

**WORKSHOP ON
INCLUSIVE DEVELOPMENT OF KARNATAKA MINORITIES: ROLE
OF NGOs and CBOs
March 27, 2017**

A Summary of Discussion

Prepared by

**Dr Abdul Aziz
Chair Professor
Chair on Religious Minorities**

**Centre for the Study of Social Exclusion and Inclusive Policy
National Law School of India University
Bangalore**

March 2017

INTRODUCTION

The Government of Karnataka in its desire to promote inclusive development among minorities has formulated and implemented a series of development programmes. An evaluation study of this initiative brings out the following deficits:

- The State has not touched upon all the dimensions of the life of minorities. By way of illustration, we may cite the cases of rehabilitating widows, old persons, disabled persons, deserted women, the sick and the infirm, creation of awareness about the Government programmes and linking the prospective beneficiaries to these programmes and so on which have not received adequate attention from the State.
- The programmes implemented by the State are reported to have not met the needs of all the people and, wherever the programmes have been implemented, there are complaints of discrimination, corruption and mis-identification of the beneficiaries.

In view of the above deficits in the State intervention, it was suggested that the Non-government Organisations (NGOs) and Community-Based Organisations (CBOs) should come in to cover these deficits by their own interventions in terms of providing benefits, linking deserving beneficiaries with Government schemes and getting into areas where the State has not entered either because it cannot do so or because it lacks resources. These organisations have been working for quite a long period of time in Karnataka and their work needs to be evaluated in terms of the performance. There have been studies on the role of NGOs and their performance but studies which have specifically gone into a critical analysis of the performance of those NGOs and CBOs which have focussed on the problem of inclusive development of the minorities in Karnataka are rare. As a follow-up to this, a Workshop was organised with the objective of bringing together heads of these organisations as also academics in a discussion group so that a broad picture of the role of these organisations in

promoting inclusive development of the minorities could be captured. A brief paper on the basis of the outcome of the Workshop was proposed to be drafted and submitted to the Department of Minorities Welfare for appropriate action at their end.

This workshop is a sequel to the one held on February 27-28, 2017. In that Workshop, based on the comprehensive study of socio-economic conditions of minorities in Karnataka, we identified and articulated half-a-dozen issues/problem of minorities. These issues were: Human Rights, School and Higher education, Standard of living, Quality of life, Communal conflicts, and political participation. The February Workshop discussed these issues and arrived at certain policy recommendations for the benefit of the Government of Karnataka. While suggesting these recommendations, the participants also accorded a role to NGOs and CBOs, whereby the latter were exhorted to resolve these problems. The present Workshop is aimed at examining the role these organisations would play in resolving such problems. It was our intention in this Workshop to seek information as to how far the NGOs and CBOs have focussed their attention on these problems and to record their performance in the field. By way of providing an agenda for discussion in the Workshop, we presented the directives that emerged from the February Workshop as shown below.

Human Rights:

Noting the recent developments like excluding the minorities from sports and cultural activities, the previous Workshop recommended that the Government of Karnataka should be urged to pass a law prohibiting social boycotts of such a kind. Also noting the presence of Dalits among minorities, the Workshop participants had suggested that since Dalit-Sikhs and Dalit-Buddhists have been extended the status of Scheduled Castes, the same facility

should be extended to Dalit-Muslims and Dalit-Christians so that they had a quota in Government jobs and educational seats. But this required the help of NGOs and CBOs by way of pressurising the Government to pass anti-boycott act and to extending SC category benefit to the Dalit Muslim and Dalit Christian groups.

Education:

The Akshara Foundation had drawn attention to deficits in infrastructure facilities in the mother-tongue medium schools as also inadequacy of teachers. While the Government had the responsibility of taking care of these deficits, it was also suggested by the Workshop participants that NGOs and CBOs should also share the responsibility by seeking donations from the public towards building infrastructure and also inspiring educated youth to offer themselves as volunteer teachers. The second issue that was discussed in the previous Workshop is the problem arising from mother-tongue medium of instruction. Experience has it that after the VII Class or even after the X Class, students coming through such medium would drop out from schooling on account of non-availability of Urdu, Tamil, Telugu, Marati medium high schools and colleges and their inability to study through English or Kannada medium of instruction. Also, it was noticed that if the boys and girls from the minority communities are to become global workers they ought to have proficiency in English. Therefore, it was suggested that English medium of education is a must, though mother-tongue as a language may be taught to Minority community students mainly because such language reflects their cultural mores.

It was brought to the notice of the Workshop participants that the presence of minorities in the Colleges and Universities was comparatively thin mainly because of higher drop-out rate at the school level and also because of non-availability of mother-tongue medium of instruction at the higher education level. Therefore, it was suggested that for students of minority communities

even at the school level English proficiency should be imparted and possibly, if deficiencies are found, bridge courses in English language should be organised. Further, it was found that a large proportion of minority community students offered arts courses rather than science courses. Consequently, their presence in the technical and professional courses would be very thin as it is so in fact now. In all these cases, the Workshop participants gave a role to NGOs to take appropriate steps in this regard such as organising bridge courses with Government help and persuading boys and girls to choose science subjects at the Pre-University level.

Means of Livelihood

The comprehensive study of minorities brought out the point that for want of cultivable land and less access to jobs in the organised Government and Private sectors, the Minority community members resort to self-employment in the unorganised sector which is less productive and by reason of which it is also less remunerative. The ideal course of action is to impart skills and capability to such persons so that they have access to jobs in the organised sectors. But as a short-term measure, it was suggested that if adequate capital is employed, even the unorganised sector job opportunities would become more productive, such that they yield higher level of returns. But it was found that the Commercial Banks, for reasons best known to them, have not been extending credit to the minority community members - a fact which has been brought out by the Sachar Committee too. Therefore, the Workshop participants, while urging Government intervention in the affairs of the Banks, also suggested that the NGOs and CBOs should mobilise community funds and channelize such funds by way of credit to the needy minority community small entrepreneurs like retail sellers, street-vendors, and repair shop owners and so on.

Recently, it is found that among the minorities, as among others, the proportion of old and disabled persons is increasing due to improved longevity. Also in some communities, especially among Muslims, the number of widows and deserted women is large. Both the senior citizens and widows, and deserted women need economic support as also medical attention. The State has, to some extent, extended such assistance but that is found to be quite meagre and inadequate. Therefore, it is suggested that intervention of NGOs and CBOs in a big way in this regard is necessary.

Quality of Life

The comprehensive study brought out the fact that almost all the indicators of health were comparatively low among the minority communities. One explanation offered was that majority of these community members, especially, Muslims and Christians live in congested areas and slums which are deprived of civic amenities. Therefore, it was suggested that while the state has to play a role to improve their living conditions, NGOs also could play a crucial role by pressurising the Government to distribute *pattas* of ownership of houses in the de-notified slums so that Municipalities would come forward to provide civic amenities.

Communal Conflicts

Communal conflicts have become common in recent times which are attributed to lack of communication across different communities. The absence of communication link across communities is taken advantage of by the communal minded people to float rumours and thereby to trigger communal riots. In this regard, the Workshop participants suggested that the communal consciousness built by writers and journalists should be countered by revising the school text-books and by strict vigilance about what is being written and spoken in the multi-media. Secondly, it was also pointed out that social media

sites should be strictly regulated so that nothing offensive is communicated. The participants once again gave a role to NGOs and CBOs in this regard to pressurise the Government for bringing such regulatory measures.

Political Participation:

It is a well-known fact that minority community participation in the political process, starting from voting in the elections to participating in the governance is poor. Also, there are other reasons like multiplicity of contestants from the same community, missing names from the voter list and above all elections becoming extremely expensive. Therefore, it was suggested that NGOs and CBOs should lobby for (a) more number of tickets from the National Political Parties, (b) nomination to Legislature in the case of smaller groups of minorities and (c) preventing mischievous delimitation of constituencies frequently and (d) preventing multiple contestants from the minority communities.

State Programmes:

The State has come forward both at the National and State levels with a series of programmes for the benefit of minorities. But our comprehensive study brings out the point that among the selected households surveyed throughout the State, only 6 to 8% were aware of these programmes. Since a large number of households are not aware of these programmes, they have not attempted to access benefits that are available from the State. This also gives a very important role to the NGOs to spread awareness about these programmes among the minority communities and, if possible, to assist them in filing applications for the same.

KEY-NOTE ADDRESS

The Workshop opened on March 27, 2017, with a Key-note address by Dr D Rajasekhar, Professor, Institute for Social and Economic Change, Bangalore, who has done extensive work on NGOs and CBOs. In his address, he highlighted the dilemma in the development of minorities faced by the Government. This dilemma is the desire on the part of the Government to overcome the marginalisation of minorities on the one hand, and the possibility of facing the criticism of appeasement of minorities on the other. Under the circumstance, the Government has to perform a balancing act between these two considerations which is rather difficult. Therefore, he argued that NGOs and CBOs which are independent of the Governments have the strength of performing the balancing act of promoting inclusive development of minorities without being criticised for appeasing the minorities.

Notwithstanding the above strength, the NGOs do follow a strategy for promoting inclusive development of minorities. That is, the NGOs tend to be careful not to create an atmosphere of conflict in that they do not talk about their religion in public though their clients may belong to their own religion. While empowering the minorities in terms of development, the NGOs concentrate on awareness, mobilisation and facilitation. In their endeavour the NGOs follow two different strategies: (1) Influencing economic policies and programmes at the macro-level, and (2) at the individual level empowering people with life skills, human rights, gender equality, healthy lifestyle, conflict resolution etc.

Coming to activities undertaken for inclusive development of minorities two broad strategies are followed:

- Income generation and livelihood support under which (i) training and awareness raising about alternative income and resource generation, (ii) setting up of savings and credit groups, (iii) establishing links to micro credit and other financial services and (iv) development of on, off and non-farm activities.
- Skill development: Under this creating greater access and participation in formal employment in order to reduce poverty, provide skills tailored to the specific needs of the poorest, job preparedness by providing soft-skills and linking class-room education to employability, and building a strong net-work of skilled and informed persons in the labour market that generates emergence of entrepreneurs are some of the strategies adopted.
- Disaster Management: Here the focus would be to building economic resilience of communities in post-emergency and conflict settings.
- Establishing and running schools, colleges, skill-training institutions is another strategy followed by the NGOs and CBOs.

Funding sources are many for the NGOs and CBOs. Apart from donations collected from local public, Muslims and Christians get funds from foreign countries including from foreign embassies and religious organisations. The NGOs can also access funds from the State and Central Governments. However, in recent times, there is draining up of funds coming from foreign countries on account of some restrictions imposed by the Government of India which naturally impacts heavily on Muslims and Christians. Besides, these NGOs also face problems relating to recognition by the Government, dual attitude of the Government officials, dwindling Government funding support and so on.

In spite of these problems, NGOs and CBOs have in fact impacted up on the livelihood system of the minorities. Micro finance facility, in particular, has successfully promoted saving habit, funding support, income generating activity, particularly among women and reduction in the incidence of poverty. Secondly, skill building has improved formal sector participation by the minorities by providing the required skills and capabilities among the minorities. Thirdly, NGOs have also facilitated the minorities to access Government benefits directly and to improve literacy and education,

Dr B Sheik Ali, formerly Professor of History, University of Mysore, and retired Vice-Chancellor of Mangalore and Goa Universities, who Chaired the first session stated in his presidential address how NGOs and CBOs, being independent entities, have the advantage of promoting not only the well-being of minorities but also empowering them to lead a better quality of life with improved awareness of better opportunities. He also stated that, being service-motivated, the NGOs could be more cost-effective in their operations so much so more services are provided at a given unit of cost. Hence, Prof Sheik Ali welcomed the idea of NGOs and CBOs playing a role in promoting inclusive development of minorities in Karnataka.

MUSLIM NGO AND CBO INITIATIVES:

In the second session, the key speaker, Prof Abdul Aziz, sketched the role of Muslim minority-oriented NGOs and CBOs. In this regard, he referred to three categories of initiatives to promote inclusive development: One being religious institutional initiatives, second is individual initiatives and third is initiatives by the NGOs themselves.

Drawing from the experience of the role played by the Hindu community Mutts, Prof Aziz argued that religion-inspired institutions had a better reach and impact on the development of any community. Since Islamic society does not

have a counter-part of Hindu Mutts and Mathadhipathis, he chose to speak about the role of *Dargahs*. In Karnataka, almost every town and city has a *Dargah* but most of them get offerings which are not even sufficient to meet their maintenance cost. Exceptions to this are: the *Dargahs* at Gulbarga, Ullal and Muraghmalla in Chintamani Taluk, where the offerings are quite sumptuous. As a result, these *Dargahs* have programmes of promoting the welfare of local Muslim communities. By way of illustration the Gulbarga Dargah runs educational institutions including a medical college which has its own hospital.

As for initiatives from the individuals, the case of Dr Mumtaz Ahmed who founded a PU college in a modest manner, which today having taken the form of a movement called Al-Ameen Movement, has a series of educational institutions from primary to college levels - the latter includes medical, engineering, business management and teacher training colleges. In addition, he had diversified his activities into Banking institutions – one being interest-free banking institution called Al-Ameen Investment and Financial Institution and the other being Amanath Co-operative Bank. The latter has branches all-over Karnataka and it became so much popular that the Reserve Bank of India had recognised it as a scheduled bank. But unfortunately mis-management lead to decline in the banking activities in recent times. The other name which deserves mention is Prof Sheik Ali who has done a great service to upgrade the Muslim Hostel in Mysore by constructing two shopping complexes in the hostel premises with community resources. This hostel now has expanded in terms of living space to the capacity of 300 boarders – almost ten times the original capacity. The income from the shopping complexes is stated to be quite a big sum much of which is ploughed back to investment in construction of halls and rooms, and what is equally important is nearly two dozen students get free board and lodging facilities. This is an improvement over what earlier half a

dozen students would be getting lodging concession of Rs.6.50 per month in the second half of the 20th century. The other names which deserve mention here are Salam Musheer of Kolar and Mohammad Farooq of Bangalore, both of whom by their sheer hard-work have established old-age homes where deserted old persons are picked up from the streets and provided board, lodging and medical facilities.

Coming to NGOs, there are many such institutions in Karnataka but we have collected data from a few Bangalore-based NGOs. A quick look at the work done by the NGOs suggests that some specialised in a single service like for example, taking care of the old and disabled, working children, deserted women, school children, sick persons and so on. But there are others which provide multiple services, for instance, to different age-group persons, different gender groups and students of multiple-level of education. A good example for this is Sultan Shaeed organisation run by Prof B Sheik Ali in Mysore City, which runs educational institutions from KG to PG. In addition, this organisation has taken care of poorer sections among women and children by providing skills particularly tailoring, craft services and so on, so that these persons stand on their own feet and are not dependent on others. However, the focus of the action plan of the NGOs is on the poor and helpless persons.

Notwithstanding the good work that these NGOs are doing, we have observed some deficits. For example, NGO intervention is not adequate in the sense that they touch only the fringe of the problems of the needy. Secondly, NGOs seem to be concentrated in urban areas and their presence is very marginal in rural areas. Thirdly, they do focus their attention on the priority areas of education, health care, child labour, deserted women etc., but they are yet to work on other issues like the need to develop scientific attitude, encourage habit of savings and investment, giving up ostentatious expenditure and to participate in the political process.

An area where NGO help is required in a greater measure is to take care of women's issues because for reasons unknown the Muslim society continues to ignore the wellbeing of women. In this regard, it may be necessary to refer to the issues like dowry and commercialisation of marriage, dowry-related conflicts and wife beating, menace of liquor and gamble addicted husbands, negligence of girl-child education, unhygienic conditions of living which impact on their health conditions.

In the discussion that followed, some more instances of NGO initiatives were brought to our attention. The case of supporting medical services, like for instance, the sponsored free dialysis service to the patients who suffer on account of dysfunctional Kidneys, collection of blood from the youth for blood infusion to patients, organising mass-marriages of poor people, supplying food to orphanages and the like. Another point that emerged in the discussion had reference to difficulty in obtaining financial assistance from the Government mainly on account of bureaucratic delays and hurdles. This point was made by many NGO representatives who suggest that there really is a problem in this regard which the Government needs to look into. Of course, a complaint was registered by some NGOs on the recent Government policy of blocking grants from foreign countries and organisations. The participants were told that on account of such a policy much of the good work done by the NGOs has been stalled which is very unfortunate.

Since we could not get any literature on NGOs which focussed their attention on Parsee community, Mr Shehreyar D Vakil, a prominent member of the Parsee community, was requested to present a brief account of the work that is being done by the Anjuman – the Parsee Community Association-based in Bangalore. The Anjuman is engaged in promoting the welfare of the Parsee community members, he said. The areas covered are: education, health, sports and cultural activities, and trade and commerce.

The Parsees give priority to education of their members and hence they put heavy stress on education. As part of promoting education, the Anjuman subsidises fees for those in need and encourages candidates to go abroad for higher studies. For this purpose, the Anjuman links such persons with major Parsee Trusts in Mumbai and helps them to obtain education loans and grants-in-aid. Besides, the Parsee community gives out cash and gift awards for students who perform well in schools and colleges. And what is even more important is that some members of the Parsee community in their personal capacity meet the fees of non-Parsees in need.

In the area of health, the Anjuman provides medical aid to the members of Parsee community. Thus, it underwrites medical expenses to those in need, including the cost of major surgeries. An interesting point is that one of the lady members of the community of Bangalore visits Kidwai Cancer Institute regularly and provides meals and snacks, blankets during winter season, wheel-chairs if needed to the patients at the hospital. Interestingly some members of the Anjuman are involved in '*Swatcha Bharat*' campaign.

The Anjuman in Bangalore encourages its members to participate in sports and other activities. As part of this, it has set apart funds for awards to sportsmen and women who perform well in various sports activities. Besides, there would be a community gathering twice a month to conduct programmes like debates, elocution and cultural activities.

Finally, as Parsee community has been primarily into business and industry, the Anjuman encourages its members to establish start-ups and to run these establishments in the utmost efficient manner. While doing so, the Parsee community members motivate the youngsters to be good corporate citizens. As part of this, the Anjuman arranges lectures on leadership and value system by inviting seniors to address the youngsters. All these activities build human

resources among the Parsee business community. These activities are supported by the World Zoroastrian Chamber of Commerce, Mumbai, which has established a Chapter in Bangalore.

Prof N Sivanna who chaired this session in his presidential remarks stated that Muslim and Parsee communities in terms of their size are poles apart in the sense that the former is the largest minority community, and the latter is the smallest community in size. However, the Parsee community, as stated by Shehreyar, is economically and socially appears to be far ahead of Muslim community. This may be due to the fact that the Parsees believed in self-help and also helping each other. In support of this point he quoted Shehreyar how each member of the Parsee community is an NGO himself in the sense that every one helps the other not only financially but also emotionally when someone is going through a crisis. It is true that Islam also emphasizes on self-help and community help and as part of operationalising this principle, Muslims are mandated to set-apart 2½% of the value of their assets in the form of Zakaath which is meant to be distributed either directly to the poor or handed over to organisations which are helping the poor. In reality, this did not seem to have helped significantly because the size of the poor who need assistance is disproportionately large to the size of population which is mandated to contribute by way of Zakaath. It is also understood that the practice of handing over cash to the poor instead of income-yielding asset must have been at the base of the failure of Zakaath to upgrade the living conditions of the poor.

JAINS AND CHRISTIANS

In the third session of the Workshop, the main speaker, Prof R G Desai, was supposed to speak on the role of Jain Community-oriented NGOs. However, since he did not have information fully on the NGOs, Prof Desai chose to speak on the role of Karnataka Jain Association (KJA) which happens

to be the community-based organisation of the Jains. According to him, this organisation was a Trust registered in 1921 and subsequently it became an association of the Jain community members. The KJA was motivated to help the students and the people with facilities such as hostel accommodation, old-age homes, scholarships for students, marriage halls and facilities for organising religious and cultural activities. In order to meet these requirements, the Association has established hostels for students, separate hostels for working women and lady students, a marriage hall with kitchen and a Centre for religious and cultural activities. In addition, the Association has also been assisting those of the farmers from the community who are affected by frequent droughts in the Northern Districts of the State. Prof Desai added that among the Jains the Swethambar sub-group is economically better off and the Digambar group is worse off. Hence, he stated that much of the benefit flowing from KJA is justifiably reaching Digambar sect of the Jains.

Prof Desai identified the following problems of the community: The problem of grant of certificate to Jain individuals as minority community persons, neglected condition of Jain temples, and inadequate accommodation in hostels - all of which require financial assistance from the community as also from the State. His point is that donations are quite inadequate and, therefore, there is a case for sharing of State budgetary grant in proportion to population and using the same for augmenting these facilities.

As for Christians are concerned, it will not be wrong to say that the earliest steps taken to improve the living conditions of the poor was by Christian Missionaries. These Missionaries in the beginning took care of the neglected sick men and women suffering from serious diseases like Cholera, Plague, and Leprosy etc. This effort resulted in establishment of hospitals. This was followed by starting of schools for the locals, which culminated in the up-gradation of the schools into Colleges and Universities. Even today the

Christian educational and health institutions are quality-wise considered to be a shade better than Government-run schools and Hospitals and Hospitals and educational institutions run by private initiatives. An important feature of these hospitals and educational institutions is that by and large they attract poorer sections of all communities, irrespective of religion and caste, which is mainly because of the fact that the personnel who work in these institutions are supposed to be people with missionary zeal and dedication.

Dr Charles who talked about the NGO Initiatives among Christians made a point that Christian NGOs, by and large, focus their attention on all communities irrespective of caste and religion, and not necessarily Christian community members. Secondly, he also stated that Christian NGOs happened to be one of the largest in numbers and that the unique feature of these NGOs is, they obtain financial assistance from the foreign countries. This enables them to reach the poor and the needy fully. According to him, Christian NGOs cover all aspects of life of the poor like poverty, illiteracy, ill-health, ignorance, helplessness, and what not. As part of upgrading the living conditions of the poor, these NGOs provide free education, training in skills, and capital for business like sheds, push-carts, credit. And what is more important is, their focus is on women, street-children and weak persons.

In his opinion the most important needs of the Christians in the present context are:

- Protection against communal violence
- Awareness about Government schemes
- Internal reservation to converted Christians
- Representation in the Board of Management of the Karnataka State Minorities Development Corporation
- The threat of blocking foreign funds coming to NGOs

In the discussion that followed, the points made by Prof Desai and Dr Charles were appreciated by the participants. But it was pointed out that the Jain community has made rapid strides in regard of higher education. The community has established a University in Bangalore and with its multiple Centres in different areas of Bangalore it has been doing very well. It was suggested that such efforts by community-based organisations should also be noted when one talks about Jain community.

In her presidential address, Dr K Gayithri who Chaired this session stated that since NGOs have the advantage of a larger canvas compared with the State, they can play a more meaningful role in improving the living conditions of the minorities. However, she felt that since some of the NGOs get financial assistance from the State it is absolutely essential that the State should monitor the performance of such NGOs. She also added that for this purpose the State should develop a monitoring tool to monitor the impact of NGO intervention.

BUDDHISTS AND SIKHS

Speaking on the Buddhist community, Dr K G Gayathri Devi observed that since a large proportion of Buddhists in South India, including perhaps in Maharashtra also, are converts from Dalit communities, they carry their earlier socio-economic conditions to their new religious status. That is, these Buddhists continue to be as poor as they were during the pre-conversion period and as less literate as they were before. Hence, she argued that a strategy for upgrading their living conditions would be to provide education and training in skill development so that they get into new vocations which are more productive and more remunerative. The State, no doubt, has many programmes for them in this regard, but the reach of these programmes is somewhat poor. Hence, she argued that the Buddhist community will have to take initiatives to motivate the poor Buddhists to take up education and to acquire modern skills

for improving their living standards. In this connection, she drew the attention of a major initiative by a Buddhist community-based organisation viz., Spoorthi Dhama, Bengaluru. This organisation is actually an association of the elite and enlightened urban-based Buddhists who are totally committed to the cause of their brethren, most of whom are located in the rural areas and are poor.

On the Karnataka Sikhs, Mr Baljeet Singh stated that not many Sikhs are economically backward. There is, however, a sub-group called Sikhligars who came down to South during Ranjit Singh's regime. They are engaged in making tools and implements, and are living in different parts of Karnataka retailing their products in shandis and market places. According to him, these are the poor and deprived segment of the Sikh community which requires help and assistance.

Mr Singh stated that the Sikh community follows the principle of sharing their income with others and as part of this each one of them is expected to contribute 10% of his or her income to the Gurudwara. The Gurudwara on the other hand has a langar (kitchen) where food is cooked and distributed among the poor and the needy so that nobody goes with empty stomach. The speciality about the langar is that any person who needs food, irrespective of religion and caste, can walk in and partake food from the langar. Besides, the Gurudwara provides salaries and medical assistance to its staff from out of these funds. In Bidar, the Gurudwara is running a high school and an engineering college using these donations. He said, the Sikh community gave special attention to sports and, as such, students are encouraged to become proficient in any sport which he or she is interested in.

The Sikh community in Karnataka has a welfare society which has recently constructed 30 houses for the poor among Sikhs and this project is expected to be extended to other Cities where Sikhs are in large numbers. He

said that there is some kind of insecure feeling among members of the Sikh community and hence they prefer to live in one place. Hence, Sikhs are planning to develop their own colonies in Cities.

According to Mr Baljeet Singh, there are three NGOs in Bangalore which are engaged in social service. These NGOs focus their attention on financially helping the poor Sikhs to carry on business, to acquire skills of production and marketing and to manage their own enterprises.

Mr Hanuman Singh, who chaired this session, spoke about how the Sikh community has been self-sufficient and not dependent on any charity from any individual. By way of supporting this statement he mentioned how not a single Sikh beggar could be found anywhere and not even in Punjab.

FINDINGS AND SUGGESTIONS

The summary of discussion that went on in the Workshop relating to the role of NGOs and CBOs in promoting the welfare of the minorities brings out some positive as well as negative points. While listing out these points we propose here to make suggestions for these organisations to improve their reach to the poor and the needy.

- There have been significant number of NGOs functioning having focus on Muslims and Christians; there are also some CBOs among these communities working for the poor. But in respect of the smaller minority communities such as Jains, Sikhs, Buddhists and Parsees, NGOs are not many. As a result, in these communities, it is the CBOs represented by the associations of such communities which are taking care of the problems faced by members of these communities. Hence the concerned citizens may be encouraged to start more number of NGOs to help the poor among these communities.

- We had presented in the start of the Workshop half a dozen issues/areas where the comprehensive study on minorities had identified as priority areas of operation by the NGOs and CBOs. But unfortunately, both in the presentation by main speakers and in the discussion by the participants, the organisations seem to have missed some of these issues such as human rights, communal conflicts and political participation. It seems, for the CBOs and NGOs, these areas are not their priorities. However, almost all NGOs have considered education, means of livelihood and, to a smaller extent, quality of life as areas of their priority. In our opinion, the other areas of human rights, communal conflicts and political participation are equally important and we expect that these organisations would also take up these issues for their consideration.
- There is not much effort made by NGOs to prevent school drop-out rates due to non-availability of Mother-tongue medium in the higher classes and inability to cope with Kannada or English medium at that level. Some NGOs have tackled this problem by starting schools with English medium which has to a large extent enabled the minority community students to easily transit from Urdu, Telugu, Tamil and Marathi medium of instruction to English medium instruction at higher classes. But, unfortunately, this has only touched the tip of the ice-berg; a large proportion of mother tongue medium school children remain out of school due to non-availability of schools which provide proficiency in either English or in Kannada medium of education. Therefore, the NGOs should play a more proactive role to resolve this problem.
- The problem of the minority community students choosing arts courses and not moving on to technical and professional courses has not been tackled by the NGOs. Nor have the NGOs persuaded educated youth from their communities to offer services on voluntary basis in the mother tongue

schools with a view to strengthening the knowledge of children who study in such schools. Hence, the NGOs are urged to tackle this issue.

- We had referred to minority community members resorting to self-employment in a big way. But productivity and consequently returns from such work have not been very remunerative due to inadequate capital. As a follow up to this, it was suggested that the commercial banks should meet the capital needs of the minorities. Unfortunately, the experience is that commercial banks' record of funding minority community business has not been very satisfactory. The previous Workshop suggested that the NGOs should look into this issue and find a solution. But we have not come across any such attempt having been made by the NGOs so far to take up this issue.
- The previous Workshop had also suggested that the NGOs should pressurise the Government on behalf of minorities to distribute *pattas* of ownership of houses in the de-notified slums so that Municipalities would come forward to provide civic amenities in such slums. In this case also the NGOs did not seem to have made any attempt in this direction.
- A positive point in favour of the NGOs and CBOs is the attention given by them to the aged and disabled persons, widows and deserted women, girl children, working children, and sick persons and this is quite welcome. This is welcome because with the change in the structure of the society and in the attitude of children and relatives towards the above categories of persons, there was a need for someone to come in and take care of them. The intervention by NGOs and CBOs is, therefore, quite laudable. But considering the need of such persons whose numbers are large we urge the NGOs to spread their net wider.
- Finances happened to be the major constraint of NGOs and CBOs. Government funding facility is available but a general complaint from these organisations is that there appears to be a great deal of bureaucratic delay

and red-tapism which has given rise to the phenomenon of corruption. No one from the Workshop participants came forward with a solution to this problem. Therefore, the State is urged to take appropriate action at its end to resolve this problem.

- It is unfortunate that not many NGOs and CBOs came out with reliable data regarding how the funds were utilised – utilised for what purpose –, what is the outcome of their activities, particularly how many of the beneficiaries have crossed the poverty line, obtained sustained means of livelihood, improved quality of life and got into the education stream consequent to which these persons empowered themselves to get into Government and private organised sector. NGOs may build a data bank on these issues.
- A point that emerged from discussion is the need for transparency and accountability in the functioning of NGOs and CBOs especially on matters of finances. There is a lot of discussion today on how some of these organisations are used by some unscrupulous persons as a source of income for themselves rather than as a source of providing succour to the poor, the disabled, the helpless and the sick. There is, therefore, a need for rescuing these organisations from the clutches of such persons.

APPENDIX I: Programme

WORKSHOP ON INCLUSIVE DEVELOPMENT OF KARNATAKA MINORITIES: ROLE OF NGOs and CBOs 27th March 2017

Time	Particulars	Presentation of paper	Chairman
9.30 to 11.15 am	Welcome: Dr Sony Pellissery	Dr D Rajasekhar Prof Abdul Aziz	Prof B Sheik Ali
	Session I – Keynote Address About the Workshop		
11.15 to 11.30 am - Tea Break			
11.30 am to 1.00 pm	Session II – Muslims and Parsees	Dr Abdul Aziz and Mr Shehreyar D Vakil	Dr N Sivanna
1.00 to 2.00 pm - Lunch Break			
2.00 pm to 3.00 pm	Session III – Christians and Jains	Dr C Charles Dr R G Desai	Dr K Gayithri
3.00 to 3.15 pm - Tea Break			
3.15 to 4.30 pm	Session IV - Buddhists and Sikhs	Dr K G Gayathri Devi Mr Baljeet Singh	Mr Hanuman Singh
4.30 to 5.00 pm	Session V - Summing-up and Vote of Thanks	Dr Abdul Aziz	Dr Sony Pellissery

APPENDIX II: List of Participants

1. Prof B Sheik Ali, formerly Vice Chancellor, Mangalore and Goa Universities
2. Dr D Rajasekhar, Professor, ISEC, Bangalore
3. Mr Hanuman Singh, Member, Sikh Community
4. Mr Baljeet Singh, Member, Karnataka State Minorities Commission
5. Dr K Gayithri, Associate Professor, ISEC, Bangalore
6. Dr Sony Pellissery, Director I/c, CSSEIP, NLSIU, Bangalore
7. Dr N Sivanna, Adjunct Professor, ISEC, Bangalore
8. Dr Kousar Jahan Ara Begum, Professor, Government College.
9. Mr P G Doddamani, Vice President, Karnataka Jains Association
10. Dr K G Gayathri Devi, formerly Associate Professor, ISEC, Bangalore
11. Prof Jos Chathukulam, Ramakrishna Hegde Chair Professor, ISEC, Bangalore
12. Prof Mohammad Azam Shaheed, Professor, Government of College
13. Dr R G Desai, formerly Professor, Bangalore University
14. Mr Shehereyar D Vakil, Member, Parsee Community
15. Dr Niranjan Aradhya, Faculty Member, NLSIU, Bangalore
16. Prof K Abdul Ghaffar, formerly Professor, Government College
17. Mr Mohammed Farooq, Ashiana, Bangalore
18. Ms Sumitra, Shri Om Shakti Kabalamma Mahela Melan
19. Mr D Bhaskar, Vidyaranya, Bangalore
20. Ms Poondy Selvi, Sundar Trust, Rajajinagar, Bangalore
21. Rev Victor Prabhakar, St John's Church, Bangalore
22. Dr C Charles, Hope India Mission, Bangalore
23. Ms Fatima Lawrence, LAMS, NGO, bANGALORE
24. Prof Abdul Aziz, Chair Professor, NLSIU, Bangalore