *</i> <i>Kudanwali *</i> <i>Dogar *</i>	---	6	3837	3137	6974		
Total = 30 Panchayats	---	30	13085	10807	23892		

KANGRA ZONE Changer Area <i>Bandahu Panchayat *</i> <i>Paplah Panchayat *</i> <i>Gandher Panchayat *</i> Dhaniara Panchayat Snool Panchayat <i>Skoh Panchayat *</i>	2	4	4652	4356	9008	2 exp. 20-25 participants from all the clusters participated in the training	19 candidates contested election 9 were elected People are actively participating in Gram Sabha
Dharamsala Area Kajlot Panchayat <i>Kandi Panchayat *</i> <i>Tangroti Panchayat *</i>	1	2	2085	1902	3987		
Kangra Area <i>Tarsool Panchayat *</i> <i>Dadh Panchayat *</i> Kachhayari Panchayat <i>Takipur Panchayat *</i>	1	3	2711	2595	5306		
Total = 13 Panchayats	4	9	9448	8853	18301		

ANI ZONE Raghupur Cluster <i>Takrasi *</i>	---	1	495	457	952	2 exp. 20-25 participants from all the clusters participated in the training	12 candidates contested election 3 vice president 1 ward pradhan 5 ward Panch People are actively participating in Gram Sabha
Shawad Cluster <i>Karar *</i>	---	1	553	499	1052		
Khanag Cluster Kamand Khani	2	--	1290	1199	2489		
Choai <i>Shili *</i> <i>Bakhnau *</i> Chawai	1	2	1816	1701	3517		
Shiraj Cluster <i>Jaban *</i> <i>Taluna *</i> Ani	1	2	1891	1730	3621		
Total = 10 Panchayats	4	7	6045	5586	11631		

Trend Analysis Note: Give criteria for strong/weak Gram Sabhas	<p>All 30 Panchayats/ Gram Sabha in Punjab are non functional.</p> <ul style="list-style-type: none"> A good number of voters who participate actively in formulation of policies and planning are an indicator of a strong Gram Sabha. People in the state of Himachal Pradesh are more active in comparison of Punjab. Unfortunately because of tremendous political intervention in the functioning of Gram Panchayats the Sarpanches (Heads of Gram Sabha) as well as government machinery is not interested in introducing the system of holding Gram Sabhas. They just are interested in maintaining status quo. Due to intervention of SEDP the volunteers have started demanding that Gram Sabha should be held regularly. As mentioned above a Panch has started the campaign and had to face the anger of local MLA. However SEDP has succeeded to spread the message of people's power in decision-making process and development of village. 						
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CHAPTER 8

DALIT CONCERNS

CASES OF VIOLENCE AGAINST DALIT COMMUNITIES/TRENDS²⁰

CASES OF DISCRIMINATION IN WELFARE SCHEMES, EDUCATION, LEGAL JUSTICE, AND ACCESS TO NATURAL RESOURCES AGAINST DALITS/TRENDS²³

INTERVENTION OF DBSS AND IMPACT/ TRENDS^{23A}

ATROCITIES ON DALITS AND HUMAN RIGHTS VIOLATION ON THE BASIS OF CASTE, RELIGION, ACCESS TO RESOURCES AND GENDER/TRENDS²⁴

ATROCITIES ON DALITS AND HUMAN RIGHTS VIOLATION: INTERVENTIONS OF DBSS AND IMPACT/TRENDS^{24A}

DALIT ADVOCACY: METHODS ADOPTED/ TRENDS²⁵

ADVOCACY INITIATIVES ON VARIOUS ISSUES/TRENDS²⁶

SUMMARY OF THE TRENDS AND SUGGESTIONS

CHAPTER 8

DALIT CONCERNS

<p>20. Case Analysis of harassment and violence against Dalits, women and Tribals Context: Harassment and violence on marginalized communities in particular women often goes unnoticed without any redressal. Also many of events are not recorded for advocacy.</p> <p>Objective: To systematically capture cases of harassment and violence for analysis for interventions.</p>			
ISSUES	Addresses	How many	Resolution (Process in brief)
Domestic Violence		<ol style="list-style-type: none"> 1. Nepal - 02 2. Jaferkot - 01 3. Jhangi - 01 4. Dogar - 02 5. Palasaur - 01 6. Pindi - 01 7. Shahoor - 01 8. Karyal - 01 9. Bolian - 01 10. Bhindi Saidan - 01 11. Amritsar - 01 	<ul style="list-style-type: none"> - Compromise, settle down the case - Compromise - Compromise - Compromise - Press conference, local pressure was built compromise took place after giving compensation to the tune of Rs.25000/- - Compromise - Compromise - Compromise - Compromise - Compromise - Case settled out of the court
Rape		<ol style="list-style-type: none"> 1. Shahpur - 01 2. Mashrala 	<ul style="list-style-type: none"> - Press conference, investigation, case filed - Case settled down -
Desertion		---	---
Murder		---	---
Molestation		<ol style="list-style-type: none"> 1. Kotbud chand 2. Bhura Kona 	<ul style="list-style-type: none"> - Case registered - Case registered
Foeticides		---	---
Trafficking		---	---
Police harassment.....		<ol style="list-style-type: none"> 1. Kuttiwal 2. Shahoora 	<ul style="list-style-type: none"> - The case was highlighted through print and electronic media. - Dharna and rally was held. Writ petition filed in the Punjab and Haryana High Court. - Compromised
Fight between Dalits and land owning community (dalits were attacked by land owning community)		Basarke	Compromise with a fine to the tune of Rs. 90,000/- to the land owning community.

Trend Analysis: Recent trends show that a resistance has increased among Dalits. They are more organized than before as they could see visible justice to the victims through people's organizations. Local landlords and administration is also taking the cases of Dalits atrocities more seriously as they have realized the strength of the

masses in rural areas. People have started raising their voice collectively against sexual harassment of women in the case of Basarke village. The land owning people attacked on dalit locality in a very planned way. They were not letting any body to come out of the village not even injured to be taken to the hospital. But with the support of lobbying and advocacy cell of SEDP the police came in to action and the culprits had to come to the dalit locality to apologize and had to pay Rs. 90,000/- as fine. In village Bachiwind of Shahoora cluster landlords were not allowing the dalits to enter their fields for natural call. The GVS took action and landlords had to apologize in the police station.

23. Dalits and Discrimination (Frame 1)

State the context: Dalit communities are among the poorest and most deprived sections in Punjab, today, inspite of massive efforts, mainly through policies such as reservations and subsidies, dalit communities have still not fully entered the political, economic and social mainstream. They are still deprived of ownership of crucial assets like land, capital etc. and access to basic social infrastructure.

Dalits have no control over natural resources. As a result they face food insecurity and under go indebtedness which make them socially and politically dependent on the land owning community. Most of labourers here are deeply indebted to land owners and moneylenders. A great numbers of people work as permanent labourers or farm servants. They are paid in cash and in some cases with a share of the crops that ranges from one fifth to one twelfth of the total produce. Farm servant also contract additional loans from their employer at an interest rate between 36 to 60 percent per annum. If they leave their employment without completing the full term of service. They are forced to return the entire amount. Their working conditions are particularly harsh. A typical work day includes irrigating the fields at night, bringing and feeding the animals as well as participating in harvesting and threshing. On an average a work day lasts 13-14 hours and even longer during peak season. As most become severely indebted to their employers, by the end of the year they must either continue with the same employer or take a loan from a new employer to pay off their debts to the old one. Thus they become bonded forever if they are not able to pay back the debt to the employer, which in most of the cases is unjust. But the employers either get their houses in lieu of debt or threaten in different ways. The women work in the fields or houses of the landlords where they face all kinds of humiliation and harassment.

The major problem dalits face today is that political power is not in their hands and they are dependent on dominant castes like Jat Sikhs for fodder, fuel and toilet facilities. They are also dependent on the use of Shamlat lands for cultivation and as cremation grounds as well as the use of ponds in Shamlat lands for discharge of polluted water flowing from the drains of the dalits is not allowed to accumulate in ponds located in Shamlat lands or in the village Panchayat lands. This is only a single instance of the many discrimination in daily life that dalits must still endure. Therefore they cannot use their right to vote independently. Caste system is another strong factor, which is responsible for the present status of dalits (specially in Himachal Pradesh).

There are 6340 men working as agricultural labourers, 306 bonded labourers and 144 masons (a particular section of the society known as carpenters). Only 148 persons have a chance to get Government jobs which means only these 148 persons have regular source of income. Only 155 people have telephone, 620 people have televisions and 496 people have refrigerators. Only 1761 families have electric connections. Same is the condition in Himachal Pradesh also. Because of poverty they cannot have excess to safe drinking water. Out of 4870 families only 107 families have water connection. Because of unorganized labourers there is no provision of compensation in case of accident at work place or natural calamity. Because of lack of purchasing power they cannot avail public distribution system.

Examples

An entire range of discriminatory practices against the Dalits has resulted in denial of basic rights to amenities, access to developmental schemes at one end to unequal participation in political bodies. Protests of the denial have increased the atrocities of on Dalits. Most of these atrocities go unnoticed. Only the extreme cases of violation of human rights against Dalits come for redressal.

Objective: The objective of this frame is to analyse and document the cases of discrimination, atrocities for advocacy.

Access to	Water	Government Schemes	Education	Social Equity	Any other
Cluster /Panchayat	Qualitative & Quantitative				
Changer, Kangra, Khanag Cluster	Water tank (Bauri) construction and cleaning. IPH hand pump establishment	BPL Antodaya Old age pension Maternity benefit Widow pension Indira Awas Yojna Disability pension Rajiv Gandhi		Scheduled caste people protested against taking their own utensils during marriage feast in the houses of high caste people	Road Construction

Seeto. Amarkot, Shahpur, Ajnala and Shahoora		BPL Antodaya Old age pension Maternity benefit Widow pension Indira Awas Yojna Disability pension Rajiv Gandhi	Education of rural children Higher education to selected young boys and girls Developing talents of the children	Equal rights of Christians of scheduled caste origin	
Khanag, Raghupur, Shawad, Shiraz and Chowai		BPL Antodaya Old age pension Maternity benefit Widow pension Indira Awas Yojna Disability pension Rajiv Gandhi	Education programme for rural children	Scheduled caste people refused to play music in front of effigies of goddess which considered humiliating job	
	Interventions:	Interventions:	Interventions:		
			-		

23a. Dalits and Discrimination (Frame 2)

Note: While filling this frame, include only the interventions that SEDP has made.

Access to	Water	Government Schemes	Education	Social Equity	Any other
Panchayat	Interventions	Interventions	Interventions	Interventions	Interventions

² Please note while collating information for the interventions and impact kindly refer only to our reference communities and give both quantitative and qualitative references

Changer, Kangra, Dharamsala	People's organization observed dharna and managed to get hand pump installed in dalit area. The People's organization constructed Bauri (water reservoir).		Six CBCLA have been started		Two roads in villages Rajpura and Changer were constructed.
Seeto. Amarkot, Shahpur, Ajnala and Shahoora		Self help group of villages Karyal and Suffian managed to get funds from development fund of local MLA. GVAS managed to get BPL cards made which were earlier denied to them. People of Seeto got grant for 18 families under Indira Awas Yojna.	3 rallies on children's right to education were organized Talent Search Programme for children were organized Five boys and girls are getting higher education in Baring Union Christian College Batala. Sponsored by the diocese and supported by BUCCA. Scholarship scheme for children has been started. 23 CBCLA have been started. Training to teachers of CBCLA has been given. GVAS has started school for the children.	5000 people participated in rally for equal rights of Christians of scheduled caste origin held in Delhi. 6 rallies (3 in Amritsar, 1 in Chandigarh and 2 in villages Nag and Shahpur) were organized.	
Khanag, Raghupur, Shawad, Shiraz and Chowai Cluster	Water reservoir in villages Shawari, Kundi, Amarbagh, Runa and Nevi were constructed.			The scheduled caste people were made aware and were organized to stand against their exploitation.	

	Impact	Impact	Impact	Impact	Impact
	The people have their water resource of clean and safe drinking water and also for watering the kitchen garden.	The people of other villages got encouraged to get govt. schemes.	People of villages became more serious about the education of their children.	Social status of people is increased.	The people got confidence and encouraged to do work for the common benefit.

24. Atrocities on Dalits and Human rights Violations

Causes for Atrocities

Panchayat	Inter caste	Religion	Access and Control to resources	Women	Any other
Himachal Region	Caste system in H.P is very strong. Untouchability is still prevalent in the society. We work with the Scheduled castes who are still considered untouchables. Unfortunately there are sub castes in scheduled castes like: Chamar, Julah, Tarkhan, Lohar, Koli, Barle, Dhaghishe, Suchey-Chamar and Dumna. All belong to scheduled castes but sub castes like: Chamar and Lohar identified themselves with upper castes. They do not allow inter caste marriages or treat equal to each other during festivals. They do not have social inter mingling.	Upper caste people do not sit and eat with lower caste people. They are not allowed to enter in the temples of high caste people.	The best resources like: fertile land, water resources, forest produce, Govt. resources are in the hand of upper caste and powerful people. Dalit people have very little land, no political approach therefore govt. and natural resources are mostly controlled by the upper caste and powerful people. The forest trees are grab and cut by the thekedar and powerful people. Because of that the local poor people do not get fuel and fodder.	The upper caste and politically powerful people think that it is their birthright to play with dalit women. They are the most vulnerable section of society.	
Punjab Region	Mazbi Sikhs and Christians scheduled caste origin are the main components of reference community.	Jat Sikhs and Mazbi Sikhs they worship the same gurus and have same scripture i.e.	Being agricultural state land and water are the main resources which are in the control of Jat	5% of total Women population i.e. 4421 women who	

	<p>They both are treated low castes by Jat Sikhs who are land owning community. They do not approve inter caste marriages. Though untouchability is not very much prevalent in Punjab, but still the workers are treated badly.</p>	<p>“The Holy Granth” yet they have separate Gurudwaras. Sikhs have a very strong traditions that is Pangat where all people sit and eat langar (community meals) together. Mazbi Sikhs are allowed to join the Pangat but in most of the cases they are not allowed cooking. Some cases have come into light where Mazbi Sikhs have been denied to take holy granth to their locality for marriage, which is of course deadly against the teachings of Sikhism. It is because of influence of Hinduism. Christians do not face much problem in the rural areas accept some cases in the cities that too by evangelical groups who are involved in conversion.</p>	<p>Sikhs who consider themselves high caste. Business and industry is in the hands of high caste Hindus who are known as business community. Politics has become a business. No poor person may be very honest, very good or God fearing can not think of contesting election because he/she can not afford spend lakhs of rupees on election in terms of distribution of liquor, cash or other forms. Secondly being landless and poor agricultural labourers they are dependent on their employers. In most of the cases they can not afford to annoy them even if they want to. Therefore political power remain in the hands of high caste people (Jat Sikhs) from Panchayat to Parliament. In such situation dalit people have very little access to government schemes that too at the mercy of village Sarpanch.</p>	<p>are working in the houses or fields become victims of atrocities like sexual harassment and economic exploitation by the upper caste.</p>	
Punjab Region			<p>Population of 583 out of that 258 male and 325 female are deprived of Govt. resources like old age pension and widow pension mostly grabbing by the upper caste people by force. Panchayat leaders also demanded bribe from the dalit people</p>	<p>Women are not getting equal wages because of patriarchy system.</p>	

			for sanctioning the Govt. schemes for them. Dalit people not getting ration regularly. The development work of the Panchayat like roads, hand pump installation, street light etc. benefit is going to upper caste and powerful people.		
Trend Analysis	It is common practice that landowners pay some amount in advance and bound a labourer for one year. The wages are almost 50% less than the normal wages and work is almost double than the normal hours of work. No holiday or leave. Even if the worker is sick or absent because of any contingency in the family he has to send some one else to do the work. Otherwise the landowner will deduct his labour at the rate of normal wages. In the end in almost all the cases the worker owe money to his employer and in many cases more than his wages for the whole year. It was a common practice that the employer used to beat, abuse, tied or took the possession of the house of the worker and it was taken as normal. Now with the initiative of SEDP bonded labourers have started to demand minimum wages and other benefits like a holiday in a week or compensation. In the same way it was considered normal to molest even rape a dalit woman. With initiative of SEDP and support of Awaz-E-Awam the people have started to take action on their own.				

24a. Atrocities of Dalits and Human Rights (Frame 3)

Causes for Atrocities

Panchayat	Inter caste	Religion	Access and Control to resources	Women	Any other
Himachal Region	Interventions: People were aware about the participation in ceremonies of upper caste people, where they used to go with their own plates and glasses and get food outside the ceremony place.	Interventions: People demanded to allow them to participate in the worship then they will contribute their money, other wise not. They also demanded to be organizing committees of melas and other ceremonies.	Interventions: People were made aware and motivated to plant fruit trees and fodder trees so that they can make better use of unfertile land and will get fruits and fodder. People were made aware about the illegal cutting of forest by the powerful people. They have started opposing illegal deforestation..	Interventions: Women educated about the rights of women, legal obligations and powers, Mahila Ayog, Human rights etc. for their own safety and fight against the atrocities.	
Punjab Region	Dalit people through their	SEDP has organized	People of reference	Women	

	<p>advocacy cell Awaz-E-Awam has started raising voice against atrocities and discrimination. They re becoming politically aware through Voter Jagrukta Manch. Mazbi Sikhs and Christians have been made aware of the fact that they have some roots. They are only divided by some powerful people who want to continue their exploitation.</p>	<p>many interfaith programmes through Manav Manch Punjab to bring people of different faiths together and to know more about one another's religion. People of dalit and Jat communities from common organizing committees to organize youth melas and peace initiative programmes.</p>	<p>community are given information and knowledge through training on PRI and workshops about government schemes. Gram Vikas Sangathans in general and MSG/SHGs in particular are actively working get maximum government schemes for eligible people.</p> <p>The water problems were highlighted through print media.</p>	<p>through participating in rallies and dharnas have begun to know their worth. They are getting themselves actively involved to address women issues and through formation of MSG/SHGs they are starting some income generating programmes so that they may liberate themselves from the money lenders and also do not have to go for a work in the houses for fields of land owners.</p>	
Himachal Region	<p>Impact: People of changer area are not going to participate in the ceremony of the upper caste people where they are discriminated.</p>	<p>Impact: One person was coopted in the committee of mela committee and other ceremony and he now participating in the worship ceremony. (Changer area)</p>	<p>Impact: 30% people getting fruits and fodder.</p> <p>People mainly youth of Kutt village stopped the timber-loaded truck of the mafia and informed the police.</p>	<p>Impact: Women started raising voice against atrocities through Mahila Adhikar Sangathan and its grievance cell Mahila Shikayat Niwaran Sabha.</p>	
Punjab Region	<p>Impact: 2627 People get together and formed people's organization and are raising voice against atrocities.</p>	<p>Impact: About 267 people decided not to participate in the ceremony at the place of upper caste Gurudwara.</p>	<p>Impact: About 629 people refused to give bribe and started to go to Block and other Govt. offices to get Govt. schemes.</p>	<p>Impact: Village level people's organizations like: GVAS and MESKAS are looking after the issues</p>	

				related to injustice against dalits.
Trends	<p>Cases given above are not the cases of individuals and do not take place in isolation. They are representatives of atrocities dalits have been enduring since centuries. The dominant class Jat Sikhs in context of Punjab and so called high caste people in Himachal Pradesh consider it their right to play with dalit women and the landlords to take forced labour from dalits. While addressing cases of bonded labourers, domestic violence and sexual harassment. Police always used to take side of the oppressors. In cases of sexual harassment the victims used to be discouraged in the name of respect/honour of the family and future of the victim. It was pleaded that it will bring more humiliation and shame to the family as well as to the victim because it will put stigma on the victim. In cases of bonded labour police always harassed the labourers. With the initiative of SEDP through its advocacy cell Awaz-E-Awam came in to existence. People from media, retired police officers, lawyers, educationists and representatives of the People's organization became member of the cell. These cases were highlighted by media and advocated by Awaz-E-Awam. Thus it has solved 12 cases of domestic violence, three cases of sexual violence, five cases of atrocities of land owning community on dalits, six cases of bonded labour, two minor girls from the bondage were liberated, two cases of unorganized labourers for compensation have been solved and one case of atrocities of land owning in connivance with police on bonded labour and women of village Kuttiwal has been successfully and powerfully raised through media, meetings, procession and court of law.</p>			

25. Dalit Advocacy				
	Campaigns	Networking	Studies	Media
	What was the issues: - Child education, water, Bonded Labour, Atrocities on women Morchas 2003 Mahila Samelan	1. Dalit Dasta Virodhi Andolan 2. PRIA 3. RTDC 4. UTHAN 5. Lok Adhikar Manch 6. Jagori 7. DOR 8. Dit Memorial Resource Centre, Amritsar 9. CIRS Batala 10. The Earth Centre Dalhousie 11. Mahila Jagriti Chetna Sabha	Not yet done	News coverage: - All leading Hindi, Punjabi and English newspaper and electronic media.
Inter SEDP Initiatives and collective efforts	BPL	BPL issues		
RC				

Trend Analysis: Dalit people were considered no people. Atrocities on dalits used to be taken as normal. Police were not interested, media was not interested. Dalit people were not organized and because of lack of unity, knowledge and awareness they were not able to raise their voice. After intervention of SEDP people got organized and be able to raise their voice. SEDP established good relationship with media and other organizations where as People's organization was able to bring maximum man power on one platform. Through this collective efforts of SEDP and People's organizations

it has become a power to reckon with. As a result the chief Minister of Punjab had to come to Diocesan Office to seek support in mid term election of Ajnala constituency. The employers of bonded labourer have started thinking twice before committing any excess on any their employees. Wherever SEDP and Awaz-E-Awam is involved police atrocities on dalits have decreased tremendously.

Advocacy			
Objective: to understand and analyses the advocacy initiatives taken by the community			
Community level	Policy level	Media	Any other
Issues - Dalit people's land encroachment by upper caste.	Issues - Atrocities on women.	Issues - Atrocities on women.	Issues Atrocities on bonded labour
Present context The upper caste people encroached common land of dalit basti by force for establishment of shop and also used abused language for dalit community at the public place.	Present context 2 women of villages Kotbud Chand and Bhura Kona of Khemkaran area were sexual assaulted and beaten by land-lords but simple cases of molestation U/S 354 and 323 were registered.	Present context Cases of atrocities on women of villages Kotbud Chand and Bhura Kona were high lighted through print and electronic media. Because of this the police which was the reluctant in the beginning has registered cases.	Present context Kulwant Masih of village Karyal, Tarsem Masih of village Suffian, Jassa Masih of village Bagwanpura, Jaspal of village Kuttiwal, Chana Masih of village Thethake were under terrible debt of their employers.
Activities Undertaken Men and women of the village stopped them to do illegal construction by staging dharna and protest. They also approached the D.C., Patwari, SDM and Gram Panchayat and got stay order.	Activities Undertaken - Rallies - Memorandum - Paper published - Press conference	Activities Undertaken - Press conference - Newspaper released - Telecast on TV channel	Activities Undertaken Press conference was held and all the newspaper highlighted. The police of police stations concerned was trying to harass these labourers. Local units of MESKAS and Awaz-E-Awam took up the case with police and start their harassment. The debt which could not be justified was written off. It was almost 90% of the total debt.

Women Dalit women	Reservation	Preparing them and contesting for reserve and unreserved constituencies under PRI	2005 Panchayat election 1. Neelam Devi - Skoa - Ward member 2. Sima Devi - Jungle - BDC 3. Nilima Devi - Taluna - Pradhan 4. Badi Devi - Takrashi - Ward member 5. Bali Devi - Bakhnow - Ward member 6. Sukhwant Kaur - Bachiwind - Ward member 7. Kamla Devi - Tarsu - Ward member
Tribal women	Quotas in Gram-Sabha and PRI. Any other policies/schemes		

CHAPTER 9

POLICIES AND PROGRAM OF GOVERNMENT

TPDS/TRENDS⁹
 ACCESSIBILITY TO SCHEMES IN OPERATIONAL AREA/TRENDS¹⁰
 STATE/NATIONAL POLICY FRAME WORK FOR VARIOUS ISSUES
 OVER ALL TRENDS
 RECOMMENDATIONS AND SUGGESTIONS

9. Target Public Distribution System (PDS)/ Social Security Schemes								
Objective: This framework is self-explanatory and aims to take stock of how many of these schemes have or have not been availed by the marginalized communities.								
Number availed and not availed	Adivasis		SCs		OBCs		Any Other	
	Availed	Non Availed	Availed	Non Availed	Availed	Non Availed	Availed	Non Availed
BPL								
Kangra	4	3	73	43	---	8	---	---
Ani	---	---	89	52	04	01	10	02
Punjab	---	---	469	1089	264	904	---	---
Antyodaya (Red)								
Kangra	---	02	40	22	---	---	---	---
Ani	---	---	67	19	---	---	20	08
Punjab	---	---	210	127	39	52	---	---
Annapurna								
Kangra	---	---	---	---	---	---	---	---
Ani	---	---	---	---	---	---	---	---
Punjab	---	---	---	---	---	---	---	---
Vriddha/ Old-age /Widow Pension								
Kangra	04	04	51	28	04	02	---	---
Ani	---	---	78	22	---	---	27	15
Punjab	---	---	503	376	401	207	---	---
Maternity Benefit								
Kangra	---	---	14	---	---	---	---	---
Ani	---	---	08	---	---	---	---	---
Punjab	---	---	196	204	99	124	---	---
Mid-Day meals								
Punjab	---	---	1172	793	541	353	---	---
APL								
Kangra	---	---	---	---	---	---	---	---
Ani	---	---	---	---	---	---	---	---
Punjab	---	---	---	---	---	---	---	---

Indira Awas Yojna	---	---	15	23	---	---	---	---
Kangra	---	---	14	07	01	01	01	---
Ani	---	---	18	451	---	264	---	---
Punjab								
Rajiv Gandhi Kutir Yojna								
Ani	---	---	10	08	---	---	---	---
Any other Disability Pension								
Kangra	---	---	03	---	---	---	---	---
Ani	---	---	06	03	---	---	---	---
Punjab	---	---	11	07	---	---	---	---

Trend analysis:

Although the government has many schemes for the development/welfare of schemes yet these schemes are far from reach of a majority of reference community. Most of them have no knowledge of these schemes. Those who have the knowledge very few of them can avail these schemes because of political interference and corrupt practices in the offices. Those who have political influence or able use other than fair means take advantage of these schemes. After SEDP intervention people of reference community have been awared about such schemes. People's organizations have started raising their voice and avail PDS benefit.

10. Schemes Aailed/ accessed in the Operational Area:

Objectives.

Panchayats/ Clusters	Schemes accessed	No. of people benefited (Men/Women)	Caste wise distribution	Total families M/F	Tribe wise distribution
- Raghupur Cluster	- BPL - Antodaya - Old age pension - Maternity benefit - Widow pension - Indira Awas Yojna - Disability pension - Rajiv Gandhi	- 24 Families - 18 families - 6 male/1 female - 2 women - 09 women - 06 families - 02 families - 04 families	Ani Zone SC - 272 OBC - 05 General - 58	Ani Zone Total family - 215 Male - 57 Female - 63	---
- Shawad Cluster	- BPL - Antodaya - Old age pension - Maternity benefit - Widow pension - Indira Awas Yojna - Disability pension - Rajiv Gandhi	- 16 families - 09 families - 03 - 01 - 11 women - 04 - 02 - 03			---
- Khanag Cluster	- BPL - Antodaya - Old age pension - Maternity benefit - Widow pension	- 25 families - 25 families - 20 male - 01 - 12 women			---

- Shiraz Cluster	- BPL - Antodaya - Old age pension - Maternity benefit - Widow pension - Indira Awas Yojna - Disability pension - Rajiv Gandhi	- 14 families - 10 families - 10 male 6/4 female - 02 - 05 women - 02 families - 01 - 01 family			---
- Chowai	- BPL - Antodaya - Old age pension - Maternity benefit - Widow pension - Indira Awas Yojna - Disability pension - Rajiv Gandhi	- 24 families - 25 families - 16 male - 02 - 12 women - 04 families - 01 - 02 families			---
- Changer	- BPL - Antodaya - Old age pension - Maternity benefit - Widow pension - Indira Awas Yojna - Disability pension	- 63 Families - 27 families - 21 (9M/12F) - 14 women - 14 women - 12 families - 1 Male	<u>Kangra Zone</u> SC - 196 ST - 08 OBC - 04	<u>Kangra Zone</u> Total family - 132 Male - 56 Female - 20	---
- Kangra	- BPL - Antodaya - Old age pension - Widow pension - Disability pension - Indira Awas Yojna	- 6 families - 7 families - 6 women - 5 (3 M/2F) - 1 male - 1 Family			---
- Dharamsala	- BPL - Antodaya - Old age pension - Widow pension - Disability pension - Indira Awas Yojna	- 8 families - 6 families - 9 (5M/4F) - 4 women - 1 male - 2 families			---
- Seeto	- BPL - Old age pension - Maternity benefit - Indira Awas Yojna - Disability pension - Mid-day-meal	- 180 families - 125 (74M/51F) - 39 women - 18 families - 4 (2M/2F) - 407 (215M/192F)	<u>Punjab Zone</u> SC - 2574 OBC - 1349	<u>Punjab Zone</u> Total Family -1000 Male - 1436 Female - 1487	---

- Amarkot	- BPL - Antodaya - Old age pension - Maternity benefit - Disability pension - Mid-day-meal	- 162 families - 249 families - 135 (83M/52F) - 54 women - 7 (4M/3F) - 501 (278M/223F)			---
- Shahpur	- BPL - Old age pension - Maternity benefit - Mid-day-meal	- 135 families - 94 (49M/45F) - 67 women - 95 (51M/44F)			---
- Ajnala	- BPL - Old age pension - Maternity benefit - Mid-day-meal	- 116 families - 385 (220M/165F) - 95 women - 445 (230M/215F)			---
- Shahoora	- BPL - Old age pension - Maternity benefit - Mid-day-meal	- 140 families - 165 (85M/80F) - 40 women - 265 (145M/120F)			---
Trend Analysis	People of reference community are socially and educationally backward, politically powerless and economically poor. They are unable to spend money or use political influence to avail these schemes. After providing training in PRI and knowledge about different schemes of the government for the benefit of reference community People's organization have started to approach to the authority concerned to avail these schemes. Village committee of Bachiwind has approached the Deputy Commissioner Amritsar and wrote to the Chief Minister Punjab. Ultimately they got BPL cards issued to all the deserving families.				

State/ National Policy framework to safeguard the marginalized communities

OBC	Schemes		SEDP intervention	Impact	Out come
Children	State policies on child labour	Setting up bridge school Accessing mid day meal Any other intervention by SHG to improve the status of children	SEDP has widely propagated against child labour	People have become more concerned about child labour.	Puja of village Palasour was liberated
Disaster Management	State and national policies on disasters Schemes on DM	Any one in the committee of disaster mitigation	---	---	---
Cooperatives	All enabling policies And constrains		SEDP has motivated the people to form cooperative societies for enhancing their income.	People of 7 villages took initiative to form cooperative societies.	Two societies have been registered and five under process.

Workers in the Unorganized Sector	Policies and Programmes NREGA				
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Trend Analysis: In spite of massive efforts, mainly through policies such as reservations and subsidies, dalit communities have still not fully entered the political, economic and social main stream. They are still deprived of ownership of crucial assets like land, capital etc. and access to basic social infrastructure. It is on the labour of the scheduled castes that Punjab's agricultural and industrial strength has been built. Historically discriminated against, and amongst the poorest in this region, the last three centuries have witnessed many social, religious and now even political movements that have given expression to this community and brought them confidence, recognition, some measure of equality and a voice. Dalits are increasingly moving into the mainstream of Punjabi life, but still face enumerable problems. Their poor economic and social asset base, poor education level, and lack of participation in major political and social processes requires the state to intervene in a positive and effective manner. Dalits are far more dependent than others on state sponsored services in education and health. This is fact that government has made many schemes for the welfare of dalits but very few have access to these schemes. Recent trend is encouraging. People's organizations are getting aware and actively making efforts to get the benefits of these schemes. For example people of village Bachiwind inspite of opposition by some influential people got BPL cards. In almost all the villages GVAS are active in getting benefits of government schemes like PDS, Indira Awas Yojna, Nehru Rojgar Employment Guarantee and Jawahar Rojgar Yojna. The People's strength has been recognized by both government authorities and media and as an impact people are getting more benefits.

CHAPTER 10

PEOPLE'S ORGANIZATION/MOVEMENT

INTRODUCTION OF EACH PEOPLE'S ORGANIZATION
TRENDS: CRITICAL ANALYSIS, ACHIEVEMENTS, CHALLENGES, OPPORTUNITIES
SUGGESTIONS AND RECOMMENDATIONS

CHAPTER 10

PEOPLE'S ORGANIZATION/MOVEMENT

Introduction: In the beginning, the strategy of intervention was largely relief oriented, based on philanthropic non-constitutional support. The objective was to help the reference communities or self-employment mainly through material help. The programmatic thrust was confined largely to poverty alleviation among the reference communities. Main concerns were promotion of health care, family welfare, adult education and other such welfare schemes for the rural poor.

During 1986-90 a major shift took place. It was the introduction of a people centred approach in various steps and processes of the programmes from planning to implementation. During 1990-95 formulation of People's plan was an important development towards framing of a new vision of SEDP. 1995 there was a paradigm shift from social service to social action. The nature of programmes thereafter changed largely from material support to forms of social action such as rallies, processions and social education programmes. All these programmes used to be implemented through village level, cluster level and area level committees. During 1998-99 a complete programmatic shift from social service and economic development to empowerment through "Rights-based Approach". In the new phase 2001-2006 the thrust of the programmes thereafter shifted largely to social action and right based intervention. People's organizations like MESKAS, Mahila Adhikar Sangathan, Mahila Shikayat Niwaran Sabha, Kangra Ghati Gramin Vikas Manch, Bahari Swaraj Gramin Parishad, Regal Association for Youth, Youth organization state level in Punjab, Gramin Vikas Sangathan, Voter Jagrukta Manch and Awaz-E-Awam. These organizations are fully involved in the social life of the people and moving towards becoming a alternative political force.

People's Organization: Name
Year of Inception
Registration details if any
Original mandate – mission etc.

1. MAZDOOR AND SIMANT KISAN SANGATHAN

MESKAS is the main organization of people at regional level to safe guards the interests of (Mazdoor) labourers and marginal farmers (Simant Kisan). It is to take up all the issue related to livelihood of labourers and marginal farmers. It also take care of the interests labourers of unorganized sector. There are 60 village level units of MESKAS.

Year of inception: 2005 Punjab zone (Not registered)

Vision:

To establish a society of Justice, Peace and Integrity of creation.

Mission:

To fight against one controlled all the resources in their hand. Struggle in a collective way through people's organization.

Objective:

- To organize unorganized labourer
- To sustain the food security
- To secure daily wages and regular work
- To aware Kisan for collective farming

2. MAHILA ADHIKAR SANGATHAN

Though all the women of reference community are members of GVAS (village level units of MESKAS) yet there are certain issues, which are exclusively related to women. Mahila Adhikar Sangathan is working as Mahila wing. (Women cell) of GVAS. They take care of issues related to women. Mahila Adhikar Sangathan is responsible to strengthen women movements like Awareness building, women's participation in political process, social activities and income generating programmes. It has already organized rallies in village Shahpur (against rape of a minor girl) and in Amritsar for equal rights and against domestic and social violence against women. There are 25 units of GMAS.

3. MAHILA SHIKAYAT NIWARAN SABHA:

Mahila Shikayat Niwaran Sabha Is A Very Active And Effective Organ Of Mahila Adhikar Sangathan. It Is Responsible to deal with all the complaints related to domestic and social violence against women.

- Mahila Shikayat Niwaran Sabha has solved 12 cases of domestic violence and saved the families from breaking.
- Mahila Shikayat Niwaran Sabha has taken up three cases of sexual violence of villages Shahpur Jajjan, Mashrala, Kotburchand and Bhura Kona powerfully. All these cases were registered with the police, which could not have been possible with out the intervention of Mahila Shikayat Niwaran Sabha.

Year of inception: 2005 Kangra Zone, 2006 Ani Zone, 2003 Punjab zone (Not registered)

Original mandate-Mission etc: To prevent and save women from domestic & social violence. They should get justice and access to local politics and self-governance.

Vision:

The just society for women, Gender equality & equity and also they must live with dignity in the present caste based society.

Objectives:

- To raise voice against atrocities and domestic & social violence on women.
- To increase participation of women in politics.
- To advocate the issues of women.
- To get training and knowledge about legal and fundamental rights.

4. MAHILA MANDAL: (GVAS in Himachal Pradesh)

- The women of Kotlu villages took lead in getting the common land meant for dalit community vacated , which was forcibly taken by a powerful person belonging to upper caste.
- Jagriti Mahila Mandal (GVAS) Gandhar solved a case of domestic violence.

5. KANGRA GHATI GRAMIN VIKAS MANCH

Year of inception: 2002 Kangra zone (Not registered)

6. BAHARI SWARAJ GRAMIN PARISHAD (MAZDOOR AND SIMANT KISAN SANGATHAN)

Year of inception: 2006 (Registered)

Original mandate – Mission etc. : To assess, report and plan the programmes of different villages in one forum. Help each other for better development and collectively raise voice against any social evils at district level.

Vision:

To establish a society of justice, peace and integrity of creation.

7. GRAM YUVA VIKAS SANGATHAN

It is Yuva wing (youth wing) of MESKAS. It is responsible to take care of all the issues related to youth. It Also is known as powerful component of MESKAS which take lead in dharnas, rallies and other movements organized by MESKAS. Youth was the main force when Kuttiwal atrocities case was taken up by MESKAS. There are 22 units of GYVS.

8. REGAL ASSOCIATION FOR YOUTH

Year of inception : 2001 Kangra zone

	<p>Registration No. : 119 (400) under societies registration act XXI 1860 Original mandate- Mission etc. : To prepare a task force for the development field. To eradicate drugs and alcoholism among youth. To involve them in cultural affairs. To expand education among children through youth. Vision: To establish a drugs free society, Creativity and education for all.</p> <p>9. <u>YOUTH ORGANIZATION STATE LEVEL (Pb)</u></p> <ul style="list-style-type: none"> - The youths of Punjab have organized Motor Cycle Rally n collaboration with Diocese of Amritsar. - A workshop was organized on theme “Nothing is Impossible” in Dalhousie. - Youths have organized Blood Donation camp on 15th August. - Youth of Khemkaran area organized Youth Leadership Development workshop. - 3 days workshop on theme “Watch Things Happen To Make Things Happen” organized in Tarn Taran. <p>10. <u>GRAMIN VIKAS ADHIKAR SANGATHAN:</u> The purpose of these People’s Organization is to liberate the people of reference community from the age-old oppression of traditional political leaders of the villages concerned and develop leadership from among themselves. It has helped the people to move forward towards self-dependence and address their own issues. It has also encouraged and strengthen them to raise their voice for equal distribution of resources and fair wages. Many GVAS has successfully raised their voice. For example: people of village Kot Budha have succeeded in raising their wages through a written agreement. GVAS of village Seeto has started a powerful movement to get the land vacated allotted to them for garbage pits. This land has been forcibly taken by landlords.</p> <p>11. <u>VOTER JAGRUKTA MANCH</u> The Voters have become more conscious of their right to votes. 308 members contested election of Panchayats 221 members (193 M/28F) got elected as Panch, Sarpanch, Pradhan and Ward Panch. The MESKAS and GVS played vital role in the general elections.</p>
	<p>12. <u>AWAZ-E-AWAM</u></p> <ol style="list-style-type: none"> i) To create awareness among masses, especially of rural areas, related to their national (based on Constitution of India) and international (based on United Nations) rights. ii) To create awareness among workers of unorganized sector related to social, economic and politics exploitation and to help them for organized struggle for sage guard of their rights. iii) To create awareness among women of the society related to domestic and social violence, gender equality and injustice. iv) To keep young people away from social evils and assuring their active participation for creating a healthy society. v) To assure good education among children especially of weaker and dalit sections of rural India. vi) To create awareness among consumers of their rights. vii) To make masses aware of the destructive consequences of criminalization of politics and prepare them to organize war against the evil. viii) To make them aware of the destructive consequences of globalization and free market economy on labourer, marginal and small farmers. ix) To build an impressive movement on environmental, cultural and political

	pollution.
Core Achievements/Landmarks	<ul style="list-style-type: none"> - It was for the first time the chief minister Punjab had to come to Bishop's office for support. - SEDP through advocacy cell has successfully raised an issue of atrocities known as "Kuttiwal Case" at national as well as international level through print and electronic media.
Challenges	<ul style="list-style-type: none"> - To face the caste based society - To face the Govt. machineries - To stop youth migration.
Issue addressed	<ul style="list-style-type: none"> - Domestic and social violence on women - Livelihood & wages - Environment, Illiteracy and culture
<p>Trend Analysis: We can see that evolution of SEDP from its inception to the present stage involves many conceptual, structural and functional organisations and reorganizations. The striking thing is that SEDP stood contemporary in its intervention in every phase responding to the need of the time. The ideological background, philosophical orientation and strategies of approach continuously underwent modifications as per the changes in the development sector. One can see it all through the processes of the evolution of SEDP from a charity based to a rights-based organization. This course of synthesis of ideas backs up the organization to be up to date and enriches its conceptual base.</p>	

CHAPTER 11

STAFF PROFILE OF SEDP AMRITSAR

WORK PROFILE / TRENDS²⁷
THEMATIC ROLE AND RESPONSIBILITIES/TRENDS^{27A}
RECOMMENDATION AND SUGGESTIONS

CHAPTER 11

STAFF PROFILE OF SEDP AMRITSAR

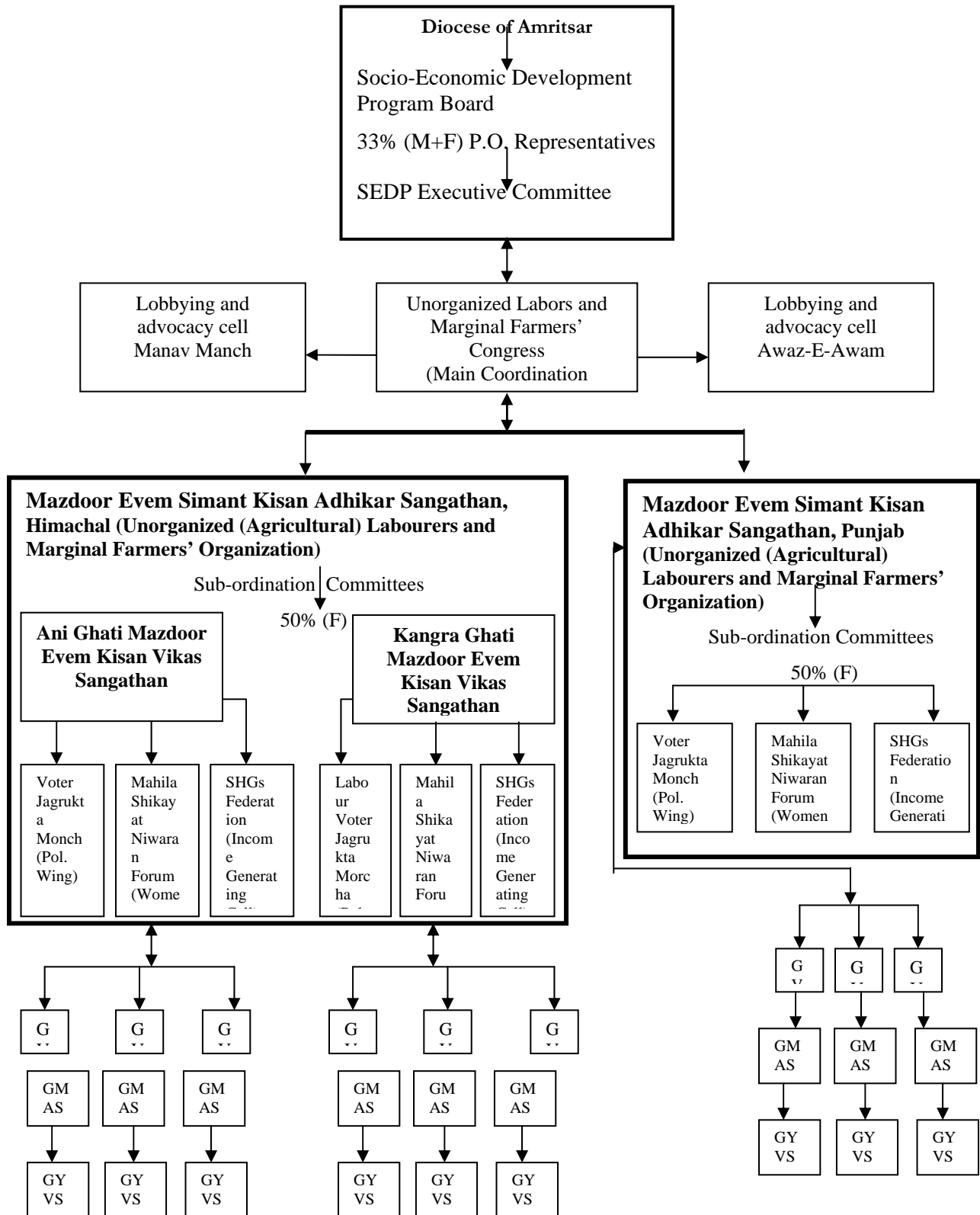
27. Staff Profile

SEDP has been working in three states i.e. district of Amritsar and Tehsil of Batala in Punjab, district Kullu and Kangra in Himachal Pradesh and Uri sector in Jammu & Kashmir. All these areas are far from one another. Amritsar being Head Quarter of the Diocese and SEDP is very far from Anni, Kangra, Kotgarh and Uri area. For proper coordination and smooth functioning apart from the coordinator there used to be two Regional Coordinators one for Punjab and the other for Himachal Pradesh. At present SEDP has only one Regional Coordinator. There are three Project-in-charges. Keeping density of population and number of villages two Project-in-charges (One in Ajnala and Shahpur Zone and other in Khemkaran Zone) have been appointed in Punjab and third Project-in-charge is working in Anni area. The Regional Coordinator is looking after Kangra Palampur area along with coordination in Anni area. 4 Community Enablers two in Anni and two in Kangra Palampur (H.P) and 5 are working (1 in Shahpur, 2 in Ajnala and 2 in Khemkaran area) in Punjab. Workers apart from their routine work they have been assigned thematic responsibility in different cross cutting themes. The staff is encouraged to enhance their knowledge in their specialization. They are sent for training whenever there is an opportunity. All the staff members have to give presentation on their area of specialization.

ORGANOGRAM Operational Structure of People's Organization

SEDP-Diocese of Amritsar

LC: Labor Cooperatives



Name	Designation	Village covering	Years of working	Qualification
Mr. Daniel B. Das	Coordinator	Total area of SEDP	1979	M.A. B.ed.
Mr. Richard Behara	Regional Coordinator	Total area of SEDP	1991-2003 rejoin October 2005	Graduate PGDRD
Mr. Naveen Kumar	Community Enabler	13	From Sept. 2004	Matric +2 incomplete
Mr. Jagdish Kumar	Community Enabler	10	12 years	Attempted 10 th class exam from IGNOU
Mr. Raj Masih	Project-in-charge	20	1991	10 th
Mr. Bittu Masih	Project-in-charge	10	1991	10 th
Mr. Rajiv S Lazarus	Project-in-charge	34	1991	B.A.
Mr. Hira Singh	Community Enabler	5	2004	B.A.
Mr. Sagar Masih	Community Enabler	8	1995	10 th
Mr. Jagdish Masih	Community Enabler	6	2001	+2
Mrs. Parvesh Mattu	Community Enabler	6	1995	+2
Mr. Krishan Kumar	Community Enabler	5	1995	+2
Miss. Kanta Thakur	Community Enabler	9	1998	+2
Mr. Parveen Kashyap	Community Enabler	8	2004	B. Com.
Mr. Om Prakash	Accountant	--	2001	B.A. (III)
Mr. Maheswar Swain	Doc. & Comm. Asst.	--	2002	B.A.
Mr. Narinder Mattu	Office Attendant	--	1999	B.A (I) attempted
Mr. Raghbir Singh	Driver	--	1999	8 th
Mr. Dhruv Kumar		--	1995	+2

27 a Thematic Roles & Responsibilities		
Issue facilitator	Roles and responsibilities	Inter role coordination
Livelihood (CME & LAN) Mr. Richard Behara	<ul style="list-style-type: none"> - To coordinate the entire work force in the diocese. - Proper implementation of strategic action plan. - Timely guidance and capacity building of staff and volunteers. - Documentation, Reporting - Preparation of plan of action - Supporting and helping in administration - Sensitize and involve church in peoples struggle - Information sharing 	<ul style="list-style-type: none"> - Helping each other in respect of concept clearance and work dynamics. - Friendly atmosphere creation. - Mediator between field staff and coordinator.
Land	---	---
CME Mr. Sagar Masih Mr. Jagdish Masih	<ul style="list-style-type: none"> - To prepare congregation for social concern - To sensitize church youth to be a change agent - Involve church people in people's struggle - To preach contextual gospel to the congregation 	<ul style="list-style-type: none"> - Sharing of information, study materials - Telephonic Conversation - Team work - Regular correspondence
Gender Mrs. Parvesh Mattu	<ul style="list-style-type: none"> - To identify the issue of women 	<ul style="list-style-type: none"> - Sharing of information, study materials

Miss. Kanta Thakur	<ul style="list-style-type: none"> - To make people aware about the issue - To advocate the issue through media - To collect data, information and study materials - To train people about the gender sensitivity - Networking with like minded organization - Documentation 	<ul style="list-style-type: none"> - Telephonic Conversation - Team work - Regular correspondence
LAN Mr. Raj Masih Mr. Bittu Masih Mr. Rajeev S Lazarus Mr. Hira Singh Gill	<ul style="list-style-type: none"> - Issue based lobbying with powerful and bureaucrat people. - To study the issue and collecting data. - To advocate the dalit issue through print & electronic media. - Networking with like-minded people and organization on issues. - Documentation 	<ul style="list-style-type: none"> - Sharing of information, study materials - Telephonic Conversation - Team work - Regular correspondence
PRI Mr. Krishan Kumar Mr. Naveen Kumar Mr. Jagdish Kumar Mr. Parveen Kashyap	<ul style="list-style-type: none"> - To prepare people for fundamental and human rights and also rights at Panchayat level. - To make aware member of Panchayat about their roles and responsibilities according to PRI system and structure. - To prepare general people about the power of Gram Sabha, so that full participation could be ensured. - Timely information on sharing about Govt. schemes and programmes to the people. - To make aware the people of Gram Sabha that only Panchayati Raj system can develop the villages and can secure livelihood and food security. 	<ul style="list-style-type: none"> - Work coordination among the staff. - Timely sharing experiences and views for the betterment of work. - Regular correspondence and telephonic conversation regarding work. - Helping each other for livelihood sustainability of the people. - Some time working together as team work to help each other. - Timely reporting to regional coordinator and get guidance and making future strategic plan.

CHAPTER 12

INTEGRATED PLANNING FRAMEWORK

OVERALL ISSUE/THEMATIC CRITICAL ANALYSIS,
ACHIEVEMENTS, OPPORTUNITIES, RECOMMENDATIONS & SUGGESTIONS
INTEGRATIONS OF RECOMMENDATIONS IN PLANNING WITH RBA APPROACH
ANNEXURES
GLOSSARY

ANNEXURE 1**PUNJAB ZONE**

Gramin Vikas Sangathan/VLC				
S. No	Name	Members		Total
		M	F	
1	Samajik Vikas Sangathan Seeto	12	03	15
2	Samajik Vikas Sangathan Kotbudha	15	05	20
3	Samajik Vikas Sangathan Toot	12	03	15
4	Samajik Vikas Sangathan Ramsingh Wala	11	04	15
5	Samajik Vikas Sangathan Rasulpur	11	04	15
6	Samajik Vikas Sangathan Bhura Kona	12	03	15
7	Samajik Vikas Sangathan Karim Pura	12	03	15
8	Samajik Vikas Sangathan Cheema	12	03	15
9	Samajik Vikas Sangathan Amarkot	11	04	15
10	Samajik Vikas Sangathan Basarke	11	04	15
11	Samajik Vikas Sangathan Shikar	09	04	13
12	Samajik Vikas Sangathan Dogar	09	06	15
13	Samajik Vikas Sangathan Masrala	06	03	09
14	Samajik Vikas Sangathan Singhpura	12	04	16
15	Samajik Vikas Sangathan Talwandi	10	03	13
16	Samajik Vikas Sangathan Kudanwali	09	03	12
17	Samajik Vikas Sangathan Shahoora	08	03	11
18	Samajik Vikas Sangathan Dhariwal	08	04	12
19	Samajik Vikas Sangathan Bachiwind	07	04	11
20	Samajik Vikas Sangathan Nawan Jiwan	07	03	10
21	Samajik Vikas Sangathan Pandori	09	02	11
22	Samajik Vikas Sangathan Dhanowa	08	02	10
23	Samajik Vikas Sangathan Bhani Rajput	09	02	11
24	Samajik Vikas Sangathan Suffian	10	04	14
25	Samajik Vikas Sangathan Karyal	12	03	15
26	Samajik Vikas Sangathan Bhindi Saidan	11	04	15
27	Samajik Vikas Sangathan Nepal	12	03	15
28	Samajik Vikas Sangathan Motla	11	04	15
29	Samajik Vikas Sangathan Manj	12	03	15
30	Samajik Vikas Sangathan Jhunj	12	03	15
	Total	310	103	413

Youth Group				
S. No	Name	Members		Total
		M	F	
1	Diamond Yuva Club Khemkaran	28	---	28
2	Yuvak Sangathan Seeto	13	02	15
3	Yuvak Sangathan Shahoora	12	02	14
4	Yuvak Sangathan Nepal	13	04	17
5	Yuvak Sangathan Suffian	13	04	17
6	Yuvak Sangathan Singhpura	07	10	17
7	Yuvak Sangathan Shikar	16	02	18
8	Yuvak Sangathan Dogar	14	04	18
	Total	116	28	144

Mahila Shaktikaran Group		
S. No	Name	Women Members
1	Mahila Shaktikaran Group Seeto	12
2	Mahila Shaktikaran Group Bhura Karimpura	10
3	Mahila Shaktikaran Group Basarke	14
4	Mahila Shaktikaran Group Galowali	17
5	Mahila Shaktikaran Group Singhpura	15
6	Mahila Shaktikaran Group Shikar	14
7	Mahila Shaktikaran Group Mashrala	17
8	Mahila Shaktikaran Group Karyal	18
9	Mahila Shaktikaran Group Shikar	13
10	Mahila Shaktikaran Group Nawajiwan	15
11	Mahila Shaktikaran Group Manj	20
12	Mahila Shaktikaran Group Nepal	15 (12 male)
13	Mahila Shaktikaran Group Bhindi Saidan	16
14	Mahila Shaktikaran Group Vishowa	15
15	Mahila Shaktikaran Group Suffian	12
	Total	223

Cluster Committee				
S. No	Name	Members		Total
		M	F	
1	Cluster Committee Seeto	12	09	21
2	Cluster Committee Amarkot	11	06	16
3	Cluster Committee Shahpur Jajjan	20	03	23
4	Cluster Committee Shahoora	15	06	21
5	Cluster Committee Ajnala	12	09	21
	Total	70	33	102

People's Organization				
S. No	Name	Members		Total
		M	F	
1	Mahila Shikayat Niwaran Sabha	---	48	48
2	Voter Jagrukta Manch	02	12	14
	Total	02	60	62
	Total membership 5774			

Area Committee				
S. No	Name	Members		Total
		M	F	
1	Area Committee Shahpur Jajjan	37	23	60
2	Area Committee Ajnala	25	17	42
3	Mazdoor and Simant Kisan Sangathan Khemkaran Area	20	08	28

CBCLA			
S. N	Name of the Teachers	No. of Children	Village/Area
1	Sossan	25	Suffian
2	Bakhshis Kaur	32	Suffian
3	Manjeet	22	Nepal
4	Kiran	38	Jhunj
5	Usha	32	Karyal
6	Kiran	28	Karyal
7	Salomi	23	Dogar
8	Sukhwinder Kaur	27	Singhpura
9	Shinder Preet	26	Singhpura
10	Parveen	24	Shikar Mashian
11	Ganga	28	Shikar Mashian
12	Kala Masih	20	Dhariwal
13	Sarita	20	Shahoor
14		22	Bachipind
15	Amriko	22	Manj
16	Kulwinder	25	Seeto
17	Sarbjeet	21	Kotbudha
18	Seema	18	Khemkaran Ward No - 6
19		26	Khemkaran Ward No - 13
20	Kuldeep	28	Cheema
21	Jyoti	27	Amarkot
22	Kuljeet Kaur	23	Baasarke
23		21	Bhoora Kona
	Total	578	

HIMACHAL PRADESH
KANGRA ZONE

Cluster Committee				
S. No	Name	Members		Total
		M	F	
1	Adarsh Jagriti Sangathan	13	13	26
2	Dhauladhaar Gramin Vikas	08	05	13
3	Kangra Ghati Gramin Vikas Manch	14	04	18
	Total	35	22	57
Area Committee/People's Organization				
1	Mazdoor, Simant Kisan and Berojgar Sangh	29	14	43

Self Help Group		Women members	Village
1	Laksmi Swayam Sahayata Samuh	13	Chola (Dharamsala)
2	Durga Swayam Sahayata Samuh	30	Tahu Chola (Dharamsala)
3	Saraswati Swayam Sahayata Samuh	16	Banghotu (Dharamsala)
4	Annapurna Swayam Sahayata Samuh	13	Tangroti (Dharamsala)
5	Ekta Self Help Group	18	Kholi (Kangra)
6	Radha Swayam Sahayata Samuh	12	Tikka Tamber (Kangra)
7	Chetna Swayam Sahayata Samuh	12	Tarsu (Kangra)

8	Prerna Swayam Sahayata Samuh	20	Tana Kalliari (Kangra)
9	Ambedkar Swayam Sahayata Samuh	14	Shantal Balli (Changer)
10	Sanjay Swayam Sahayata Samuh	10	Gandher (Changer)
11	Raj Swayam Sahayata Samuh	10	Kotlu (Changer)
12	Ekta Swayam Sahayata Samuh	16	Ghatta (Takkipur) (Kangra)
	Total	184	

CBCLA			
S. N	Name of the Teachers	No. of Children	Village/Area
1	Ms. Sapna	16	Upper Chola (Dharamsala)
2	Mrs. Soma Devi	16	Tika Tambar (Kangra)
3	Mrs. Radha Devi	19	Tahu Tika (Dharamsala)
4	Mrs. Asha Devi	11	Gandhar (Changar)
5	Miss Manju Devi	11	Ghadela
6	Mr. Sonu Kumar	18	Tangroti (Dharamsala)
	Total	91	

Youth Organization				
S. No	Name	Members		Total
		M	F	
1	Indra Nag Yuvak Mandal Tikkaa Tahu (Dharamsala)	12	07	19
2	Yuva Shakti Group Dadh (Kangra)	07	05	12
3	Chetna Yuva Mandal Barramm (Changer)	09	02	11
4	Yuva Mandal Bandahu (Changer)	07	04	11
5	Yuva Mandal Dhaniyara (Changer)	09	03	12
6	Yuva Shakti Group Chola (Dharamsala)	06	09	15
	Total	50	30	80

Women Organization			
S. N	Name of the Teachers	No. of women	Village/Area
1	Mahila Vikas Manch	17 (Regd.)	Gamru (Dharamsala)
2	Laksmi Mahila Mandal	34	Banghotu (Dharamsala)
3	Mahila Ekta Mandal	32 (Regd.)	Tahu (Dharamsala)
4	Mahila Shakti Sabha	41	Chola (Dharamsala)
5	Nav Jagrity Mahila Mandal	19 (Regd.)	Kotlu (Changar)
6	Nav Jagrity Mahila Mandal	15 (Regd.)	Skoh (Changar)
7	Nav Joyti Mahila Mandal	22 (Regd.)	Shantal Balli (Changar)
8	Jagrity Mahila Mandal	24 (Regd.)	Gandhar (Changar)
9	Mahila Vikas Manch	40 (Regd.)	Takipur-Ghatta (Kangra)
10	Harijan Sudhar mahila Mandal	12	Dadh (Kangra)
11	Seva Mahila Mandal	18 (Regd.)	Tarsoon (Kangra)
12	Chetna Mahila Mandal	13	Tangroti (Dharamsala)
13	Ravi Das Jagrity Mahila Mandal	22 (Regd.)	Kholi (Kangra)
14	Mahila Uthan Mandal	22 (Regd.)	Kachhayari (Kangra)
	Total		

People's Organization				
S. No	Name	Members		Total
		M	F	
1	Voter Jagrukta Manch Kangra Area	11	10	21
2	Mahila Sikayat Niwaran Sabha Kangra Area	---	26	26
	Total	11	36	47

MESKAS/VLC		Members		Total
		M	F	
1.	Nav Chetna Gram Sabha Bandahu (Changar)	11	--	11
2.	Chetna Gram Sabha Kotlu (Changar)	15	07	22
3.	Jagrity Gram Sabha Skoh (Changar)	11	05	16
4.	Jagrity Gram Sabha Shantal Balli (Changar)	11	03	14
5.	Jagrity Gram Sabha Gandhar (Changar)	10	14	24
6.	Shiv Mandal Gram Sabha Lahroo (Changar)	02	14	16
7.	Nav Vikas Gram Sabha Ghadela (Changar)	06	10	16
8.	Manav Sudhar Sabha Tarsu (Kangra)	09	04	13
9.	Gram Sudhar Sabha Kachiyari (Kangra)	12	02	14
10.	Ravidas Gram Sabha Uppper Kholi (Kangra)	12	05	17
11.	Indira Nag Gram Sabha Tika Tahu (Dharamsala)	18	02	20
12.	Kranti Gram Sabha Bangotu (Dharamsala)	15	03	18
13.	Charinjan Gram Sudhar Sabha Dadh (Kangra)	15	02	17
	Total	147	71	218
Total No. of Village - 23				
Total Population - 2389				
Total Families - 443				

ANI ZONE

Youth Organization				
S. No	Name of the Organization	Members		Total members
		M	F	
1	Yuvak Mandal Koot (Regd)	25	---	25
2	Siraj Yuvak Mandal Charmatan	20	---	20
3	Chetna Yuvak Mandal Gunamar	10	01	11
4	Yuvak Mandal Dhamar (Regd)	20	---	20
5	Yuva Vikas Mandal Dagshari	14	04	18
6	Yuvak Mandal Khaded	13	---	13
7	Yuvak Mandal Khoon (Regd)	26	---	26
	Total	128	05	133

People's Organization				
S. No	Name of the Organization	Members		Total members
		M	F	
1	Bahya Siraj Gramin Parishad	60	25	85
2	Rolidhar Sahkari Sabha (Regd)	37	05	42
	Total	97	30	127
Total no. of Families - 445				
Total no. of Village - 26				
Total Population - 2307				
(male 742 + female 666 + Children 899)				
3	Mahila Shikayat Niwaran Sabha	---	56	56

Cluster Committee				
S. No	Name of the Committee	Members		Total members
		M	F	
1	Khanag Cluster	04	04	08
2	Siraj Cluster Amarbagh	07	04	11
3	Azad Cluster Chabai	04	03	07
4	Raghupur Cluster	09	06	15

5	Shawad Cluster	06	04	10
	Total	30	21	51

Mahila Mandal				
S. N	Name of the Teachers	No. of women		Village/Area
1	Mahila Mandal Charmatan	18		Charmatan
2	Mahila Mandal Dhamar	23		Dhamar
3	Mahila Mandal Dagshari	26		Dagshari
4	Mahila Mandal Kanda Khamarla	24		Kanda Khamarla
5	Mahila Chetna Sabha Bakhnau	11		Bakhnau
6	Mahila Vikas Sabha Shamsher	15		Shamsher
7	Mahila Shakti Sangathan Sharan	20		Sharan
8	Mahila Mandal Kathla	24		Kathla
9	Mahila Mandal Guna	16		Guna
10	Mahila Mandal Pankhad	12		Pankhad
11	Mahila Mandal Jaddor	15		Jaddor
12	Mahila Chetna Sangh Runa	17		Runa
	Total	221		

Self Help Group				
S. N	Name of the Teachers	No. of women		Village/Area
1	Durga Self Help Group	13		Bakhnau
2	Self Help Group Khoon	10		Khoon
3	Self Help Group Khoon	16		Khoon
4	Mahila Vikas Samuh Boidhar	15		Boidhar
5	Yuva Vikas Samuh Boidhar	14		Boidhar
6	Shanti Self Help Group Kanda Khamarla	13		Kanda Khamarla
7	Shanti Self Help Group Dingidhar	17		Dingidhar
8	Self Help Group Gunamar	16		Gunamar
9	Shakti Samuh Charmatan	11		Charmatan
	Total	125		

CBCLA				
S. N	Name of the Teachers	No. of Children		Village/Area
		M	F	
1		11		Tanota
2		09		Boidhar
3		06		Runa
4		13		Kadarna
5		08		Koot
6		05		Loshti
	Total	52		

VLC/MESKAS				
S. No	Name of the VLC	Members		Total
		M	F	
1	Harit Kranti Sudhar Sabha Loshti	18	12	30
2	Kisan Ekta Gram Sudhar Sabha	30	10	40
3	Chetna Gram Sudhar Sabha Upper Koot	18	07	25
4	Yuva Vikas Gram Sudhar Sabha Kadaina	36	09	45
5	Chetna Sabha Khaut	22	08	30
6	Vikas Ekta Sabha Nishani	21	09	30
7	Ekta Sabha Runa	18	09	27

8	Kisan Ekta Sabha Kathla	16	14	30
9	Jan Jagran Vikas Sabha Maroldhar	16	12	28
10	Prakash Club Pankhad	14	12	26
11	Vikas Committee Chauni	11	04	15
12	Sudhar Sabha Jadaar	09	04	13
13	Gramin Vikas Sabha Khoon	08	10	18
14	Gramin Vikas Sabha Bakhnau	04	09	13
15	Harit Kranti Sabha Sinwi	27	07	34
16	Gram Sudhar Sabha Neemlu	25	05	30
17	Kisan Sabha Gharta	24	07	31
	Total	317	148	465

Regional Resource Centers					
Objective: This frame captures core initiatives					
Regional Resource Centre	Studies And surveys undertaken	Campaigns plan and facilitates/ participates	Networking with Civil Society Organization and CNI related organization	Inter diocese collaboration	Any other

Trend Analysis

GLOSSARY

LIVELIHOOD RESOURCES	AVAILABILITY WITH THE REFERENCE COMMUNITIES	AVAILABILITY WITH OTHERS	INTERVENTIONS	IMPACT	CRITICAL ANALYSIS / SUGGESTION
LAND					
WATER					
FOREST					
PHYSICAL INFRASTRUCTURE					
<ul style="list-style-type: none"> • COMMUNITY CENTER • PHC • SCHOOL • RATION SHOP 					
TECHNOLOGY					
SKILLS					
POLITICAL ACCESS (GRAM SABHA/PANCHAYATS)					
FINANCE					
LEGAL ACCESS					