

DAWA: Necessary Metamorphosis

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He is old now. We need to act!

He has laboured all his life with the Dalits who started this organization.

He has become one of us. We cannot let his initiative die out. We will have to help him and the organization achieve its goal.

These were the sentiments that the head of the monastery and his advisors had when they sat one summer morning to discuss the situation of Dalit Awaaz (DAWA pronounced *dāwā*)¹ which their veteran friend Rajkumar helped set up and worked for all his life in Gaya, Bihar State of India. He had helped the Dalit founders of the organization for over thirty years. He was old and needed help; he could not leave the organization in shambles. He had always thought it to be a Dalit organization with little or no involvement by others. However, as he was leaving the organization he did not know as who could take charge of the organization. He approached his long-time friends at the monastery to help him realize this dream. He wanted help to make it an organization of Dalits and run by Dalits.

The head of the monastery then appointed BhikhuBhai at the helm of DAWA as director to take over the reins and do the needful for the organization. With his background of serving the poor

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¹ Meanings of Hindi words. *Dalit*: Dalit is a word that comes from the Sanskrit root *dal* (meaning to be ground) further used for people who have borne atrocities from the caste Hindus. For centuries they were recognized as outcastes with their lives limited to the fringes of the town or village and works limited to handling dead and decaying matter. During British India a list of such communities was prepared called Scheduled list and all those who were part of this list were Scheduled Castes. Thus Dalits are also called Scheduled Castes. For long they have been beast of burden for the landlords with most of them ending up as bonded labour and generations of persecution. However, there is conflict on the way this word is used today: Should it be used for caste-oppressed alone or all kinds of economically backward? Here we try to use it for caste-oppressed people.

Awaaz: Voice DAWA (*dāwā* in Hindi): assertion; challenge; claim.

and the needy in other NGOs, by all counts much smaller than this organization, BhikhuBhai was the best available choice to take the responsibility.

Three months into his job, on a morning of September 2011, as Gayawas getting one of its heavy downpours, and he meditatively enjoyed the weather, BhikhuBhai began to wonder what will happen to the incomplete flyover overlooking the DAWA office as the conflict between the contractor and the government was in the State High Court. Then he began thinking about the incomplete task handed on to him and wondered what to do....

Bihar

Bihar is one of the eastern provinces of India. With 83 million people living in this state, it was one of the most populous states of India. Historically it was known for its centre of excellence, the University of Nalanda where scholars from all over the world came to share wisdom (6th to 12th century CE). This state houses some Buddhist sites like Vaishali, Bodh Gaya, etc. It was here that the decisive battle of Buxar was won by the British, thus establishing control over a large part of India from Bengal to the entire territory of the Mughals in 1764. Thus began almost two centuries of British rule.

Being aerated by several prominent rivers made Bihar a land rich for agriculture. It was also known for deposits of some rare minerals. In spite of the natural richness, Bihar was one of the poorest states of the country. According to the World Bank Report 40 percent of the population of Bihar was below the poverty line.² Another menace that troubled this rich state and which was the cause of several other problems was the Caste System. Along with bad governance, which had plagued the state for several decades since independence, caste system was one of the important reasons for poverty and exploitation in Bihar.

Caste system has been one of the prominent causes of poverty and other forms of physical and social violence. Bihar was at the centre of caste violence and made headlines during the 1980s

²"Bihar: Towards a Development Strategy," A World Bank Report-2005, <http://siteresources.worldbank.org/INTINDIA/Resources/Bihar_report_final_June2005.pdf>, accessed on November 19, 2012.

when it escalated to great proportions with suppressed castes entering an armed struggle against the caste oppressors who too indulged in an armed offensive.

Caste System in India

Caste System, though upheld by the caste Hindus (those within the *varna* system comprising the four castes) as a method for division of labour, was one of the greatest vices that dominated the social life in India. As per the law of Manu, in the *Manusmriti* (an ancient text written by Manu), the human community is stratified into four castes (*varnas*): Brahmins, Kshatriyas, Vaishyas and Shudras and each is expected to work within their own *varna*-specified jobs. This division is not complete because there was a huge populace that was kept outside the purview of this classification and the social structure by being labelled untouchables—also called *panchamas* (the fifth), the scheduled castes (a classification done by the British) and Dalits (meaning, broken people).³ Each stratified class was further divided into a hierarchy of *jatis* (sub-castes).⁴ This made this “division of labour” a very complex set of norms and relations that governed social life. According to the Census of India 2001, Dalits consisted around 16.2% of the Indian Population. The state of Bihar was very close to the national average with 15.7% of the total population. Some districts of Bihar had a very high number of Dalits going to over 50% of the population.⁵

Caste system in India needs to be understood in particular as this social stratification limits the intermingling of people at the community level. Every caste was assigned appropriate roles in the society beginning with learning scripture and wisdom for the Brahmins, protection and ruling the country to the Kshatriyas, commerce and trade for the Vaishyas and lastly Shudras with agriculture, etc. The Dalits, the untouchables were settled at the fringes of the society and

³ Mahatma Gandhi called them as Harijan (people of God, children of God). This again is rejected by the Dalits as it is quite derogatory in meaning—child of missing parentage, illegitimate child.

⁴ There are many more and complex divisions within *jatis* that we leave for the moment.

⁵Census of India, <http://censusindia.gov.in/Census_Data_2001/India_at_glance/scst.aspx> accessed November 21, 2012.

expected to be in contact with organic, dead and decaying matter. They were human scavengers. They were left to live at the fringes of the villages or towns far away from the rest.

Caste system was deeply ingrained in the social fabric of India that no religion is untouched by it. While Buddhism, Christianity and Islam may proclaim equality in other parts of the world, in India they too were marred by this menace and distinction between castes and jatis, and being identified by their past in very subtle ways, was common. Marriages and other social relations were always limited to within the jatis. While some may claim that inter-caste marriages were becoming popular, the reality was harsh. There were several honour killings in several parts of the country by caste Hindu fathers and brothers of girls or boys who indulged in relationships across caste barriers.

The situation was worse in the 1980s when Dalit Awaaz started work among the Dalits as a response to caste violence.

Caste Violence in India

Violence of the caste people against the outcastes was a common phenomenon in India since early days. This violence was at several levels—at social, educational and economic level. At the social level they were discriminated and separated from the caste people. The outcastes were not expected to share social forums with the caste people. They did not share meals; even utensils touched by untouchables were not used, separate cups were kept in some restaurants for them. Separation of all types was applicable. They could not draw water from the common source or pray in temples.

Traditionally education was denied to the Dalits. In ancient times, it was recommended that molten lead be poured into the ears of a person who hears the words of the Vedas. To help come out of this situation, independent India decided to reserve places in educational institutions and jobs so that Dalits and tribal people could grow in life.

Economically, they were marginalized. They did not own any land because they were prohibited from owning anything. The situation was made worse by the British when they gave massive land holdings to certain landlords to streamline tax-collection. These landlords, post-

independence, became the land-owners thus establishing a feudal society. With no land and a stable source of income, Dalits were at the mercy of these landlords for food and shelter. They were limited to slavery. The situation was much the same in several places. Moreover, as per the stratification, they were assigned jobs that deal with organic, dead and decaying matter, the cause of their impurity. They were expected to continue with this forced stratification and livelihood. Most of the cobblers, sweepers, scavengers, etc. belonged to this group of people.

The situation of women, the thrice oppressed of the society, was unimaginable. They bore the brunt of it all. They could be sexually abused by the landlords and the poor Dalit man could not protect his wife or daughter. Rapes were common. The Dalit man and the woman were the possession of the landlord, equivalent to animals. A report summarised it as follows:

In India every day two dalits are murdered and three dalit women raped. Yearly, around 27000 crimes against former untouchables are recorded and discrimination against them is still *very much alive*. The news is, in this regard, horrifically repetitive: dalit women assaulted and abused in the broad daylight, dalits beaten up or lynched, shot or mutilated, usually with no consequences for the offenders... You could read of pregnant dalit women that died because of not being able to pay bribes at governmental hospitals, of a boy that had an eye gouged out by the relatives of an upper caste girl he was in love with, of an outcaste boiled to death for having dared to argue with his boss...⁶

Such atrocities on the poor, the needy, the landless, and worst of all, being labelled as untouchable people led many to join the armed militia called the Naxalites and other forms of armed groups. This did not go unnoticed by the caste oppressors as they too formed their own armed militia, the Ranvir Sena, and started a united offensive against the Dalits.

In the midst of such a situation DAWA as a non-governmental organization (NGO) gave an alternative to fight for one's rights using legal methods.

⁶Dr. Giuseppe Scuto, "Caste Violence in Contemporary India," Munich, May 2008, retrieved from <<http://www.dalits.nl/pdf/CasteViolenceInContemporaryIndia.pdf>> on January 22, 2013.

Non-Governmental Organizations in India

Non-Governmental Organizations (NGOs) have been a very important contributor to the social uplift of people in a country. Since they have been mostly charitable or free-help providers, in health, education, human rights, etc., in India they were exempt from tax laws (with appropriate accounting and reporting rules to be followed). In 2003 it was estimated that there were 1.3 million NGOs working in India.⁷ Most of these were working in rural or slum areas among the homeless, landless, poor unorganized people.

Funding for NGOs mostly was from generous contributors, funding agencies abroad or some Industrial houses of the country (their CSR activities). There were also a few generous contributors within the country. A section of NGOs were like cooperative organizations established by members and run by their contributions or in many cases through funding of foreign contributors. Gradually this over dependence of NGOs on foreign funds reduced and NGOs become implementers of schemes run by the government for the poor; but this was a small number.

Most NGOs were expected to report to the funding agency half-yearly or an annually about the utilization of funds and contributions made to the lives of people based on which the agency decided about future release of funds and approval of new projects. These reports were elaborated with pictures and other data of the utilized funds. They showed a beautiful picture of the work done by the organization and the effective contributions made by the NGOs and their animators, supervisors, etc.; sometimes even reporting falsely.

The flip side of such report was a dismal picture of the country to the world. With the national government frantically making claims about the development of the country, poverty eradication, human rights enforcement, etc., these reports stood in stark contradiction to their claims. As a result NGOs and their working were closely monitored by the government machinery.

⁷ Refer <http://www.ngoregnet.org/country_information_by_region/Asia_and_Oceania/India.asp> for more details about regulation laws. Site accessed on November 21, 2012.

Nevertheless, national and state governments recognized the work of NGOs and their contribution in spreading awareness of health, education, women's issues and bringing them to the awareness of the government. In most cases they became the watchful eyes of the government in bringing issues to the fore and also helping in implementing the governmental schemes among the rural and urban poor. Dalit Awaaz was one such NGO working in the midst of the marginalized and the outcaste of the society.

BhikhuBhai, the New Director of DAWA

BhikhuBhai, the present director, came with vast experience of working among the downtrodden of Bihar. He had individual experience of running NGOs in different parts of Bihar. Though the NGOs were not of comparable size, the activities ranged from self-help groups (SHGs) to rural non-formal education and in some cases formal education as well. He recalled that people in those areas had great enthusiasm towards education and forming thrift societies. In most cases, they had formed and maintained their own women's groups without any inclination to draw benefits from the government. As and when they received benefits as loans from the governmental schemes, they also tried to pay back.

One summer, as he visited the monastery to meet his guru, he came across this discussion about how to help DAWA as requested by Rajkumar. The head of the monastery, troubled by this question asked BhikhuBhai if he was interested in such a challenge. Enthusiastic at this opportunity BhikhuBhai began his work at DAWA. He first needed to know the organization as it was given to him inside out.

BhikhuBhai set out to gradually know the organization and its working along with different staff members. He began travelling to different centres and regional offices to know the situation on various aspects. He came to learn a lot about the organization and its working. He kept notes during his visit. On this September afternoon he began to look at his notes and reflect on his further course of action.

The Beginnings of DAWA

It was 1978 in the heights of Bihar Movement, when some young men from Bodh Gayain Bihar State in India decided to do something about the on-going atrocities against the people of the “lower caste” by the “higher caste.” Awakened by the newfound liberative struggle during the Emergency in India, they thought, “We need to establish a structure which will help us deal with problems we face in the outside world.” Thus was the birth of Dalit Awaaz (DAWA). Their initial emotions were expressed in the words of one of the founding members, Krishna Majhi:

There was nothing special about this group. We had no special ideology. We had no organisational abilities or resources. We had no influence or political power to support us. We did not even have a name. All we had was a dream of better days for the Dalits.

With this dream, we went around the segregated Dalit hamlets in the nearby villages. We raised these questions: “Is there no end to our miseries? Is there nothing we can do?”

Enlightened by the Bihar Movement, the fight for “Total Revolution,” Rajkumar, a bright youth, dedicated and resourceful, came forward to lead the Dalit struggle. He went on to help them in running the organization for thirty-two long years. With him as their guide and an ideologue, they went on to fight for justice. The group was registered as a society under the Societies’ Act of India as DAWA and further growth in activities continued.

Rajkumar

Rajkumar originally hailed from Delhi. He was a bright young lad with an ambition to do well in life and academics. He was pursuing his doctoral studies in sociology in a prominent university in Delhi at the time of his interaction with the troubled youth looking for guidance. Being in a prestigious university, also a haven for budding social activists, he actively participated in the Bihar Movement. He had frequently visited the rural areas of Bihar for his research in sociology and was well aware of the social situation and was troubled by it.

As Rajkumar was known to the young men from Gaya, they found it easy to approach him for his advice in founding the organization. Seeing their need and a voice within to respond, he chose to join them in this struggle. Being a resourceful person, he managed well to generate resources for the cause. Losing his parents in a road accident, he chose to make DAWA his family and dedicated his entire life for the cause. He never married. DAWA was his family. He lived and worked from the head office. He had very few possessions; nothing to boast about. His identity, life and work were DAWA. People affectionately called him Babaji. He was the messiah for them; one who was available for them whenever they needed him. His presence was a great motivation. With his learning and connections, he organized enormous gatherings in prominent cities of the state to show the caste people the unified strength of the Dalits.

For his spiritual needs he frequented the monasteries of Gaya and in one of them he was a frequent visitor, more like an adjunct member. It is here that he sought help when he was frail and found that he no longer could continue with the organization. He knew he could not trust others as through his vast experience now he knew that most NGOs only created a beautiful façade while did very little. He needed a spiritually motivated person to step into his shoes.

Early Days of DAWA

The first great milestone for this group of vibrant young men came after the atrocious crime committed by some high caste men against the lower caste people in a village of Gaya District. Here some families were tortured and the women of the families were gang-raped and their bodies mutilated. This group set into action and after the initial medical remedies and police complaints, which were not attended to, they had no other choice but to file a Public Interest Litigation (PIL) in the Supreme Court of India. With the Supreme Court coming to their aid justice was delivered to the victims of this brutal crime and the culprits were put behind bars. Once begun, they never looked back again. Year after year, the group tried to file petitions for their rights. For its work, it received several commendations from authorities and the popular news media. With his knowledge and network Rajkumar was a great support in all these places. He arranged for lawyers, funds and places to stay while these Dalit youth activists visited Delhi. He also accompanied them. It was their united fight.

Gradually the organization grew in size and many youngsters joined to support the cause some joined while just in high school and continued to be with the organization over these years. The volunteers pledged to increase the numbers of members and improve the literacy of their families. It was a dream for the young men to make it a better day for each one of them.

Working Style of Rajkumar

Rajkumar dedicated his entire life towards the activities of the organization as one would to his family and his beloved. The organizational structure appeared to be very elaborate (Exhibit 3)—in practice everything was dictated by Rajkumar. What BhikhuBhai noticed was that over the years Rajkumar had “become the organization” —it was his baby. Since the General Body consisted of largely illiterate or semi-literate people, they did not know the real functioning of the organization. It was more a legal necessity rather than a functional necessity.

The Governing Body rarely questioned many of the reports. Rajkumar had singlehandedly brought DAWA up to this formidable level. Most of the programmes were well organized by DAWA. There were thousands who participated in its annual meetings of Dalits every year. These meetings were well attended by leading politicians and bureaucrats who came to encourage the Dalits and were surprised by the numbers. It was the persona of Rajkumar and the social standing of the organization among the Dalits that attracted all and sundry.

Rajkumar was also a man of compassion for the people—he thought with his heart. This was evident from the way he eagerly came to work with Dalits for their cause. Moreover, when it came to take care of the needs of the people, he was very conscious of their needs. As one office staff would affectionately narrate:

I joined DAWA at the very beginning. At that time we were paid very little as the organization was voluntary. After working at the grassroots level I was asked by Babaji to help him in the Head Office. Since I was from another village, I had to spend some amount in travel. This left very little with me for other purposes. So, I used to come without anything for my afternoon meal. Babaji noticed this and then asked me, “Why, I don’t see you taking lunch?” On learning my problem he immediately increased my honorarium so that I don’t struggle in future. He did

this not only for me but also for others as and when they were in some kind of need. He always saw that our needs were satisfied.

From the very beginning the organization had no involvement by the others in running the organization. Rajkumar had this early idea that it is an organization of the Dalits and for the Dalits and he was only helping them out and it should be handed over to them. Ultimately, it was to be run by the Dalits so the others need not involve in it. Rajkumar continued to direct the organization all alone for over thirty-two years. No one objected to his good work and his long tenure in the organization as the organization was continued to do good work among the people. However, with his frail health and with the incumbent handing over of the organization to the Dalit cadre not likely, and with no possibilities in the immediate future, he asked his friends at the monastery to help in the organization.

He thought of approaching them as they had good experience of working for the poor and the underprivileged. They had been working in the neighbouring state of Jharkhand among the tribals and had brought about a change. They helped them to reclaim land that was taken over by the government for mining and many such issues.

DAWA as handed to BhikhuBhai

The great contributions that DAWA made in the last thirty-two years were remarkable in all ways. DAWA spearheaded the education movement, the saving schemes, health and other forms of awareness programmes among Dalits. However, the greatest contribution made by DAWA was in terms of providing legal aid to the victims of violence. It became a great force and voice of the Dalits in Bihar. It helped them become a force united in voice and purpose. In the words of one of its employees DukhiMajhi, "DAWA had become a nightmare for the oppressors and the government officials. They knew that if DAWA was involved, one needs to be careful."

The organization as handed over to BhikhuBhai was quite large. It had grown substantially and spread into several districts of Bihar. The organization's membership, though, was declining. People were tired of the same kind of activity viz., form SHGs, begin savings, etc. They were asking, "*What more! We also need to earn better. We need a better living.*" He found other aspects of the organization as follows:

DAWA Works

The organization as handed over to BhikhuBhai had twenty centres out of which Eighteen were in districts of Bihar ranging those bordering Nepal in the north to the state of Jharkhand in the south. There were two centres in Uttar Pradesh (UP), the neighbouring state. The work there involved two schools in villages and women's programmes.

The first apprehension BhikhuBhai had was about the spread out centres in UP. A deeper investigation revealed that the UP centres had a peculiar arrangement. Those who owned the land in the village had donated the land to DAWA with the unwritten agreement that DAWA will build a school on the upper floor while the original owners would live on the ground floor and they will also get employed in the school. BhikhuBhai was shocked at this arrangement.

Over the years DAWA had moved from legal aid, human rights, documentation of Dalit issues, to Non-formal Education (NFE) centres, women's development, local self-governance, etc. DAWA organised a huge number of programmes: Dalit Development Programme, Rehabilitation Programme, Scholarship Programme, Flood preparedness, Training-of-Trainers (TOT) Programme, Community Based Disaster Preparedness Programme (CBDP) and Education programme. The focus of DAWA programmes included organising Dalit communities, seeking justice in cases of human right violations, provision of better access to education, information technology, and basic health facilities especially awareness regarding HIV/AIDS, Community Based Disaster Preparedness (CBDP), social and economic empowerment of women through formation of Self Help Groups and developing leadership skills among them to claim their rights. Most of these programmes did not seem directly relevant to the aspirations of the Dalit community (Exhibit 5).

Organizational Structure

DAWA had a very complex structure for organizing its works. The working structure mainly consisted of the General Body which consisted of all the members on whose name the NGO was registered. Membership in it was for life. There was no change in the General Body after the death of two of its original members in the recent past. There was less clarity on who appointed who as far as the Director and the Governing Body is concerned. (A detailed

administrative structure of DAWA is in Exhibit 3.)The General Body is perceived to be ratifying the selection of the director year after year. They could never think beyond Rajkumar (they never had to) as he was such a charismatic figure, learned and influential in all circles. For the Governing Body he was doing everything right.

In the administrative structure of DAWA one could see the different departments that handled different kinds of responsibilities. At the local and the regional office level, the coordinator was in-charge of all these responsibilities taking care of each of them. During the monthly meeting they reported on all these activities as far as they were expected to be met. However, during investigation most of these reports were found to be incomplete. BhikhuBhai was surprised at what he found and questioned Krishna Kumar who was in charge of Documentation. To his questioning of the reports Krishna Kumar blurted out:

What do you think, am I sitting idle here? I am also having other works, I have to arrange for programmes, see that all the necessary items are purchased and provided, I have to make arrangements for the resource persons to stay, I have to visit centres along with the director when he wants, etc. And now here only two days you come and question my work and dedication! Remember, I have spent half my life in this organization.

He also topped his statement with some abuses and did not come to office for the next two days. BhikhuBhai did not know whether to take an action immediately or wait and watch. What implications would his actions have on his working? He had learnt during his visits how important and influential Krishna Kumar had become.

Organization of Activities

For organizing the works at the rural level DAWA had its structure of involving people from different levels (Exhibit 4). The organization began at the *tola* (neighbourhood) level groups who met in the presence of the animator and discussed their issues. Animators, in-charge of different tola-groups, met monthly and planned their work for the following month on the activities to be conducted and targets to be achieved. Reporting of their activities also took place at this level. This meeting was in the presence of the coordinator who met at the regional

office or head office and reported their achievements on the targets set. They also set new targets to be achieved for the next one or two months in the presence of the director. DAWA tried some restructuring of its activities during the year 2006-07. As a move to expand and give some independence a sister concern was formed and handed over to one of the coordinators. It was given independent charge of one district and it had to take care of its own funding and working.

Selection and Compensation

Most of the animators, supervisors and other staff were selected from the local level. The first step of selection took place at the *tola* level where generous and talented volunteers were selected and trained. Gradually they were introduced to various aspects of social life and legal aspects. Those who were found to grasp and had some talent for public speaking and leadership were selected to be animators; who with experience went on to become coordinator and exceptional coordinators were promoted to the head office to take care of the departments. When BhikhuBhai was given charge of DAWA the number of staff at all levels numbered around 150.

At the organizational level there was some confusion as to who could be a member and office-bearer of the organization. While some recognized Dalits only on the basis of caste, others thought some economically poor high caste people are also Dalits. Thus the definition of Dalit as either economically underprivileged or socially ostracised was a problem. Rajkumar chose the latter and involved some backward caste people (those who are lowest among the upper caste jatis) in the organization. BhikhuBhai found that these people, who were better educated, had large control of the organization. The caste Dalits were left out from the major functioning of the organization. There was also some rift and power struggle and politics in the organization.

All involved with DAWA were paid a very nominal amount by the organization (as an honorarium rather than a salary); just enough to survive. Since most youth didn't even have that source of income, along with the reason to fight for a cause, this was also an attractive reason to join DAWA. From being a mere volunteer to becoming a person who was well sought

after in the community (the coordinators had become so after their power and influence with the government officials), it was a great transformation of their selves. The difference between the amounts received by the oldest to the recent recruits was not more than Rupees one hundred to two hundred. In earlier days, the animators and coordinators received all facilities and this continued till the year 2001 when some changes were made for reasons unknown to the employees. Henceforth, it was no more salary with other kinds of benefits but just an honorarium, as expected by the funding agencies. The animators and coordinators were no more employees of DAWA but volunteers (a Western concept) who received an honorarium without other pecuniary benefits. They were expected to apply for their jobs every year and their contract lasted for that period. Since they trusted Rajkumar with their lives and well-being, they accepted the new way of remuneration.

Monitoring

BhikhuBhai came face to face with the challenge of monitoring the activities of the organization. He was exhausted after a few days of travel over the dusty and uneven rural roads. With the growth of DAWA over the years and dozens of programmes, monitoring the activities had become a difficult job to do. DAWA had spread across several districts of Bihar and travelling from one place to the other on a regular basis had become difficult for Rajkumar. He trusted most of the reports submitted by the coordinators.

When BhikhuBhai started visiting the centres to know the ground reality, he began informing the animators of the forthcoming visit. He found that on his visit everything was as clean as a whitewashed tomb. He found that in most cases the animators and coordinators had a nexus between them to report officially desirable outcomes. Things did not match with what the villagers had to say. In many places meetings of self-help groups (SHGs) were not held for months, yet positive reports were given. From past experience, knowing the human condition of earning money for free, he started visiting centres at random.

To meet targets of forming women's SHGs, the animators lured women to form groups. The promise was of a quick government loan, based on a scheme run by government for the SHGs. Since the loan was given by the government only after the group has been formed and

successfully established for a couple of years, it was not possible to fulfil this promise at a fast pace (the process of first and second grading refer Exhibit5). To hasten the pace, the animators and coordinators indulged in bribing the government officials and false reporting. Moreover, it was reported by the villagers that the animators had started collecting some money from the women of the group of which they took a certain percentage for themselves.

The poor performers, and fraudulent animators, against whom action should have been taken, were let to continue. Sometimes an animator was recommended to be suspended for corrupt practices and after a few days, the coordinator would recommend his reinstatement taking personal responsibility for his proper working. In this way animators colluded together and thought they could get away with anything if they were in the power circles—they tried to please the director. Rajkumar trusted them wholeheartedly.

BhikhuBhai sensed this attempt of coming into the good books of the director by the animators when they tried to meet him with some sweets and other gifts. He started declining these gifts, which agitated some animators.

Financial Situation

From the very beginning this NGO (Non-Governmental Organization) depended on aid given by foreign funding agencies. Since Rajkumar was in Delhi, the national capital, for a few years after his studies, he had knowledge of and good contacts with funding agencies and generous donors both in India and abroad. This had dwindled in the recent past and maintaining such a mammoth organization was becoming a huge task. This was becoming all the more difficult with the ageing of Rajkumar.

As per the present situation, the funds had fully stopped as no more new projects were applied for. The two centres in UP were receiving no funding while there were some projects still running. The running of the organization was fully self-financed using some amount that had accumulated over the years. This was not enough to run the organization for more than a year. There was a need to apply for new projects. One of the major funding agencies that had contributed a lot over the years to the movement had stopped funding further projects because of some conflict between the governments of the two countries. A large amount of

money was spent in running and maintaining the fixed assets like the four-wheelers and the buildings that were unoccupied but always had a guard and a cook on wages. BhikhuBhai found that there were over a dozen four-wheelers and they were used for petty reasons. With fuel prices rising, this was a great liability.

The UP centres were funded by a generous contributor from the USA who had stopped contributing for a few years. DAWA kept running those centres out of its own savings.

An overview of all activities of DAWA from 2005-06 to 2010-11 (Exhibit5) shows the way the organization and its activities have evolved and multiplied.

Summary of findings

After going through all the reports, evaluating the centres and various activities and finally meeting the affected people, BhikhuBhai came to some understanding of the affairs at DAWA and its focus group, which he reported to the head of the monastery, as follows:

Looking into the overall social, economic and political context of the dalit / Mahadalit communities in Bihar (15% of the total state population), and their marginalization, vulnerability & exclusion, the program interventions of DAWA looks relevant. Community & other stakeholders also strongly feel the relevance of DAWA program interventions, based on their needs and prevailing situations. Most of the interventions are still the real need of the people and relevant in the current and changing situation. The programs of DAWA are also in line with their organizational Vision, Mission & Goals.

With the changing scenario and various changes happening in the socio-political education field he also felt that

...over past couple of years, the situations of the Dalits has changed to a considerable extent and there are emerging issues of youth employability, livelihood to arrest huge migration, access to government schemes, quality education including higher education etc. Though DAWA has been able to

identify the emerging needs of dalit population, it is not yet able to comprehensively address these needs and issues.

Understanding the scenario, BhikhuBhai had to take appropriate actions and leave the organization in capable hands in around five years. Closing the organization was out of question. BhikhuBhai was now in a dilemma, “What steps should be taken to make this organization sustainable? What are the various options we have? How to finance the various activities? How should we monitor the performance of animators? Who should be selected to run the organization in future?”

With these questions in mind, as the rain poured, with a gentle breeze giving him hope, BhikhuBhai took a piece of paper and set on his task looking at various options before him.

Case Review Questions

1. What are the important issues faced by the organization and the individuals working in the organization?
2. What is the leadership and working style of Rajkumar? How did he help in growth of the organization?
3. In the current scenario what kind of leadership style should BhikhuBhai adopt?
4. What OD interventions are required by the organization?
5. What kind of activities should the organization continue, discontinue, or start? Should the organization cut-down or increase its activities, number of centres, employees, etc.?
6. What structural changes would be required for these modifications to be made?
7. What difficulties will BhikhuBhai face in initiating these changes?
8. What measures should be taken to prepare the employees for the incumbent change?
9. Describe the human resource issues that need to be managed in this organization.
10. Specifically, what developmental steps should the organization take to improve the core job dimensions of the employees as per the model of Hackman and Oldham (viz. skill variety, task identity, task significance, autonomy and feedback) so as to experience critical psychological states (viz. experienced meaningfulness of the work, experienced responsibility for outcomes for the work and knowledge of the actual results of the work activities)?
11. Design an appropriate feedback and reporting structure for the organization to make the reporting and accountability transparent.
12. What steps should be taken to motivate the employees of DAWA like they were first motivated?

Exhibit 1 - State of Bihar



● Districts with Centres
(Some had more than one)

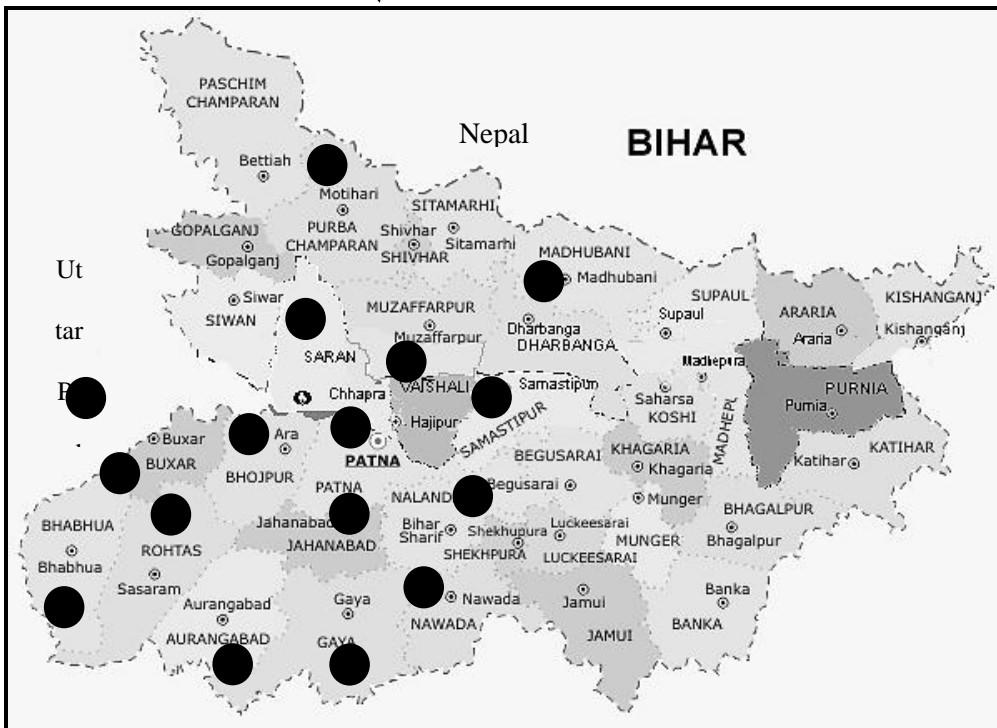


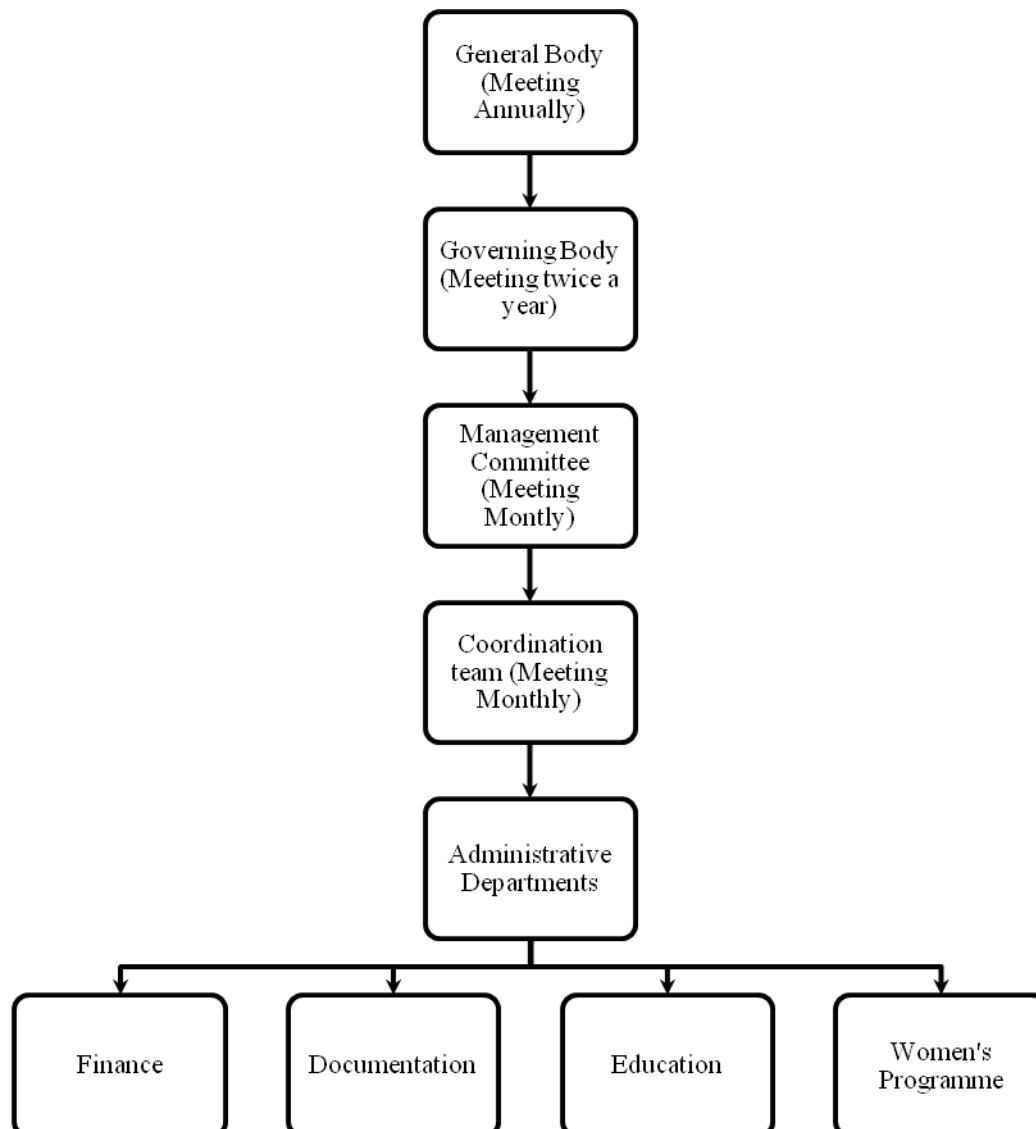
Exhibit 2 - Vision and Mission statement

Vision of DAWA

To create a just society in which the Dalits can live with Justice, Equality and Dignity

Mission of DAWA

To realize this dream, we commit to the path education and awareness. We thus provide legal aid to those in need, educate the illiterate and make the Dalits aware of their strength by creating thrift societies and women's groups.

Exhibit 3 - Administrative Structure

Each administrative department was headed by a coordinator who was also to visit village centres and give a report for the same. They were actually in charge of monitoring the work of animators.

Exhibit 4 - Organizational Chart

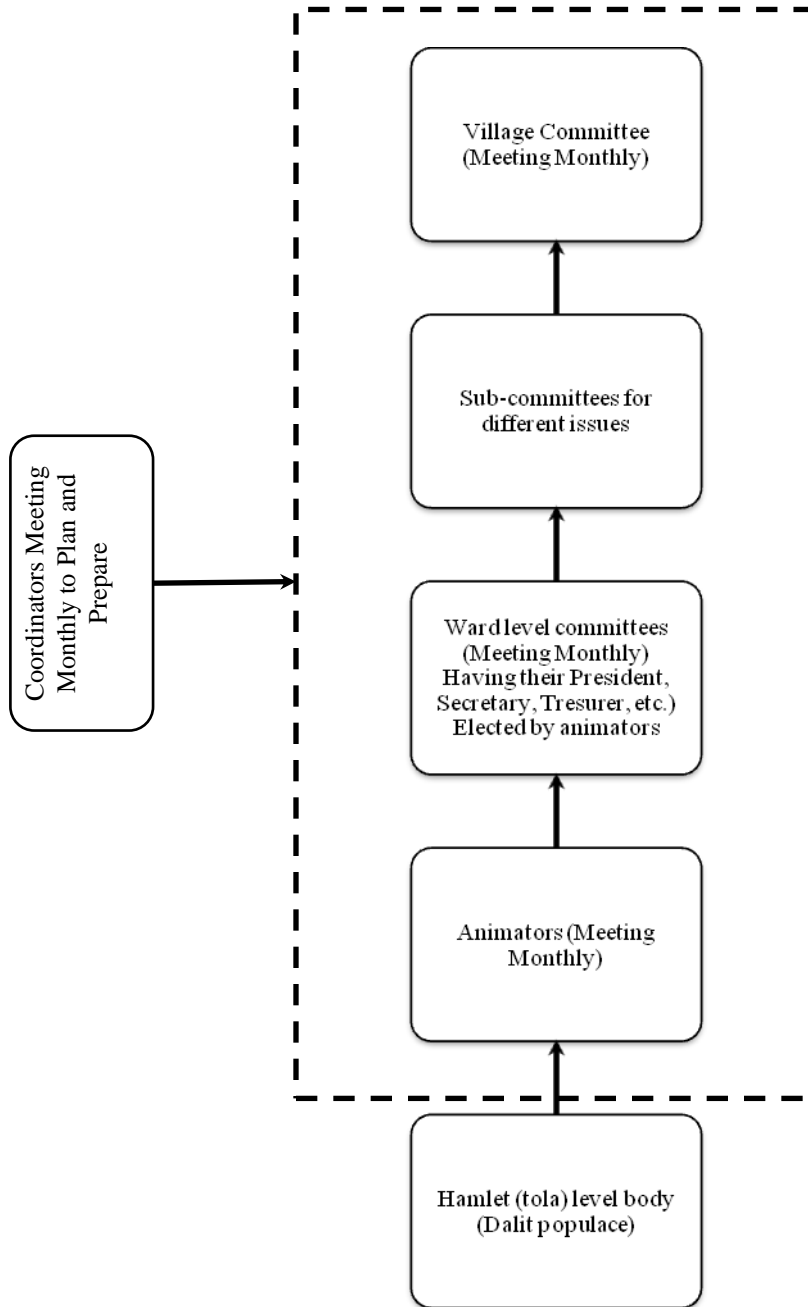


Exhibit 5 - Interventions made by DAWA at a Glance (2005 to 2011)

	2004-05	2005-06	2006-07	2007-08	2008-09	2009-10	2010-11
Number of village units: Men and Women + youth	7182	8060	8998	10491	11461	15317	16361
Total Members in the Units	157760	172968	177955	197412	229371	252187	262916
Number of NFE centres	584	890	765	500	133	90	Nil
Children studied through NFE Centres	19476	22063	23971	15048	5366	4404	Nil
Number of Full Day School	54	98	121	111	20	12	NA
Children studied through Full Day School	3636	5085	7784	6500	934	429	NA
Number of Adult Education centers	40	46	28	64	20	5	NA
Total Adults made literate	848	1723	835	1908	795	323	NA
Number of Primary / Middle school	1	4	3	5	Nil	7	NA
Number of children educated through Primary / Middle school	1067	1391	1590	1060	Nil	735	NA
Number of children received education scholarship	NA	NA	NA	NA	NA	NA	1656
Number of trainings organized for different stakeholders	83	80	98	57	246	350	668
Number of Self Help Groups	Nil	2140	1617	2140	1081	918	690
Number of SHGs linked with Bank	Nil	261	429	261	274	220	232
1 st Grading done of SHG by Bank	Nil	Nil	Nil	Nil	Nil	Nil	148
2 nd Grading done of SHG by Bank	NA	Nil	Nil	Nil	Nil	Nil	20
Number of health camps organized	117	81	113	81	126	121	81
Number of children immunized	32437	NA	NA	NA	NA	NA	NA
Number of people provided health care facilities	1419	1316	2655	1316	3147	53	1316
Number of pregnant women provided ANC	3440	NA	NA	NA	NA	NA	NA
Number of New Hand Pumps installed	115	176	73	176	192	40	69
Old hand pumps repaired	160	20	56	20	33	60	53
New Wells	Nil	122	3	122	66	Nil	Nil
Wells Repaired	Nil	Nil	Nil	Nil	1	8	Nil
Community Hall Constructed	33	3	17	3	5	7	11
Housing	Nil	3479	103	3479	530	Nil	Nil
Cases of human rights violation taken up (Court / Police Station / DAWA)	798	670	429	670	376	1047	576
Number of Unit Members who contested in Panchayat Election	NA	NA	NA	NA	NA	2264 (997 Women)	NA
Number of Unit Members who won Panchayat Election	NA	NA	NA	NA	NA	1451 (702 Women)	NA
Number of Unit Members who became Mukhiya (Head) of elected PRI	NA	NA	NA	NA	NA	237 (193 Women)	NA

NA: Data not available